MEHSANA DISTRICT GAZETTEER

GUJARAT STATE GAZETTEERS

Government of Gujarat

MEHSANA DISTRICT

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PREFACE

The Mehsana district has a hoary past. It was the abode of the early man in Gujarat as the first traces of pre historic culture in Gujarat were discovered in this district in 1893 A.D., by Robert Bruce Foote in the bed of the River Sabarmati. Subsequently excavations during 1944-1969 by Dr. H. D. Sankalia, Shri A. V. Pandya Dr. Iravati Karve, Dr. Subarao, and by other foreign scholars have also revealed, that nomadic and hunting people lived along the river banks and at places about 61 metres away from them. Langhanaj is particularly interesting as 14 fossilised, skeletons and microliths were unearthed from the 'Andhario Timbo' and from other places from Vijapur. Kadi, Mehsana and Sidhpur talukas. The early man of Langhanaj bore close affinity with the East African.

During the early period it was the home of aboriginals and Nagas In post-vedic period, this district was inhabited by Sharyats who had probably entered Gujarat through the valley of Abu. It was known as Anarta from the name of the grandson of Manu. Its capital Anartapura or Anandpur is the present Vadnagar situated in Kheralu taluka. It is presumed that the Mauryas, the Indo-Greeks, the Guptas and the Maitrakas held sway over this territory. During the Maitraka period the Chinese pilgrim Hiu-en-Tsiang visited this part and gave an interesting description of Anandpur (Molapi) or Vadnagar, which was a Buddhist centre. A large part of this district known as Sarswat Mandal formed part of the kingdom of Chavada dynasty which ruled from Anhilpur Patan though the whole of north Gujarat was under Gurjar Pratiharas of Bhinnamal and Kanoj. Under the kings of Chaulukya (Solanki) dynasty, Patan became the centre of learning of repute and *Kalikal Sarvagna* Hemchandracharya gave the first grammar of Gujarati language. Vastupal and Tejpal were the patrons of art, literature and learning. Patan remained the capital of Gujarat for about 700 years upto 1411 A. D.

The details about the history of Rajput period are described in *Prabandhas* such as. '*Prabandh Chintamani*', '*Prabandh Kosha*', '*Kumarpal Pratibodh*', etc. *Saraswati* Puran and Dharmaranya-Khand of Skand and Padma Puran also give some interesting history. Muslim historians, like the Jain monks, have done the same sort of service for the Muslim period as is testified by the two volumes of 'History of Gujarat' by M. S. Commissariat who has drawn copiously from 'Mirat E Sikandari' and 'Mirat-E-Ahmadi' and other books of history by Muslim historians.

The district is rich in respect of Archaeology. It can boast of important places of Archaeological interest- the Sun temple of Modhera, the Nilkantheswar temple of Sunak, the Limboji Mata temple of Delmal, the Rani's step-well, the Sahasralinga Talav at Patan and the Ajitnath temple at Taranga. The Rudramahalaya of which nothing, except a *toran* and few pillars, now remains at Sidhpur, was the most impressive architectural monument of Gujarat.

In point of agricultural development, the district stands foremost among all the districts of Gujarat. It is one of the largest foodgrains producing districts of Gujarat and has the highest percentage of land under well-irrigation. The crops of Isabgul and cumin seed have made it known throughout the whole of India and Isabgul earns valuable foreign exchange as 90 per cent of the produce is exported to U. S A., U. K., etc. Moreover, Mehsana district is famous for its buffaloes and its 'Dudh Sagar Dairy' is one of the biggest in the co-operative sector. It is also the home of 'Patola', 'Kinkhab' and 'Mashru' weaving The brass utensils and wood carving have put Visnagar on the map of Gujarat as a centre of handicrafts.

This district has the unique distinction of having some major places of pilgrimage of all communities such as Sidhpur, Modhera, Becharaji, Taranga, Delmal, Shelavi, Unava, etc. Sidhpur is known as 'Matrugaya', Unava is famous for the tomb of Mira Datar and Shelavi and Delmal are holy places of Shiya Bohras Taranga is a Jain Tirth.

Educationally, this district is far ahead of other districts as it has a large number of secondary schools and public libraries. With the exception of Sami, Harij, Patan North and Kheralu talukas, there is a secondary school within a radius of 5 to 8 kms. There are very few villages which have no schooling facilities. This is because of the enlightened policy of the late Maharaja Sayajirao III who made primary education both free and compulsory in 1906. It is also the home of Nagar and Bhojak or Nayak communities. The former has given many able administrators and statesmen in the past while the latter has produced a number of actors and singers.

This is the eleventh District Gazetteer in the series of the Gujarat District Gazetteers published by the Government of Gujarat. The draft of this District Gazetteer was prepared and

finalised under the guidance of my predecessor, Dr. G. D. Patel. On taking over in October, 1973, I went through the entire draft and found that it required some important additions and alterations. This I did in the light of the long association of 12 years which I had with the Mehsana district and on the basis of the published material which remained untapped earlier

Preparation of the District Gazetteers calls for intensive study and research. A great deal of basic work in the collection, compilation and processing of statistical and other data from innumerable sources has to be done and supplemented by field investigations, official records and published literature. In this work I got very able assistance from Shri U. M. Chokshi, Shri M. R. Trivedi, Dr. A. P. Bhatt, Shri R. R. Trivedi, Research Officers and other research staff.

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Ahmedabad,
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S. B. RAJYAGOR,
Chief Editor.

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PART I

CHAPTER I

GENERAL

INTRODUCTORY

Origin of the Name of the District

The Mehsana district derives its name from the town of Mehsana which is the headquarters of the taluka and the district. It is said that the town of Mehsana was founded by Mahesaji or Masaji Chavda in 12th or 13th century.[1] This fact is corroborated by Shri Manilal Nyalchand, the author of *Pragat Prabhavi Parshvanath* He also mentions that Mahesaji built a temple of Chamunda Devi at the place.[2] From this, it may be inferred, though not conclusively, that the Mehsana town was founded during the Rajput period. In the former Baroda regime, the headquaters of the Kadi Prant were transferred to Mehsana in 1902 but the name of the prant continued to be Kadi till May 1931, when the prant came to be redesignated as Mehsana.[3]

Location

Mehsana is one of the districts forming part of the north Gujarat region of the Gujarat State It lies between 23° 02′ to 24° 09′ north latitudes and 71° 26′ to 72° 51′ east longitudes It is bounded to the north and north-west by the Banaskantha district, to the west and south-west by the Little Rann of Kutch and to the south by the Dasada taluka of Surendranagar district and Viramgam, Sanand and Daskroi talukas of the Ahmedabad district. Moreover, to the south east the district is bounded by the Gandhinagar and a part of the Ahmedabad district The river Sabarmati skirts the eastern boundary and serves as a natural dividing line between the districts of Mehsana and Sabarkantha.

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1 Jain Saint Shrimad Buddhisagar *Vyapu [illegible]*, (Samvat year 1982)

2 SHRI MANILAL NYALCHAND, *Pragat Prabhavi Parshvanath* (published in the Samvat year 1879), p 118

Cited in the book entitled *Mehsana* ([illegible]) written by Shri K. A. Bhojak and published by the Mehsana Municipality, (1957), pp 17-8

3 MAHASHUKHBHAI CHUNILAL *Visnagar ane [illegible] Rajyam Hakikat*, (1942) p 92

Area and Population—The total area[1] of the district was 9,027 sq. kms. as on 1st July, 1971. The population of the district according to 1961 Census was 16,89,963, of whom 8,58,056 were males and 8,31,907 were females. According to the definition of the urban area given in the 1961 Census, there were 14 towns of different sizes. The urban population of the district was 2,99,993, while the rural population was 13,89,970.[2]

History of the District as an Administrative Unit

The administrative history of the present Mehsana district can be distinctly traced from the end of 7th century onwards. Towards the end of the 7th century, Raja Bhuvad of Kalyan invaded Panchaser and destroyed that town, but the queen, Rupsundri survived to give birth to Vanaraj in the woods. In the first half of the 8th century, Vanaraj Chavada founded two mighty cities of Champaner and Anhilwad Patan. The Anhilwad Patan which is now a taluka headquarters, it can be seen, was administratively important since earliest time. The 7th and the last in Chavda line was Savantsing who abdicated his throne in favour of Mulraj Solanki, the founder of the Solanki dynasty During the Solanki period, administratively Patan and nearby area assumed tremendous importance Patan was the capital of Gujarat, where famous monument like 'Sahasraling Talao' was built. The prosperous rule of the Solanki dynasty came to an end in the reign of Bhim Dev. II. In 1304, Muslims captured power in Gujarat and Patan became the seat of the Provincial Governor During the Sultanate period the administrative and political importance of Patan was reduced as Sultan Ahmad Shah founded the city of Ahmedabad. The Sultanate period came to an end in 1572. From 1572 to 1723, the district was ruled by the Viceroys appointed by Mughal Emperors. In Gujarat, the Mughal Empire was in the doldrums in the early part of the 18th century and the Gaekwad who was one of the chiefs constantly invading the plains of Gujarat got a foot hold During 1723-30, the Marathas held sway in the Mughal Courts and established their claims to

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1 Deputy Director, Central Statistical Organisation, Department of Statistics, New Delhi

2 According to 1971 Census, the total population of the district was 20,92,468 persons of whom 10,68,591 were males and 10,23,877 were females The total rural population of the district was 17,03,593 and the total urban population was 3,88,875 persons

Source

Census 1971, Paper I of 1972, Series-5, Gujarat, *Final Population Totals*, (1972), Ahmedabad

chauth and *sardeshmukhi* in this area. Later on, this part passed on to the Gaekwad of Baroda and remained with him till 1949, when Baroda State was merged into Bombay State During the time of former Baroda State the headquarters of the district was Kadi, but later on in 1902, it was shifted to Mehsana, thereby reducing the status of Kadi to that of a taluka headquarters only.

The designation of the Kadi Prant continued even after the headquarters of the district was shifted from Kadi to Mehsana in 1902. Subsequently, the district was redesignated as Mehsana Prant. After integration of the Baroda State in the former Bombay areas in 1949, the Mahals of Dehgam and Attarsumba were merged in the Ahmedabad and Kheda districts respectively

As stated previously the district was part of the former Baroda State till August, 1949. After the merger of Baroda State in the State of Bombay in 1949, the district became a part of the Bombay State On the bifurcation of the Bombay State on May 1, 1960 the Mehsana district was included in the State of Gujarat

THE TERRITORIAL CHANGES

The Mehsana district, as it exists today, has undergone several territorial changes, internal and external The external changes in the district were caused due to transfer of areas to adjacent districts and internal changes were consequential and administrative These changes may be broadly classified as under :

(1) the intergration of States and Estates in 1949,

(2) the internal restructuring of the district in 1952,

(3) the reconstitution of the district on account of transfer of Radhanpur and Santalpur talukas to the Banaskantha district in 1958

(4) the reduction of prants from 3 to 2 in 1963,

(5) the transfer of 25 villages of Kalol taluka to the Gandhinagar district in 1964, and

(6) the conversion of the Harij mahal into a taluka in 1966.

These changes are detailed below :

(1) On the integration of the States and Estates in 1949, the Mehsana district was constituted of the following areas :

(a) the pre-merger Bombay State areas, *viz.*, 4 villages of Daskroi taluka and 4 villages of the Viramgam taluka of the Ahmedabad district,

(b) the merged territories, which include the original Mehsana district minus the Dehgam and Attarsumba talukas of the Baroda State and parts of the States of Idar, Palanpur, Mansa and Radhanpur and Estates of Katosan, Varsoda, Valasna, Sudasna, Balusana, Hadal, Satlasna, Palaj and Undani, and

(c) the former Thana areas of Santalpur, Varahi, Gadhwada and Katosan.

(2) In 1952, the district was restructured internally for administrative convenience. As a result, the district came to have 4 Prants and 13 talukas[1] which are shown below:

Prants	Talukas
1. Mehsana	Mehsana and Visanagar
2. Kalol	Kalol, Kadi, Vijapur and Kheralu
3. Patan	Patan, Sidhpur and Chanasma
4. Radhanpur	Radhanpur, Santalpur, Harij and Sami

(3) The transfer of Radhanpur and Santalpur talukas to the Banaskantha district in 1958 necessitated reconstitution of the district. With effect from 1st March, 1958, the district was reduced to 3 Prants and 11 talukas.[2]

Prants	Talukas
1. Mehsana	Mehsana, Visnagar, Kheralu and Sidhpur
2. Kalol	Kalol, Vijapur, and Kadi
3. Patan	Patan, Chanasma, Harij and Sami

1 Under Government of Bombay Resolution No 6342/49, dated 8th November, 1952

2 Government of Bombay Resolution No ILC/1254/R, dated 15th April, 1958.

All the villages of Santalpur taluka were transferred to the Banaskantha district. All the villages of Radhanpur taluka except 10 villages were transferred to Banaskantha district. The 10 villages of Radhanpur taluka and 2 Talukdari villages, *viz*., Runi and Ranod from Viramgam taluka were transferred to the Sami mahal and the mahal so reconstituted was converted into a taluka and was called the Sami taluka.

(4) The transfer of the Radhanpur and Santalpur talukas to Banaskantha necessitated reduction in the number of Prants. The district was reconstituted into 2 Prants and 11 talukas[1] with effect from 1st April, 1963 as under .

Prants	Talukas
1. Patan	Patan, Chanasma, Sami, Harij, Kheralu and Sidhpur
2. Mehsana	Mehsana, Kalol. Kadi, Vijapur and Visnagar

(5) The formation of a new district of Gandhinagar affected the size of the Mehsana district. On 1st December 1964, 25 villages of Kalol taluka were transferred to the Gandhinagar district.[2]

(6) With effect from 1st December, 1966, the Harij mahal was converted into a taluka [3]

In the circumstances the size and shape of the district were affected twice on account of transfer of villages to the districts of Banaskantha and Gandhinagar

Till December 1971, there were two Prants, 11 talukas and 1,107 villages in Mehsana district.

ADMINISTRATIVE DIVISIONS

For the purpose of revenue administration, the district is divided into two sub-divisions with 11 talukas. The details about the number of towns and villages and population are given in the following statement.

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1 Under Government of Gujarat, Resolution No TRI-1063/M, dated 25th March, 1963

2 Under Government Resolution No GHM/1289/M/ILV/1064/L, dated 27th November, 1964.

3 Under Government Revenue Department Resolution No ILC/1066/L. dated 15th November, 1966.

STATEMENT I.1

Administrative Divisions as on 31st December, 1970

Sl No	Sub-Division/ Taluka	No. of Towns	No. of Villages	Population (1961 Census)		
				Total	Rural	Urban
1	2	3	4	5	6	7
	Mehsana					
1	Mehsana	1	110	1,86,668	1,54,091	32,577
2	Kadi	1	118	1,46,913	1,23,252	23,661
3	Kalol	1	69	1,83,574	1,51,634	31,940
4	Visnagar	1	60	1,25,653	99,671	25,982
5	Vijapur	2	108	2,23,058	2,10,606	24,452
	Patan					
1	Patan	1	137	2,06,736	1,54,783	51,953
2	Chanasma	1	112	1,40,578	1,20,892	19,686
3	Harij	1	40	44,039	35,074	8,965
4	Sami		97	71,000	71,000	
5	Sidhpur	2	84	1,85,765	1,31,544	54,221
6	Kheralu	2	109	1,63,979	1,37,423	26,556
	Total	**13**	**1,104**	**16,89,963**	**13,89,970**	**2,99,993**

Source:
The Collector, Mehsana District, Mehsana.

PHYSICAL FEATURES[1]

Configuration

The Mehsana district belongs to the northern part of the main land of Gujarat Taken as a whole, the district presents somewhat uniform aspect. It may be said to consist of one uninterrupted plain sloping from north-east to south-east. However, the country in the eastern parts of Kheralu taluka is uneven. The eastern portion of the district is rich in vegetation but westwards it passes into salt and sandy waste conspicuously missing big shady trees. To the east of the Sabarmati, the country is well-wooded and to the south and east, it is hilly and picturesque. In the western parts of the

1 The account is based on following sources
(i) Census of India 1961, *District Census Handbook* Mehsana, 1964
(ii) DESAI G H AND CLARKE A B, *Gazetteer of the Baroda State*, Vol I *General Information*, Bombay, (1923), p 17
(iii) *Original and Revision Jamabandhi Settlement Reports of Kalol, Kadi, Sidhpur, Visnagar and Patan talukas*

district, the country becomes very monotonous In order that proper perspective of the configuration may be obtained, the topographical details of some of the talukas are stated below.

The surface of the Kalol taluka deserves mention first as we traverse the district from south to north. The entire aspect of the taluka is monotonous and uninviting. In the villages on the Sabarmati and in northern part, fruit trees abound Useful trees are few in other parts of the taluka.

The surface of the Kadi taluka to the north and east is undulating and to the south and west flat. The Mehsana taluka which is adjacent to Kadi is the most central part of the district. It is impregnated with salt and more especially in the southern parts The taluka is sparsely wooded and trees are found near the village sites. The surface of Sidhpur taluka is almost a dead level plain. The country around Unjha is some what thin of trees while the tracts around Sidhpur are fairly well-wooded. Traversing from east to west, it is observed that the Vijapur taluka which come first is well-wooded The surface of the taluka is quite undulating in many parts On the whole the aspect of the taluka is certainly very pleasing to the eye To its north is the Visnagar taluka The northern portion of this taluka is almost flat and southern uneven and the country is not well-wooded Proceeding in the western direction, one has to review the surface of the Patan taluka which forms the north-western extremity of the Mehsana district The taluka is throughout a flat plain but its aspect is not uniform In the south-east corner, the land is nice-brown loam, well-wooded, fertile and carefully cultivated, while the villages are large and of comfortable appearance. Chanasma is another taluka in north-western part of the district The entire taluka is a compact block of country with an undulating surface Almost the whole taluka is bereft of trees save north-eastern portion which is sparsely covered over chiefly with *Rayan*. *Mahuda*. Mango and *Jambuda* trees

The natural drainage of the Harij taluka was ruined in the extra-ordinary floods of Samvat year 1925 (1869 A D) The result has been that the two rivers the Saraswati in the middle of the taluka and the Banas on its northern border flood the lands of the taluka every year. The beds of these rivers are flush with the soil and in low lands they make deposits of silt but higher levels receive deposits of sand and are to that extent spoiled. There are a number of salt Vohos or streams in this taluka. One joins the Saraswati near Kumbhana. Another falls into the Banas after skirting the villages of Roda, Masa and Dunawada. There is a third one to the north

of Harij. All these Vohos, like the rivers, flood the soil and deposit salt on it"[1].

HILLS

There are no hills in the Mehsana district. However, the only redeeming feature which diversify the general flat surface of the country and monotonous surface of the various parts of the district are hillocks and ridges of blown sandy loam which rise on an average not more than 15 24 to 18 28 metres (50 to 60 feet) above the general level and only occasionally attain a height of 30.48 metres (100 feet) or little more. These blown loam hills are scattered widely over the plains of the district. They can be classified into certain groups. The principal groups noted are as follows :

1. A broad band starting from Sidhpur and running about east by north with width of about 9.65 kms. (6 miles).

2. A group starting from Balol 19 31 kms. (12 miles) south-west by west of Mehsana and extending upto mainly beyond that town.

3. A thick cluster of loam hills at and around the town of Kadi.

4. A long and thick cluster south-east of Mehsana running north-eastward for 38.62 kms (24 miles) from a little south of the Dangarva Railway Station.

5. A long south to north generally rather thin cluster running nearly parallel with the valley of the Sabarmati from about 8 kms, (5 miles) south of Vijapur to Undhai 9 65 kms (6 miles) east-north-east of Vadnagar. In the northern part of this cluster, the loam hills lie much thicker together than further south Its length is 29 kms, (18 miles) by about 4.82 kms., (3 miles) in greatest width[2]

The Taranga Hill--The Taranga hill is situated in the Kheralu taluka of the district. It is approximately 365.76 metres (1,200 feet) above mean sea level. It is 4 82 kms. (3 miles) away from the terminus railway station of that name on Mehsana-Taranga

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1. *Baroda State Jamabandi Revision Settlement Report of Petamahal Harij of the Patan Taluka of the Kadi Division*, Baroda, 1916

2. DESAI G H, AND CLARKE A B, *Gazetteer of the Baroda State*, Vol I, *General Information*, Bombay, (1923), p 17

Hill Meter Gauge Railway line It seems to have taken the name Taranga from the shrine dedicated to Taran Mata on the hill. There are several Jain temples on the hill The main shrine of Shri Ajitnathji was built in the 12th century during the regime of Kumarpal of Anhilwad This grand temple 38 10 metres (125 feet) high containing the gigantic shrine carved out of marvellous white marble alongwith shrines of other 'Tirthankars', is a place of pilgrimage for the Jains.

DRAINAGE: RIVER SYSTEM[1]

The entire area is drained by the following rivers, viz., the Sabarmati, the Rupen, the Banas, and the Saraswati. The river Sabarmati following on the eastern boundry of the district is the only perennial river. It rises from the Aravalli hills and in its course of about 300 kms, flows through Kheralu, Vijapur and Kalol talukas southward and enters the Gandhinagar district The river Rupen rises from the western side of the Taranga hill in the Kheralu taluka of the Mehsana district. It flows through Kheralu, Visnagar, Mehsana and Chanasma talukas and then disappears into the Little Rann of Kutch near village Taranagar of Sami taluka. The river Saraswati starts from village Bhankhari of Vadgam mahal of Banaskantha district, and flows through the talukas of Sidhpur, Patan. Harij and Sami of the district It thereafter disappears into the Little Rann of Kutch near village Koddha of Sami taluka of the Mehsana district. These rivers are fed by rain water and are shallow

The Sabarmati River—The river Sabarmati rises from the Aravalli hills and in its course of over 300 kms, flows through Kheralu. Vijapur and Kalol talukas southward to join the Gulf of Cambay. The villages on its bank in the Kheralu taluka are Hadol navi, Dedasan, Ganeshpur, Undani and Valasana. Thereafter, in the Vijapur taluka the river flows past by Fudeda, Pedhamli, Agalod, Gadhda, Harpura, Mahudi, Lakroda and Vasoda In the Kalol taluka, it flows near Alava village. Thus river flows approximately for 90 kms., in the Mehsana district and then it enters the Gandhinagar district

The Banas River-The river Banas including its all tributaries and *nalas* has its origin in Rajasthan and enters the Gujarat State near the village Awal of Palanpur taluka of Banaskantha district. The river enters the Mehsana district with its tributary Chekaria river near the Khareda village of Patan taluka of the Mehsana district

1 The Executive Engineer, Water Resources Investigation Division, Ahmedabad.

The river flows past by the village Khakhal of Harij taluka. Thereafter, it enters the Sami taluka and flows past the following villages, *viz.*, Dadar, Ranawada, Kharchariya, Gochnad, Bismillabad, Babri, Chandarani, Rampura, Jakhel and Adgam It leaves the Mehsana district near the village Adgam of the Sami taluka. It flows for about 40 kms., in this district and disappears in the Little Rann of Kutch near village Pedaspura of Radhanpur taluka of Banaskantha district.

The Chekaria River The Chekaria river is a sub-tributary of the Banas with its streams and *nalas* having its sources near village Karjoda of the Palanpur taluka of Banaskantha district.

The river flows past by the villages of Raviyana, Katosan, Rakhav, Melusan, Veloda and Sariyad of Patan taluka. After a course of 26 kms., it merges with the river Khara near Sariyad village of Patan taluka of Mehsana district.

The Khara River- The Khara river including all the contributing streams and *nalas* draining into its sources issues near village Takarvada of the Palanpur taluka of Banaskantha district. It flows past village Mudwada of Sidhpur taluka. Thereafter, the river enters the Patan taluka and passes by the villages of Mesar, Vagdod, Vaghasar. and Sariyad. After a course of 24 kms., in this district, it meets the river Khari near the village Bepadar of the Patan taluka

The Khari River The river Khari including all the contributing streams and *nalas* issues near village Bepadar of the Patan taluka The Chekaria, Khara and Sukhana rivers meet the Khari river at Bepadar village of the Patan taluka The river is called 'Khari' from the village Bepadar of the Patan taluka. It flows past Dunawada and Masa villages of Harij taluka. It meets the river Banas near the village Sundrosan of the Kankrej taluka of Banaskantha district. The river flows for about 19 kms

The Sukhana River The Sukhana river is a sub-tributary of the Banas river. It originates with its streams near the village Kunvara of the Sidhpur taluka It flows in 2 talukas, *viz.*, Sidhpur and Patan. In the Sidhpur taluka, the river flows past Kunvara and Dashawada villages. In the Patan taluka the river passes by the villages of Vadu, Charup, Bhutiya Vasna and Vareda. After running for about 37 kms., it meets the river Khari near the village Bepadar of Patan taluka of the district.

The Saraswati or Kumarika and its Tributaries—The river Saraswati including all its contributing streams and *nalas* draining into it rises from the hills of Menagar in Aravalli near Koteshwar. Its main tributaries are (i) the Wao river (ii) the Umardasi river and (iii) the Moyan river.

The river Saraswati passes by the villages of Mudana, Sidhpur, Khali, Kholwada, Nedra, Vanasan, Chandansar and Hisor in the Sidhpur taluka Thereafter, the river enters the Patan taluka. The villages touched by it in Patan taluka are as follows: *viz.*, Vamaiya, Hajipur, Matarvadi, Anawada, Vadli and Bhadrada From the Patan taluka the river enters the Harij taluka and flows past by Sankra, Nana, Sarer, Kathi and Kumbhana villages. Lastly, in Sami taluka it passes by Matrota, Joravarpura, Mubarakpura, Gujarwada, Varana, Vaval, Shamsherpura, Upaliyasara and Vaghapura villages. It flows for about 114 kms, in the district and then disappears in the Little Rann of Kutch near the village Taranagar of the Sami taluka

A pick-up weir of 2′ to 3′ height is being constructed every year at Anawada village of the Patan taluka Construction work of a barrage at 6 kms.. up stream of the weir-site called Matarvadi in the Patan taluka is in progress.

The Wao River-The Wao river is a tributary of the river Saraswati. This river with all its *nalas* has its source near the Vansa village of Harij taluka It flows past by Vansa, Roda, Vajawada, Nana and Katra villages of Harij taluka. It flows for about 13 kms., in this district and merges in the river Saraswati near Kathi village of Harij taluka

The Umardasi River-This tributary of the river Saraswati has its source near the village Godh of Palanpur taluka of the Banaskantha district The river Umardasi flows near the villages of Hisor, Nandotra, Vaghna, Umru, Sedrana and Sahesa of the Sidhpur taluka After flowing approximately for 16 kms, in the district it meets the Saraswati river near Hisor village of Sidhpur taluka.

The Moyan River-The river Moyan is a sub-tributary of the river Umardasi which itself is also a tributary of the Saraswati river. The river originates near village Dharewada in the Vadgam mahal of Banaskantha district. It flows past Gaglasan and Hisor villages of the Sidhpur taluka. After a course of about 13 kms, it merges in the river Umardasi near village Hisor of the Sidhpur taluka of the district.

The Rupen and its Tributaries– The river Rupen rises from the Taranga hills in the Kheralu taluka of the Mehsana district. It flows through Kheralu, Visnagar, Mehsana, Chanasma and Sami talukas and disappears into the Little Rann of Kutch near village Taranagar of Sami taluka. Its main tributaries are (i) the Pushmavati and (ii) the Khari. In the Kheralu taluka, it passes by the villages of Kuda, Rajpur, and Rangpur. Subsequently, in the Visnagar taluka it touches Umta and Pudgam villages. In the Mehsana taluka it flows past Piludara, Palodar and Panchot villages. The river thereafter flows into the Chanasma taluka and touches the following villages, *viz.*, Motap, Kanoda, Ranela, Udela, Karansagar, Matrasan, Delwada, Dodiwada, and Sampawada. In Sami taluka it flows past Dantisana, Padla and Ratanpura.

The Khari and the Pushmavati rivers meet the river Rupen near the village Sampawada in Chanasma taluka. After a course of about 135 kms. in this district, the river Rupen disappears in the Little Rann of Kutch near village Taranagar of Sami taluka of the district.

Tributary R1 -The tributary has its source near village Varetha of Kheralu taluka and meets the river Rupen at Kheralu village. It passes by the villages of Kheralu and Nanivada The total length of the tributary is about 14 kms.

Tributary R2 -This tributary has its source near the village Vadu of Visnagar taluka of the district. In the Mehsana taluka it passes by the following villages, *viz.*, Bamosana, Buta Paldi and Chhathiarda. After a course of about 12 kms, it meet the river Rupen near village Panchot of Mehsana taluka of the district.

The Pushmavati River (Tributary R3)– The river originates near village Malekpur of the Kheralu taluka of the district. The river passes through 4 talukas of this district, *viz.*, Kheralu, Sidhpur, Visnagar and Chanasma In the Kheralu taluka, the river flows past Malekpur, Mandropur. Balad, Hirvani and Machhava villages. Thereafter, in Sidhpur taluka, it passes by Upera. Karli and Aithor villages. Thereafter, it enters the Visnagar taluka and flows past Bokarwada and Davada villages. Lastly, in the Chanasma taluka, it passes by Gorad, Dhinoj. Dhanodharda, Sunsar. Tokodi and Modhera villages. After a course of approximately 77 kms., this river meets the Rupen river near Sampawada village of the Chanasma taluka.

The Tributary of Pushmavati (R 3/1)—This sub-tributary has its source near village Mandali of the Kheralu taluka. It flows past the villages of Merwada, Dasaj and Bhankhar of the Sidhpur taluka. After a course of about 13 kms., it meets the Pushmavati river near village Bhankhar of the Sidhpur taluka.

The Tributary of Pushmavati (R 3/2)—This sub-tributary of the river Pushmavati has its source near village Kamli of the Sidhpur taluka. It flows past the villages of Kamli, Unjha, Unava and Shihi of the Sidhpur taluka and Pali and Kanthravi villages of the Patan taluka. Thereafter, it enters the Chanasma taluka and touches the village Palasar After a course of approximately 18 kms., this sub-tributary meets the tributary Pushmavati near village Dhinoj of the Chanasma taluka.

The Tributary of Pushmavati (R 3/3)—This sub-tributary has its sources near village Upera of Sidhpur taluka It passes near the village Upera of the Sidhpur taluka, Jaska of the Kheralu taluka and Karli of the Sidhpur taluka After a course of about 12 kms, the sub-tributary meets the tributary Pushmavati near village Karli of Sidhpur taluka of this district.

The Khari River (R 3/4)- The sub-tributary called Khari river originates near village Tandav of the Sidhpur taluka It has on its bank Tandav and Sunak villages of the Sidhpur taluka and Matpur, Sander and Ranuj villages of the Patan taluka Lastly in Chanasma taluka, the river flows past Vasai, Sarsav, Ganget, Pimpal, Vadavali, Chhamichha and Maniari villages. After having traversed a course of approximately 39 kms., this sub-tributary meets the tributary Pushmavati at about 3 kms., down-stream of village Maniari of the Chanasma taluka of this district.

Sub-tributary (R 3/4/1) This sub-tributary originates near village Maniari of the Chanasma taluka After a course of about 5 kms, the sub-tributary meets the river Khari 3 kms., down-stream of Maniari village.

Sub-tributary (R 3/4/2) -This sub-tributary has its sources near the village Ganget of Chanasma taluka. Its length is of about 4 kms., and it meets the Khari river 3 kms., down stream of Ganget village.

Tributary (R/4)—This tributary originates near village Trakod-Loti of the Sami taluka of the district.

It flows past villages of Trakod-Loti, Mujpur, Islampura, Jesda, Fatehganj, Murtujanagar and Pirojpura of the Sami taluka. Its total length is approximately 18 kms., and meets the river Rupen near village Padivada of the Dasada taluka of the Surendranagar district.

Tributary (L/1)—This tributary starts near the village Gunja of the Visnagar taluka. It flows past village Malekpur of the Kheralu taluka and Gunja and Thalota villages of the Visnagar taluka. The length of this tributary is about 13 kms. It meets the river Rupen 3 kms., down-stream at village Thalota of the Visnagar taluka.

Tributary Khari Nala (L/2)--This Tributary has its source near village Karbatiya of the Kheralu taluka. It flows past Karbatiya. Kahipura and Chhabaliya villages of the Kheralu taluka In the Visnagar taluka it passes by the following villages, *viz.*, Bhalak, Kuvasna, Saduthala, Kamana, Becharpura and Basna. In the Mehsana taluka, Dela, Nagalpur, Hendva-Rajgar, Maguna, Delolı, Palaj and Sametia villages are on its banks. Lastly, it flows past the Chanasma taluka and meets the river Rupen near the village Matrasan of Chanasma taluka. Its total length is 60 kms., approximately.

Sub-tributary (L 2/2)—The sub-tributary originates near the village Taleti of Mehsana taluka. It passes by the villages of Taleti, Dediasan and Nugar of the Mehsana taluka. After having traversed a course of about 12 kms., the tributary meets the river Rupen 1.6 kms., down-stream of Nugar village of the Mehsana taluka.

Tributary (L/3)—This tributary has its sources near the village Bamangam of the Sami taluka. It flows past Bamangam, Panchasar and Jahurpura villages of the Sami taluka. Its length is approximately 6 kms. It meets the Rupen river at the village Ratanpura of the Sami taluka.

The information about the rivers of the district are summarised in the statement I.2.

STATEMENT I.2

Sl No	Name of the river	Name of the talukas through which it passes	Total length of the course of the river in the district	Remarks
1	2	3	4	5
1.	The Sabarmati ..	Kheralu, Vijapur and Kalol	90 kms	Approximately
2	The Banas and its tributaries	Harij, Sami	40 kms	,,
	(a) The Chekaria (S T)	Patan	26 kms	,,
	(b) The Khara (S T)	Sidhpur, Patan	24 kms	,,
	(c) The Khari (S T)	Harij	19 kms	,,
	(d) The Sukhana (S T)	Sidhpur, Patan	37 kms	,,
3	The Saraswati or Kuvarika and its tributaries	Sidhpur, Patan, Harij and Sami	114 kms.	,,
	(a) The Wao (S T)	Harij	13 kms.	
	(b) The Umardasi (S T)	Sidhpur	16 kms	,,
	(c) The Movan	Sidhpur	13 kms.	,,
4	The Rupen and its tributaries	Kheralu, Visnagar, Mehsana, Chanasma and Sami	135 kms	,,
	(a) Tributary R1	Kheralu	14 kms.	,,
	(b) Tributary R2	Visnagar, Mehsana	12 kms	,,
	(c) The Pushmavati River (S.T.R 3)	Kheralu, Sidhpur, Visnagar and Chanasma	77 kms	,,
	(d) Tributary of Pushmavati (R 3/1)	Kheralu and Sidhpur	13 kms.	,,
	(e) Tributary of Pushmavati (R 3/2)	Sidhpur, Patan and Chanasma	18 kms.	,,
	(f) Tributary of Pushmavati (R 3/3)	Sidhpur	12 kms	,,
	(g) The Khari River (R 3/4)	Sidhpur, Patan and Chanasma	39 kms.	,,
	(h) Sub-Tributary (R 3 4/1)	Chanasma	5 kms	,,
	(i) Sub-Tributary (R 4/2)	Chanasma	4 kms	,,
	(j) Tributary (R 4)	Sami	18 kms.	,,
	(k) Tributary (L/1)	Visnagar Kheralu	13 kms	,,
	(l) Tributary Khari nala (L/2)	Kheralu, Visnagar, Mehsana and Chanasma	60 kms.	,,
	(m) Sub-Tributary (L 2/2)	Mehsana	12 kms	,,
	(n) Tributary (L/3)	Sami	6 kms.	,,

S T = Sub-Tributary

It will appear from the statement that the rivers have their origin in the districts of Banaskantha and Mehsana and the Aravalli hills of Rajasthan There are 4 main rivers, the Sabarmati, the Banas, the Saraswati and the Rupen. None of them is navigable. Only the Sabarmati is perennial. Secondly, the Sabarmati is the only river which meets the Gulf of Cambay, whereas the remaining 3 rivers, the Banas, the Saraswati and the Rupen disappear in the Little Rann of Kutch Thirdly, the Banas, the Saraswati and the Rupen have a large number of tributaries and sub-tributaries which traverse short distances and merge in one river or the other. The Banas has 4 tributaries, the Saraswati has 3 main tributaries and

several sub-tributaries, and the Rupen has 2 main tributaries and as many as 12 sub-tributaries. Lastly, these rivers are shallow and are fed by rain water only. Thus, the surface drainage of the Mehsana district may be considered satisfactory.

GEOLOGY[1]

The Mehsana district is mainly covered with recent formation. At very few places, rocks are exposed and they are grouped into Idar granites, Himatnagar series and laterities. The north-east portion of the district consists of Porphyritic granites to fine-grained granites. At several places, granites are intruded by Pegmatites and basic rocks. Kaolinised granites are exposed along the river banks between Techawa and Kot and on opposite banks between Eklara and Arsodia villages in the Sabarkantha district. The rocks of Himatnagar series exposed overlying the Kaolinised granites opposite these villages consist mainly of sandstones, shale and conglomerates. The lateritic area is formed by lateritisation of rocks of both the Himatnagar series and the Idar granites.

The Idar granites exposed in the district are considered equivalent to the Erinpura granites and the age is considered to be around 740 million years. The rocks of the Himatnagar series are of lower cretaceous age and are considered to be of the same age as of the Songir sandstones of Baroda and the Barmer sandstone of western Rajputana. Basic rocks found in area are as dykes and are worked for building material The tertiary formations covered by the recent alluvium in the Mehsana district are proved to be oil bearing which are located around Kalol and Vavol.

Some of the fields have proved successful and trial production from Kalol fields commenced in early part of the year 1968. The entire covered tertiary formation of the district is being prospected at present by the Oil and Natural Gas Commission which has found many favourable structures of oil The exploration work for oil in the Mehsana district is being carried out expeditously by diverting more drilling rigs from other areas.

This district is mostly covered by thick alluvium. A small portion adjoining Banaskantha and Sabarkantha districts in the north-eastern corner exposes hard rocks of the Precambrian group, belonging to Ajabgarh series of Delhi system.

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1 (a) The Director of Geology and Mining, Government of Gujarat, Ahmedabad.

(b) The Director, Geological Survey of India, Gujarat Circle, Ahmedabad

The Precambrian rocks of the north-eastern corner of the district consist of metamorphosed impure calcareous sediments which resulted into the formation of calc-gneisses, meta-morphosed and granitised arenaceous sediments resulting in the formation of para-gneisses, basic intrusives and granites. The calc-gneisses are exposed in the area around Vajapur (24°04′:72°47′), Gothda (24°03′: 72°47′), Satlasna (24°02′:72°47′) and west and south-west of Dharoi (24°00′ : 72° 51′). Paragneisses are exposed east of Ambavani (24° 04′: 72° 44′). A dome shaped basic igneous rock intrusive into calc-gneisses is recorded on the hill at 2 kms., north-north-east of Vajapur. The other hills in this area are of coarse grained porphyritic granite.

USEFUL MINERALS AND ROCKS

China Clay

The large deposits of China clay are found in the area between Arsodia and Eklara on the east bank of Sabarmati river falling in the jurisdiction of the Sabarkantha district and between Kot and Virpur on the western banks of the Sabarmati river falling under the jurisdiction of the Mehsana district. Investigation of these deposits was carried out by the Geological Survey of India during the year 1966-67 The deposits were described under 7 blocks, the blocks 1 to 4 are in the Sabarkantha district and the Blocks 5 to 7 are in Mehsana district. Reserves of about 1.05 million tonnes of crude clay was estimated in those three blocks in the Mehsana district. The estimate of refined clay that could be extracted from this reserve was estimated to be of the order of 2,61,000 tonnes.

Block V is located in the area north-east of Virpur (23° 44′30″ : 72° 47′ 30″). In the northern portion of the block mining was carried out for China clay and now not much of China clay of economic importance is left. South of it, there is a band of China clay extending over for about 250 metres. In the *nala*, the China clay is seen exposed for about 200 metres.

The general succession in the block is as follows :

Soil	..	..	..	4 to 10 metres
Laterite	..	..	..	4 to 5 metres
China clay	..	..	..	3 to 5 metres
Granite	..	..	..	

Three representative samples were studied in the laboratory. China clay is white to creamish in colour with good plasticity. Water of plasticity is 30.7 per cent and dry shrinkage is 4 6 per cent. On firing at 1400° C, it is white in colour, steel hard shrinkage 18.8 per cent, water of absorption 0 80 per cent and test-cone does not band. The recovery is 48.47 per cent.

This estimated reserves of crude China clay in this block is 7,14,000 tonnes, from which refined China clay of 1,78,500 tonnes may be extracted.

Block VI is in the area south-east of Virpur and falls between Techawa *nala* and the Kot *nala*. In this block the China clay is exposed in the Sabarmati cuttings in east and in Kot *nala* cuttings in west. China clay mining was carried out both on the Sabarmati bank and in the Kot *nala* Intervening portions between Kot *nala* and the Sabarmati have not been explored due to thick overburden.

The general succession in the block is as follows :

Soil	..	..	10 to 15 metres
Laterite	..	..	2 to 3 metres
China clay	..	..	3 to 5 metres
Granites	..	.	..

Two representative samples were studied in the laboratory. China clay is creamish to white in colour with good plasticity. Water of plasticity is 38.7 per cent and dry shrinkage 9.7 per cent On firing at 1400° C, it is white in colour, steel hard, the shrinkage 16.9 per cent, water of absorption 5.8 per cent and test cone does not band. The recovery of clayey matter is 48.43 per cent.

The estimated reserves of crude China clay in this block, is 2,76000 tonnes, from which refined China clay of 69,000 tonnes may, be extracted.

The Block VII falls in the area east of Kot (23° 43′ : 72° 48′). Most of the area in this block has been mined, except some in the northern portion. where Oriental Prospecting Company is engaged in mining.

The general succession in the block is as follows :

Soil	.. ..	10 to 15 metres
Laterite	.. ..	2 to 3 metres
China clay	.. ..	3 to 5 metres
Granite	.. ..	..

Two representative samples from this block were studied in the laboratory. China clay is dull white to creamish in colour with good plasticity. Water of plasticity is 31.7 per cent and dry shrinkage 2 9 per cent. On firing at 1400° C. it is white in colour, steel hard, shrinkage 18.6 per cent, water of absorption 4.6 per cent and test cone does not band. In laboratory, the recovery of clayey matter is 42 43 per cent.

South of the Kot factory all the areas are mined leaving a few small pockets which are not of much economic importance. The China clay in this block is 4 to 5 metres thick and is overlain by a 22 metres thick overburden of soil.

The estimated reserves of the crude China clay in this block is 56 000 tonnes, from which refined China clay of 14,000 tonnes may be extracted

Ground Water

The alluvial deposits in the Mehsana district contain large reserves of groundwater. The alluvium consists of gravel, fine to coarse sands. sandy clays, silts and clays.

Three major granular groups, designated from top as A, B and C separated by thick beds of clay, designated as aquiclude 1 and 2, have been demarcated down to a depth of 600 metres.

The granular groups A, B and C respectively occur at depths ranging from 110 to 176 metres; 132 to 190 metres and from 224 to 330 metres.

Near surface groundwater occurs under water table conditions. The groundwater at depths is under confined conditions, the pressure of confined groundwater is increasing in westerly direction

The depth of water table in dug and dug-*cum*-bored wells ranges from 3 to 28 metres decreasing towards west. The depth of borings in dug-*cum*-bored wells range from 40 to 150 metres. The yields of dug-*cum*-bored wells vary from 4 to 80 kilolitres per hour.

Dug wells in the area are very few and yield meagre supplies of brackish to saline water.

Most of the tube-wells in the area tap aquifer group A. Pressure heads in tube-wells tapping this aquifer group are above the regional water table, and flowing conditions exist in the western part of the area. Free flow from tube-wells tapping this aquifer group in the western part ranges from 15 to 700 litres per minute.

Isopiestic contours of the confined water in aquifer group A. based on water level of tube-wells for the year 1958, indicate that the altitude of piezometric surface ranges from 135 metres in extreme north-eastern part to 60 metres in western part. Due to heavy development of ground-water by means of tube-wells since 1958, the position and slope of piezometric surface have altered considerably. The isodeclinal contours of piezometric surface of water in aquifer group 'A' during the years 1958 and 1966 indicate that lowering of water levels range from 5 to 20 metres.

The results of pumping tests on tube-wells tapping a quifer group 'A' show that static water level varies from 9.44 to 24.33 metres pumping water level from 15.54 to 28.95 metres and discharge varies from 605 to 3,000 litres per minute. Co-efficient of transmissibility varies from 254 $m^3/D/m$ to 997.9 $m^3/d/m$ and co-efficient of permeability from 11.7 $m^3/D/M^2$ to 86.5$m^3/d/m^2$.

The quality of ground water deteriorates progressively from east to west with an increase in chloride and total dissolved solid contents. For irrigation use, the salinity as well as alkali hazards increase towards west.

The present development of groundwater is confined mainly to aquifer group A. The present decline in water levels are attributable to mutual interference in the areas where the wells are crowded. There is only a marginal scope for development of ground-water from aquifer group A, especially in the areas where the decline in water levels are not more than 10 metres. Any further large scale withdrawal for immediate needs of agriculture should be resorted to from deeper aquifers, *i.e.*, groups B and C.

Oil Find in Mehsana District[1]

In 1961, exploratory drilling for prospecting of oil and natural gas in the Mehsana district was undertaken by the Oil and Natural Gas Commission (A Government of India Undertaking). Several structures have been explored uptil now. These structures are Kalol, South-Kadi, North-Kadi, Sobhasan, Balol, Santhal, Mehsana, Asjol, Becharaji, Dhinoj, etc. Out of these structures oil/gas is discovered in Kalol, South-Kadi, North-Kadi, Sobhasan, Balol-Santhal structures and one well in the Mehsana structure. The stratigraphic sequence drilled through in these areas belongs to the Tertiary and the Volcanic Traps from the basement. The summary of the data on individual structures are given below :

The Kalol Structure—The Kalol anticlinal[2] structure was delineated by the geo-physical investigation carried out by the Oil and Natural Gas Commission during the years 1958-1961 This anticlinal structure is 8 kms., broad and 20 kms., in length covering an area of about 160 sq kms. Within this area, three distinct domal culminations[3] could be easily distinguished. These culminations were at a depth of about 1,400 metres from the surface.

The first deep well was drilled around village Sertha about 22 kms., north of Ahmedabad city and it was completed as an oil well Oil is produced from two very thick coal bands in the Eocene[4] sedimentary[5] sequence at a depth of about 1,425 metres. In addition to these oil bearing coal bands, a few more horizons, which are oil and gas bearing are mostly silts in nature were also met with at higher levels.

In 1964, while drilling the northern most culmination near village Pansar, a new deeper silt horizon was discovered. This happens to be the best oil bearing horizon in this structure

Till now, the Commission has drilled 153 wells in the structure, out of which about 105 wells have been completed as oil wells, 15

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1. The Director of Geology, Oil and Natural Gas Commission, Dehradun.
2. An anticlinal is a fold that is convex upward
3. Culmination is the direction away from which the fold plunges.
4. Eocene is a period in Tertiary group in the standard Geological time scale its age is 23 million years.
5. Sedimentary rock is a unit of unmetamorphosis and unaltered sediments deposited by various geological agencies

as gas wells and the remaining wells are under proper testing/stimulation/observation. The oil is being despatched to the Koyali Refinery (Baroda district). The gas wells are not yet on production. They are expected to go into production by the middle of 1973, when the fertiliser complex at Kalol comes up.

Kalol field is almost unique as it is one of the very few oil fields in the world where oil is contained in coal bands. This together with occurrence of high pressure and temperature in the deeper formations creates problems both during exploration as well as exploitation.

The field is still in its initial stage of development and there are quite a number of schemes on hand for improving the ultimate recovery of oil and gas from this field.

A few wells have been drilled to near about 3,000 metres depth within the main Kalol structure; but unfortunately no hydro-carbon bearing zone has been encountered below the above mentioned horizons.

The South Kadi Structure—This south Kadi structure is situated north-west of the Sanand structure. Exploratory drilling in this structure started from January 1968 and is under exploration. Sand lenses developed in Lower Eocene are oil-bearing and give oil production. The Kalol equivalent sand which is oil bearing at north Kadi field is not oil bearing in this structure. Uptil now, 13 wells are drilled in this structure and one well is under drilling. Different wells have encountered four oil-bearing sands in this structure.

The North Kadi Structure—This is an anticlinal closure dissected into different blocks by faulting. Exploratory drilling is mainly restricted to eastern block of the field and it revealed the presence of hydro-carbon bearing horizons. This group of sand is equivalent to the Kalol group. Besides, it revealed the presence of a gas-bearing sand in the lower part of the Miocene section on the northern part of the structure around Kadi well No. 9. On the southern part, a lower sand is developed and it proved oil-bearing at well No 27. Extent of this sand is not yet known.

The deepest well drilled in this structure is upto 2,200 metres in well No. 2. wecent wells are projected upto a depth of

1200/1250 metres. Stratigraphic sequence met in this field from surface are Post Miocene[1] and Miocene section of about 900 metres. It consists of Kanka gravel, fine to coarse grained ill-sorted sand and variegated clay and clay--stone. Oligocene section is quite thin and it ranges from 20-30 metres and consists of greenish grey sand claystone and shale. Eocene section is not fully drilled and, therefore, thickness of this area is not known. In this section the upper part is grey shale and then alternations of grey to brownish grey siltstone[2], fine to coarse grained ill-sorted sand and grey to brownish grey shale[3] with a few coal layers.

As on 1st January, 1972 seventeen wells have been drilled in this structure out of which fifteen wells are oil wells.

The Balol-Santhal Field

The Balol-Santhal fieed lies just north of north Kadi field and is separated from it by a structural saddle. Structure is a fairly big structural nose trending north-west-south-east and is developed with plunge towards south-west. This structure is similar to the North Kadi structure. In this structure also the Kalol equivalent group is oil-bearing So far 9 wells have been drilled in this structure of which 6 wells are found oil-bearing Lithology of the stratigraphic unit and stratigraphy is same as in north Kadi. Drilling in this structure started in February, 1970.

The Sobhasan Structure

The Sobhasan structure was delineated by seismic survey as early as 1964-65. The structure delineated was a small anticlinal closure developed on a terrace in the eastern rising part of the basin in the south-eastern part of the Mehsana town. Subsequently, the structure was again mapped during 1967-68 by seismic survey and was found to be separate anticlinal closure against east-west trending faults.[4] As the drilling results on the Sobhasan structure were not conforming to this seismic map, the structure was again

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1. Post Miocene is a period in Tertiary Group in the standard Geological time scale. Its age, ranges from 17 millions B C to 1 million years B C

2. Siltstone is a sedimentary rock in which the grain size ranges between 1/16 and 1/256 millimetre in diameter

3 Shale is a laminated or fissible claystone or siltstone

4 Faults are ruptures along which the opposite walls have moved past each other

resurveyed by seismic survey during 1968-69. It revealed the Sobhasan structure as consisting of two anticlinal closures developed on a big terrace.

The thickness of Tertiary sediments appears to be very large in this area. The maximum thickness so far encountered is 2,818 metres and on the basis of seismic refraction and reflection data the trap may be encountered at the depth of 4,000 metres. No wells have been drilled upto this depth at present. Thick sand sections are encountered in the Eocene section between 1,040-1,650 metres. This section is possibly of upper to middle Eocene age. The section below 1,650 metres is essentially a dark grey shale section possibly of Lower Eocene age. Within the Upper Middle Eocene section, the sand section between 1,040-1,100 metres correspond to the Kalol group of producing sand. The results obtained so far (except well No. 18) indicated that these sands in Sobhasan are water bearing possibly due to lack of any structural closure at this level. In the well No. 18 when this horizon was put into open hole D. S. T[1] It produced oil. Immediately below Kalol equivalent sands, there occurs a fairly thick section of coal and sand alternations between 1,100-1,300 metres. A coal-sand-carbonaceous shale group occurs between 1,380-1,545 metres and this group has been found to be oil producer in the Sobhasan structure. The upper part of the group consists of a thick coal bed underlain by the oil-bearing sand of Sobhasan structure. The lower part of this group similarly consists of thick coal underlain by sand-coal alternation. There are some sand layers below this main coal-sand group upto the depth of 1,650 metres. A few of them were tested and found to be yielding a little oil but it was not of any commercial value.

At present, 20 wells are drilled in this structure out of which 9 wells are oil producing and 3 wells are gas producer.

The Bechraji-Asjol Area

West of Mehsana horst,[2] a big graben[3] is developed which appears to be the continuation of the Sanand-Kadi-Detroj trough[4] and trends generally in north-west-south-east direction. This graben itself

1. A Drill Steam Test is a temporary completion designed to sample the formation fluid and to establish the possibility of commercial production

2. A horst is a block generally long compared to its width, that has been raised relative to the blocks on either side

3. The graben is a block, generally long compared to its width, that has been lowered relative to the blocks on either side.

4. Trough is a line occupying the lowest part of the fold.

appears to be highly faulted and consequently subsidiary ridges and troughs are developed within it. A number of highly faulted anticlinal closures are developed over these ridges. One such structure is Asjol which is located just close to the western flank of the Mehsana horst. Another similar structure is the Bechraji structure developed further west of Asjol. Exploratory drilling has been undertaken on Bechraji and Asjol structures and no hydro-carbon accumulation is met with uptil now, though some indication of traces of oil are observed in some sand in the Upper Eocene section.

The Mehsana Town Structure

This is an anticlinal closure just north of the Sobhasan structure and is 1 km., north of the Mehsana town. One exploratory well is drilled in this structure upto a depth of 2,504 metres. The stratigraphic section encountered in this well is correlatable with that in the northern-most well of Sobhasan. The main producing sand of the Sobhasan field which occurs immediately below the main coal, appears to have become coaly in this well. Below this coal group, there occurs alternating thin layers of sand, coal and shale which extend upto 1,850 metres. Between 1,850 metres and 2,115 metres an entirely dark grey shale section has developed. This section is entirely devoid of sand and as a result corresponding oil sand of Mehsana well No. 2 is absent. Lower section is mainly red chocolate brown clay stone. No hydro-carbon accumulation is met with in this well.

The North Kalol Structure

This structure is situated near Amja village about 70 kms., south-east of the Mehsana town In the rising part of the syncline, a few anticlinal closures have developed with north-north-west-south south east trend. One such closure[1] occurs near the Amja village and Kalol well No. 212 was drilled on the crestal part of this closure. This exploratory well was drilled upto a depth of 2,527 metres and gave only some indication of viscous oil, while testing on interval near 1,600 metres depth.

The Mehsana Area

The structures in the Mehsana area are Allora structure. eastern flank of Mehsana horst and western flank of Mehsana horst. Eight

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1 The closure of a fold is the vertical distance between the highest and the lowest contours that completely enclose the fold.

deep wells and four structural wells are drilled in this area so far and two wells are under drilling at present. Only one well, *i.e.*, well No. 2 produced oil from about 2,200 metres depth. Other wells are water-bearing. Recently drilled well No. 10 gave little oil on Drill Stem Test in the Kalol equivalent horizon.

The Dhinoj Structure

Dhinoj is situated at about 13 kms., west-west-north of the Mehsana town. Only one deep well was drilled in this structure from April to October, 1970 upto a total depth of 2,535.63 metres. Testing of this well is not yet completed. So far, no hydrocarbon is encountered in this well. About 1,045 · metres of Post-Miocene and Miocene, 15 metres of Oligocene and Eocene section from 1,060 metres to total depth is encountered in this well.

Flora

FOREST

Introductory

In 1952, the national forest policy was declared by Government which emphasised the protective as well as productive role of forests It suggested as a desirable long-term objective that one-third of the land area should be under forests. Forests supply timber, fuel and fodder and other forest products. They have a moderating influence against floods and erosion and help maintain soil fertility Besides, they provide an industrial base to certain industries. Apart from the need of industries the development of forestry and forest industries is also essential for raising the income of the tribal people living in the forest areas.

The main processes of forest development are consolidation, protection, establishment of communications, exploitation, re-generation, utilisation, research, education and training. The Five Year Plans have laid considerable emphasis on preservation processes, improvement of communications, rehabilitation of degraded forests, establishment of new plantations, better forest management and utilisation of the forest produce.

The forests of the Mehsana district are divided into two classes as below :

(1) Reserved forests	..	. 110.69 sq. kms.
(2) Protected forests	..	.. 6.09 „ „
Total	..	.. **116.78** „ „

The total area of the forest on 15th December, 1971 was 116.78 sq. kms. It is a significant fact that there are no private forests except some area of 7,727.18 hectares comprising the Timba Jagir in the Kheralu taluka.

Reserved and protected forests constitute permanent forest estates maintained for the purpose of producing timber and other produce and for protective purposes.

The forest areas in Mehsana district in charge of the Forest Department are spread in the talukas of Sami, Harij, Chanasma, Kheralu and Vijapur. In Sami, Harij and Chanasma talukas, the forests areas are situated on the southern border of the Little Rann of Kutch. The soil in this tract is mostly saline and consequently no important trees come up. It grows vegetal cover of thorny scrub species.

In Vijapur and Kheralu talukas, the forests are dispersed in villages. The soil is poor and shallow and has a tendency to erode by the wind and the water. As a result, big ravines and *kotars* are formed The tree growth is found mainly along the *nalas* and *kotars.*

General History of the Forests

The major portion of the present Mehsana district formerly formed part of the Baroda State. In that State prior to the year 1877, from which dates the institution of a regular Forest Department, the Jungle-clad areas were worked on the *ijara* or contract system. This led to very heavy and irregular fellings of trees, as the *ijardar* or farmer selected for removal the best of the trees as suited his requirements or purposes. Thereafter, from 1877 to 1884, the Forest Department of the State was put in charge of Sub-Assistant Conservators of Forests whose services were borrowed from the Bombay Forest Department Then followed a period of six years upto 1890, when the Department was under the management of the Naeb Subas of the Revenue Department. During these years, in place of the *Ijara* system, exploitations were permitted to contractors on the permit system by which they could remove whatever kind and size of trees they liked on payment of a fixed fee per *khandi.* The depletion and

serious damage to forests was thus aggravated, protection against thefts and mischiefs was nominal, and fire conservancy was an unknown factor. In 1894, Mr. E. E. Fernandes of the Indian Forest Service, was entrusted with the administration of the forests, when some important improvements, especially as regards the constitution and settlement of forest areas, and the preparation and publication of a Forest Act and a set of Rules were effected. On the reversion of this officer to British service, the management of the forests as Conservator devolved on Mr. G K. Mediwalla, who had been trained at State expense in Forestry at Cooper's Hill College in England. On the premature death of this gentleman in 1909, there was again an interregnum during which the Subas took over the Department until the arrival of the Conservator in 1913.[1]

The forest policy of the former Baroda State became effective in the Kadi Prant (major portion of the present Mehsana district) only in 1914. The protected forests were constituted for the first time in the Kadi district along the banks of the Vatrak.[2] The former *Gazetteer of the Baroda State* published in 1923 states that "there are no forests in the Kadi district like those in the Navsari district". It further states that " some 30 years back seeds of *babul* were broadcast on an extensive scale in waste lands with fairly good results. But efforts at regular forest conservancy and the undertaking of reboisement operations date from quite recent times, only a few years back. His Highness having noticed in the course of his travels in Europe, the village forests of Switzerland, was anxious that something similar should be attempted in the Kadi district with its dry climate and fickle rainfall, in order to counteract the evil effects of the drought to which this part of northern Gujarat is often subject. With this view, the Conservator of Forests was instructed, in 1914, to inspect waste lands of the district and report on the feasibility of constituting forests in them. This officer travelled over the whole district in the cold weather of 1915, and reported favourably on the practicability of utilizing numerous large areas of *Padtar* waste lands, in every taluka for purposes of forest conservancy, firstly by affording protection to the already existing tree and bushy ligneous growth of species peculiar to the dry belt, and secondly, by undertaking reafforestation work by introducing more valuable forest species from Navsari district and other places. The outcome of this was that Government, in 1915, ordered the selection of suitable lands for the purpose, as a beginning, only in the southern most portion of the district along the banks of the Vatrak river in Attarsumba *peta mahal.*

1. Desai G H and Clarke A B, *Gazetteer of the Baroda State*, Vol II, *Administration*, Bombay, (1923), pp 176-177.

2. *Baroda Administration Report*, 1916-17, p XI.

An aggregate area of 5,367 *bighas* equivalent to 3,154 acres was thus selected and demarcated in 10 villages. and a new Forest Range designated as the Attarsumba Range was created in the year 1917."[1] In 1930-31, all the forests of the State came under regular Working Plans. In the same year. Government directed the transfer of the construction and maintenance of forest roads to Public Works Department and earmarked for this purpose, the receipts from local cess collected at rate of 1 to 1½ annas for every rupee on every item of forest revenue.[2]

It is mentioned in the *Annual Administration Report of* 1934-35 that there were 9 forest ranges for administrative purposes in the Baroda State. Of these, five ranges were in Navsari district, one in Baroda, one in Mehsana, and two in Amreli. The report further states that roads were constructed and maintained by the Public Works Department. Moreover, free grants of timber and other produce were made in deserving cases for building and repairing dwellings and for other domestic and agricultural needs.[3]

In the forties Baroda State evolved a comprehensive forest policy. *The Annual Administration Report of the Baroda State* for the year 1940-41 observes as under :

"These forests are of immense value both in preventing soil erosion and covering the catchment areas of local natural water sources and in producing valuable timber. A cautious policy directed towards conserving and exploiting the forests has been adopted. Plans for silviculture, research, management of forests and utilisation of their produce have been revised and modified according to the recommendations of the forest expert engaged from the Government of Bombay in 1938-1939.[4] The policy of Baroda State succeeded in effecting forest growth. The growth of forest also increased by strict protection against illicit fellings and thefts, coupled with the introduction of some of the more valuable forest species such as teak, *shisham, shevan, beheda, sadad, beo, arjunsadra, haladwan. khair, kalam, timru, khakhar, karanj anjan, sandal, casurina. date, palm, and bamboos (Dendro-calamus strictus)* by direct dibbling of seeds under shelter of bushes, and by transplantation of seedlings reared in a nursery established at Vaghjipura."

1 Desai G H and Clarke A B, *Gazetteer of the Baroda State*, Vol. II, *Administration*, Bombay, (1923), pp 187 188

2 *Baroda Administration Report*, 1930-31, p 193

3, *Ibid*, 1934-35, p 189

4 *Ibid* 1940-41, p. 158.

The well conceived forest policy of the State enabled a progressive increase in the forest revenue derived from the Kadi Prant. The receipts which amounted to Rs. 481 in 1918-19 increased to Rs. 1,182 in 1921-22. The receipts were derived from sales of firewood and minor produce on permit and realization of grazing fees.

The important tree species found in the Mehsana district at present are as under :

Botanical name	Local name
Salvadora persica	*Pilu*
Prosopis spicigera	*Khijdo*
Acacia arabica	*Baval*
Acacia leucophlea	*Aniyar*
Anogeissus latifolia	*Dhavdo*
Pongamia pinnata	*Karanj, Kanaji*
Ailanthus excelsa	*Aduso*
Zizyphus jujuba	*Bordi*
Balanites roxburghii	*Hingor, Hingol*
Azadirachta indica	*Limdo*
Moringa pterygosperma	*Saragvo*
Bauhinia racemosa	*Jenji, Asotri*
Ehretia laevis	*Vadhvediya*
Tamarindus indica	*Amli*
Tecoma undulata	*Ragat Roydo*

Plants

Commiphora mukul	*Gugal, Mukul*
Gymnosporia spinosa	*Viko*
Nyctanthes arbor-tristis	*Tarbot, Jayaparvati*
Dichrostachys cinerea	*Madhan*
Cassia auriculata	*Awal*
Carissa carandas	*Kerdo*

Capparis sepiaria	*Kanther*
Clerodendron phlomoides	*Aranji*
Anona squamosa	*Sitafal*

Plants mentioned above are useful as they provide firewood and fencing material.

There is no important minor or major forest produce which fetches the revenue to the Government. The forests in the district have depleted At present efforts are being made to take up the plantation in the north of the Mehsana district. The extreme climatic conditions prevalent in the district coupled with the hazards of the Little Rann of Kutch in the north and poor shallow soil in the forests of the district have prevented the growth of forests in the district. There has been considerable destruction on account of grazing and hacking Some efforts were made in the past to afforest the forest areas of Vijapur and Kheralu by taking up bamboo, agave and *bor* plantings Similarly in past schemes regarding soil and moisture conservation and border afforestation in the north of the district were also undertaken.[1]

The Summing up

From the foregoing facts it would appear that the district does not boast of rich forest wealth. Whatever forests are, are scattered over the eastern and north-western boundaries of the district. The administration of the forest has changed hands from the Forest Department to the Revenue Department and *vice versa* in the former Baroda State. After the Forest Department was set up in 1887 the forests were exploited on *ijara* system, which led to wanton destruction. They remained with the Sub-Assistant Conservators of Forests till 1884. From 1884 to 1890 they were placed under the management of Naeb Subas From 1894 to 1908 Mr. F. F. Fernandes of Indian Forest Service administered the forests and tried to manage the forests on a scientific basis.

Thereafter from 1909 to 1913 the Subas took over the department until the appointment of Conservators in 1913 In 1914 the Baroda State constituted the protected forests in the Kadi Prant It was only in 1930-31 that regular working plans were formulated for forest management. Lastly the Baroda State framed a comprehensive policy in 1940 which continued till the State's merger in 1949.

1. For details of the schemes see Chapter IV—'Agriculture and Irrigation' of this Gazetteer.

Thereafter, the National Forest Policy framed in 1952 has been applied to these forests. In view of its shallow and poor quality of soil and inadequate rainfall there is not much potential for forest development.

ADMINISTRATION AND MANAGEMENT OF WILD LIFE

The administration and management of wild life in the State rest almost entirely with the Forest Department. The Chief Conservator of Forests, who is the head of the Department is also the Wild Life Preservation Officer, while the Divisional and Range Forest Officers also function as *ex-officio* Wild Life Wardens and Assistant Wild Life Wardens, respectively within their jurisdictions. Some members of the public interested in wild life conservation have been appointed as non-official Wild Life Wardens for their respective districts. One member has been appointed for Mehsana district.

In the past, hunting was controlled and regulated under the provision of the Indian Forest Act, 1927, It was, therefore, ineffective for dealing with wild life offences committed in non-forest areas and lands of private ownership. It was the eastwhile State of Bombay which gave a pioneering lead to the rest of the country by enacting an exemplary piece of legislation known as the Bombay Wild Animals and Wild Birds Protection Act, 1951, which was extended to forest as well as non-forest areas. After the formation of Gujarat State, this Act was suitably amended and promulgated as the Gujarat Wild Animals and Wild Birds Protection Act, 1963. The salient features of this Act are as follows :

(1) The Act classifies the wild life of the State into different categories, *viz.*, small game, big game and special big game, for each of which a separate kind of game licence is prescribed. This game licences, which are valid for the entire State of Gujarat, can be obtained from the Wild Life Preservation Officer or from the Wild Life Wardens on payment of monthly or annual fees at the following rates :

	Monthly fees	Annual fees
Small Game Licence	Rs. 10	Rs. 20
Big Game Licence	Rs. 30	Rs. 60
Special Big Game Licence	Not issued at present.	

The species permitted to be shot on these game licences and the bag limits prescribed are as under :

(*i*) *Small Game Licence* :	One bluebull, one wild bear, one hyaena, one wolf, hares and feathered game (no limit). (The close season for small game extends from 1st April to 30th September).
(*ii*) *Big Game Licence* :	One panther and one sloth bear (There is no close season for the big game).

Certain harmful species have been declared as vermin and no game licence is required for shooting the same. However, a free permit from the Divisional Forest Officer is required to be obtained for shooting vermin. The following animals, birds and reptiles are completely protected :

(1) Lion
(2) Wild Ass
(3) Hunting Cheetah
(4) Tiger
(5) Sambhar
(6) Cheetal
(7) Barking Deer
(8) Black Buck
(9) Chinkara
(10) Four-horned Antelope
(11) Rusty spotted Cat
(12) Pigmy Hog
(13) Great Indian Bustard
(14) Flamingo
(15) Pea Fowl
(16) Pink-headed Duck
(17) White-winged Wood Duck
(18) Crocodile

There is no system of shooting blocks in this State. Besides the above game licences, licences are also issued for trapping and possessing pet animals and birds and for dealing in trophies.

(2) It prohibits unsporting methods of hunting.

(3) It provides for the destruction of dangerous animals which have become a menace to human life or property.

(4) It provides for the compounding of offences against wild life out of court, failing which the offender can be prosecuted and punished on conviction.

(5) It provides for the setting up of a State Wild Life Advisory Board comprising officials and non-officials to advise the State Government on matters and problems pertaining to wild life. This Board works in close liaison with the Indian Board for Wild Life.

(6) It provides for the establishment of wild life sanctuaries.

Fauna

WILD ANIMALS

The terrain of the Mehsana district is flat, monotonous and devoid of luxuriant forest cover It is, therefore, not a suitable ecological habitat for the wild animals. However, there are wild animals such as blue bulls, hyaenas, Indian hares, wolves, jackals, wild pigs, monkeys and antelopes. They are described below.

Blue bull-*Boselaphus tragocamelus* (Pallas) (*Nilgai*)—The *nilgai* avoids dense forests. Its usual haunts are hills sparsely dotted with trees or level or undulating plains covered with grass. It enters cultivation and is a menace to crops. Its chief means of escape is speady movements. Sometimes four to ten blue bulls are seen together. Sometimes as many as twenty or more are also seen. It has secured a spontaneous popular protection because it is looked upon as near relative of cows and therefore sacred.

Hyaena-*Hyaena hyaena* (*Taras*)—This species is found in almost all parts of the district. Hyaena has got a dog-like build, massive head and weak hindquarter. Its colour varies from cream buff to grey. It is by nature a scavanger animal Occasionally, sheep and goats and quite often stray dogs are carried away by it.

Indian Hare—*Lepus nigrieollis* (F Cuvier) (*Saslu*)—Where the country is suitable, hares are numerous. Large tracts of bush and jungle alternating with cultivated plains afford them ideal

conditions. The hare lives in the neighbourhood of villages and cultivation. It is nocturnal in habit. It has many enemies. Foxes, wild cats, and even village dogs prey upon it

The Wolf-*Canis pallipes* (*Nar*) is very bold. It is smaller than hyaena. It lives on the outskirts of the forests and visits villages in the neighbourhood after dusk. When pinched with hunger, it attacks a flock in broad day light even in a presence of the shephard. Wolves frequent large grassy plains, and, though they usually live in pairs, three or four or more sometimes hunt together. They hunt with great skill and perseverance, and prey, pursued by three or four wolves, can rarely escape. The male is of much greater size and height than the female.

The Jackal-*Canis aureus* (Linnaeus) (*Shial*) is much smaller than the wolf, but makes up in cunning for what it lacks in size and strength. It is a universal scavenger and is common everywhere. It is a nocturnal creature. The jackal does much mischief to sugarcane fields by gnawing the cane crop.

Wild Pig—*Sus indicus* (*Bhund*) is found in the Mehsana district and vex the cultivators by destroying their food crops. Pigs are killed by *Kolis* and others for food.

The Wild Monkey-*Presbytis entellus* (*Vandaru*) is common all over the State. It moves about in a large number in the towns and villages and also in the fields, doing immense damage to the tiles on the roofs of houses, the standing crops in the fields, and the fruits on the trees The people look upon it as the descendant of Hanuman and thus this holy thief is worshipped and enjoys great immunity.

The Antelope-*Antelope bezoartica* (*Kaliyar*) is found in Patan, Chanasma, Mehsana and Harij talukas of the district They are famous for length of their horns, some of which are as much as 27 inches in length. The gun of the sportsman has not been able to diminish their number

BIRDS

The bird-life of the district is not colourful and rich as there are no big forests in the district. Still, however, it merits attention. Different birds are seen in different seasons. A comprehensive list of 100 birds so far noticed in the district is given at the end of this Chapter as Annexure I. Some of the important birds of the

district are described below :

The Little Minivet—*Pericrocotus cinnamomeus cinnamomeus* (Linnaeus)—It is a very small and beautiful bird of the size of a *bulbul.* The call notes are a pleasant whistling *wheet-weet* or *whi-ri-ri, whi-ri-ri,* etc. The nest is very skillfully made. It is a neat compact cup of rootlets and bast fibres well bound with cobwebs and copiously bedecked on the outside with pieces of bark, green moss and lichens. These serve to make the nest remarkably inconspicuous in its surroudings.

The White-browed Bulbul—*Pycnonotus luteolus luteolus* (Lesson)—It is a sober coloured brownish olive-green bird with pale underparts and conspicuous white forehead and eyebrows. On account of its staid appearance, it is very seldom seen. The bird ordinarily utters a subdued throaty *churr.*

Tickell's Redbreasted Blue Flycatcher—*Muscicapa tickelliae tickelliae* (Blyth)—The bird is of the size of the sparrow. The sexes are different. The female is duller and paler. The food of the flycatcher consists very largely of flies, gnats and other insects which it catches on the wings

The Jungle Babbler—*Turdoides somervillei orientalis*—It is an earthy-brown bird of untidy appearance and a longish tail that gives the impression of being loosely stuck into the body. This bird is generally found in flocks of half a dozen or so, so its popular name is 'Seven Sisters'. Its food consists of spiders, cockroaches, and other insects and larvae. It is inordinately fond of flower nectar or the coral and silk cotton trees and so does considerable service in cross pollinating the blossoms.

The White-throated Munia—*Lonchura malabarica* (Linnaeus)—It is slightly smaller than the sparrow. Its colour is earthy-brown, the bill is thick and tail is black and pointed. It inhabits dry, open and cultivated areas and avoids humid forests. It is usually found in flocks.

The Indian Golden Oriole—*Oriolus oriolus Kundoo* (Sykes)—It is a bright yellow bird. The female is duller and greener. It dwells in open but well-wooded country and is fond of orchards and grooves of large trees such as banyan, mango, etc. Its food consists of berries of banyan, *pipal,* and nectar of flowers like the coral and silk cotton.

The Indian Black Drongo--*Discrurus macrocercus* (Vieillot)—Its size is that of *bulbul* with relatively a longer tail. It is glossy black bird with long, deeply forked tail It is generally seen on telegraph wires sitting singly. The bird may be seen in attendance of grazing cattle-often riding on their back snapping up the insects disturbed by their feet. This bird is highly beneficial to agriculture on account of the large number of injurious insects it destroys.

The Indian Tawny Eagle—*Aquila rapax vindhiana* (Franklin)—It is a umber-brown bird of prey Its head is flat, the bill hooked and powerful and the legs feathered down the toes, tail, rounded like the vulture's but relatively longer. Its flight is strong and graceful. It is an inveterate pirate and habitually robs falcons, kites and crows of any prize they have secured, chasing them with speed and determination and forcing them to give it up. Rarely it catches some mammals, but it prefers to live on carrion and piracy rather than kill for himself.

The Osprey—*Pandion haliaetus haliaetus* (Linnaeus)—It is a dark brown bird of prey with a white-and-brown head Sexes are alike. Its food consists more or less exclusively of fish. It flies up and down on the river in the quest with slow deliberate wing beats punctuated with pauses of gliding. When the fish is within striking range, it half closes the wings and hurls itself headlong into the water to emerge out with the slippery quarry griped firmly.

The Grey Partridge—*Francolinus pondicerianus interpositus* (Hartert)— It is a plump, stub-tailed greyish-brown game bird with fine wavy black and buff vermiculations all over, and some chestnut on the tail. Sexes are alike. It inhabits dry, open grass and thorny scrub country interspersed with cultivation, and avoids heavy forest and humid tracts. Its food consists of seeds, grains, shoots and also insects.

The Backwinged Stilt-*Himantopus himantopus himantopus* (Linnaeus)-It is a strikingly lanky wading bird of black, greyish brown and white plumage, and with a straight slender black bill Its most striking feature is the enormous length of its thin reddish legs. The bird is found in pairs or flocks, wading in shallow water at the edge of tanks, etc. It is a resident species, but is subject to marked local migration under stress of natural conditions such as droughts and heavy floods.

The Blossomheaded Parakeet—*Psittacula cyanocephala bengalensis* (Forst)—Its size is about that of myna, slenderer with a long pointed tail.

The sexes are different. The bird is very beautiful but is harmful to crops and other cultivation.

The Brown Fish Owl--*Bubo zeylonensis leschenault* (Temminck)—It is a very terror looking heavy brown owl, with paler underparts, feather tufts, looking like long ears, projecting above the head, large, round yellow and forwardly directed eyes and unfeathered legs. Sexes are alike. It is generally found in wooded country near water. At dusk, the bird sits on some branch and keeps sharp look out for fish rising near the surface. It also eats crabs and other small mammals.

The Whitebreasted Kingfisher–*Halcyon smyrnensis smyrnensis* (Linnaeus)—It is a brilliant turquoise-blue bird with deep chocolate-brown head, neck and underparts, a conspicuous white 'Shirt front' and long, heavy pointed red bill. Sexes are alike. They are found singly in cultivated and wooded country, both near and away from water unlike the other species. It feeds on earthworms, lizards, grasshoppers and other insects and sometimes even on mice and young birds. From a favourite perch on some bare branch of tree or telegraph wire, it surveys the country around, then hurls itself down on creeping prey and flies off with it.

The Northern Indian Pied Bush Chat—*Saxicola caprata bicolor* (Sykes)-Its size is that of the sparrow. Its colour is jet black with white patches on rump, abdomen and wings, the last more conspicuous in flight. The female is earthy-brown with a pale rusty coloured rump. The bird is found in pairs on bush tops or in open country. The bird takes up a position on top of a bush and makes frequent little darts to the ground to pick up on unwary grasshopper or bug Sometimes it springs up into the air or makes short sallies after winged insects.

The Indian Grey Shrike—*Lanius excubitor lahtora* (Sykes)—It is of the size of myna, with relatively longer tail. It is a silver-grey bird with longish black and white tail, a broad black stripe from bill backwards across the eyes and typical heavy hooked bill. Sexes are alike and found singly in dry, open country. From a perch on the top of some thorny bush it keeps sharp look out for prey, descending to the ground from time to time to seize and carry off the victims. They are held under foot and torn to pieces with the sharp hooked bill before being swallowed.

Black Winged Kite—*Elanus caeruleus vociferus* (Latham)–Its size is about that of the Jungle crow. It is ashy-grey above and white below with black lines above the eyes and black patches on

shoulders. Sexes are alike. The bird is a very good scavenger like vulture and kite. It readily and effectively disposes off carcasses of cattle and other refuse.

The Indian Black Ibis—*Pseudibies papillosus* (Timminck)—The size of the bird is about that of a large domestic hen. It is a black bird with slender curlew like-curved bill, a white patch near the shoulder and brick-red legs. Though frequently found near river, its presence is not linked up with that of water. The bird along with other birds flies in 'V' formation. Its food consists of insects and reptiles. It is a silent bird.

The Tailor Bird—*Orthotomus sutorius guzurata* (Latham)—The bird is smaller than the sparrow. It is a small restless bird (olive-green) with whitish underparts, a rust coloured crown, and elongated middle feather of the tail, which is habitually cocked. The nest of the bird is remarkable. It is a rough cup of soft fibres, cotton wool placed in a funnel formed by folding over and stitching a broad leaf along its edges. The stitching material is cotton or vegetable threads clearly knotted at the ends to prevent sewing getting undone.

The Golden-backed Woodpecker *Dinopium benghalensis benghalensis* (Linnaeus)—The size of this woodpecker is slightly larger than the myna. The male differs from the female in having the entire crown and crest of crimson colour It has a typical long, stout and pointed bill, stiff wedge-shaped tail and curved nails. Its food consists of mango, white ants, corals, etc Its nest is very peculiar. The nest is a hollow in the wood white a comparatively much smaller entrance to prevent the entry of its enemies like kite, eagle, etc. It is not shy and freely enters the gardens and compounds in the proximity of human habitations.

The Indian Rosefinch—*Erythrina erythrina roseatus* (Blyth)—The bird is a bit larger than the house-sparrow Both in the rose coloured male and the brownish coloured female, the heavy conical finch bill and the slightly forked tail are conspicuous features The bird is found in small flocks. Its diet consists of flower buds of lantana, banyan figs and bamboo seeds. It visits Butea and other wild flowers for nectar and is helpful in cross-pollinating them.

The Northern Tree-Pie-*Crypsirina vagabunda* (Blyth)--The bird is like that of myna with a 12 inches long tail. The colour of the body is chestnut brown with sooty head and neck. During the course of its flight, the broad black tips of the longest

tail feathers are very conspicuous. The flight is undulating, swift, noisy, and flapping, followed by a short glide. Sexes are similar. It is omnivorous.

The Marsh Harrier—*Circus aeruginosus aeruginosus* (Linnaeus)-- The bird's size is slightly smaller than that of pariah kite. It is a slender pale ashy-grey hawk with black tips to its long, narrow, pointed wings, especially conspicuous in flight. The female is umber brown with a buff-colour behind the ear coverts and across the throat. The bill is very pointed and curved. The bird is generally silent. It eats lizards, frogs, reptiles and insects.

The Central Indian Iora *Aegithina tiphia humei* (Stuart Baker)— The size of this iora is about that of a sparrow. The sexes are different. The male is jet-black and canary-yellow tit like bird. The female is greenish yellow. In non-breeding season, the male is just like female. It is generally seen in pairs hunting for its prey cater-pillar, insects, etc. Its nest is a peculiar structure. It is a compact little cup of soft grass and root-fibres neatly rounded off at the bottom.

The Indian Magepie Robin or Dhayal--*Copsychus saularis saularis* (Linnaeius).--The size of the bird is about that of a *bulbul.* Sexes are different. It is a trim black and white bird with cocked tail. In the female, the black portions are replaced by brown and slaty-grey colours. The bird is very much familiar to man. It is one of our finest songsters. In addition to singing, it imitates the calls of any other bird to perfection.

SNAKES[1]

Snakes are limbless reptiles with a dry sealy skins, which they cast off periodically. Such cast offs are called *exuvia,* which are used by some people for some medicinal purposes. Snakes do not have things like external ears as other living beings have. Nevertheless, they are sensitive to sound waves passing through the soil. The tongue is bifid and quivers in and out through the loose opening of the lower jaw. Moreover certain depressions between the nostrils and eyes of some snakes are very sensitive to infra-red radiation and they can detect very minute temperature differences. Endowed with such qualities, the snakes can easily sense the presence of other animals. The jaws of the snakes are constructed in such a way that they can open their mouths very wide and can swallow large preys.

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1. KARNIK G. R. (I. F. S.), Divisional Forest Officer, Sabarkantha.

In the district both poisonous as well as non-poisonous snakes are found. A brief account of the snakes is given below :

I NON-POISONOUS SNAKES

Family : Typhlopidae

The Common Blind Snake (Typhlops braminus)—The snake grows to a length of about 18 cms., and is brownish with shining chocolate hue dorsally and light colour ventrally. The head and tail are slightly whitish. Its body is covered by semi-circular scales. The tail end is blunt with a small point. The head bears two rudimentary eyes.

The snake is found rotting in vegetation and is sometimes recovered from uncleaned bathrooms in rural homes. In soft earth it burrows rapidly. Its movement is jerky. It looks like an earthworm The snake feeds on worms, soft-bodied insects and their larvae. The snake is oviparious and non-poisonous.

The Sand Boa (Eryx conicus)—The snake is found in the fields and near ponds. It is docile and slow moving. Its body is of pinkish grey colour and is covered by small scales.

The head is not distinguishable from the neck. The females are about double the length of the males which grow to a length of about 50 cms. The eyes are very small with vertical pupils. The tail end is blunt with two spots and the snake can crawl backwards also and hence it is erroneously known as the two headed snake. The ventrals are narrow and do not run acorss the belly. The snake feeds on frogs, toads,. lizards and insects. The snake remains hidden in sandy soil. It often prefers to burrow in soft areas lying partly hidden where the body colour is in keeping with the colouration of surroundings. The snake is oviparous.

Eryx Johnii—This is another sand boa found in this district. Its body is of chocolate colour with brown irregular markings. These marks are edged by black border. The tail end is pointed and conical unlike that of *Eryx conicus*. The snake is more docile and is longer than the *Eryx conicus*.

Family : Boidae

Indian Python (Python molurus)—This is the largest snake and grows to a length of 700 cms., and girth of about

90 cms. The body is brown in colour with rhomboidal dark grey-edged spots. There is a lancet shaped brown mark on the head and two brownish bands at the sides of the head reaching to the anterior end of the eye. The ventral side is greyish with black spots. It weighs about 250 lbs. It is very docile and slow. But on the approach of a prey, it becomes very active. It strangulates and kills the prey and swallows it. It twines round the trunk of the tree, probably to crush the bones of the prey.

It feeds on birds, reptiles and mammals. It is a non-poisonous snake. It lays about 100 large-sized eggs. The female coils round the egg mass and takes parental care.

The Rat Snake (*Ptyas mucosus*) (*Dhaman*)—The rat snake dwells in the fields, gardens and near human dwellings. It grows to a length of 230 cms. The head is distinct from the neck. The body is dirty yellow in colour with the tips of scales black. It can climb trees or swim in water. It is a timid snake. It feeds on frogs, toads, lizards, small birds and their eggs. It emits a dirty odour and on handling exudes a black fluid from the cloaca. The belief that the *dhaman* mates with cobra has no truth in it. When cornered it inflates its neck region and bites viciously. It is oviparous and non-poisonous.

The Wolf Snake (*Oligodon venustus*) (*Sankh-bangani*)—The wolf snake is grey with a brown tinge and paired blackish spots having a whitish border. These often look like cross-bars of a krait. Its eyes are moderate with a round pupil. The snake feeds on small rodents, lizard and birds and even insects. It is found in gardens and round about houses preferably coming out in the evenings. In semi darkness of the night, it is often mistaken for a krait. It is a non-poisonous harmless snakes and is oviparous.

The Common Wolf Snake (*Lycodon aulicus*)—It is another snake commonly met with in this district. It grows to a length of about 75 cms. The body is brown coloured with grey spots edged with white. The snake can climb trees readily and on land shows active movements. It is very vicious and bites ferociously. Its main food consists of lizards, gekos and skinks. It also goes in for frogs and small mammals as well as bird eggs. It is nocturnal in habit and readily enters human habitations and is oviparous.

The Checkered Keel-back (*Natrix Piscator*) (*Neer Mandli*)—The length of the checkered keel-back is 99 cms., in male and 120 cms., in female. It is light olive green in colour with five longi-

tudinal rows of black spots. The eyes are round and surrounded by white patch. The ventral side is white with black edges. It is often found in paddy fields containing water and near ponds. Probably its food consists mainly of fishes which it eats assiduously. It bites very viciously, often flinging at the victim. The snake is non-poisonous. It is oviparous.

The Green Whip Snake (*Dryophis nasutus*) *Kankoti Pankhu*—The green whip snake is parrot green colour all over with dorsal side full of faint black and white oblique lines which are well defined in the anterior region. Its body is long and slender. Ventrals are pale green with a white or yellow streak laterally giving the impression of two lines at the sides. It has a well defined eye with a horizontal pupils and bright golden iris.

This gentle snake inhabits high grasses, bushes or trees. It remains coiled by its long thin tail, the head being held free from the coils The colour of the body merges with the colour of leaves and tender branches and acts as protective colouration.

Its food consits mainly of birds, lizards and insects. It is oviparous. It is slightly poisonous but not fatal to man. The snout is pointed.

II POISONOUS SNAKES

Family · Elapidae

The Common Krait (*Bungarus caeruleus*) *Kalotaro*—This snake is of shining steel blue in colour with white spots arranged in transverse rows on the dorsal side of the body. It grows to a length of about 150 cms., and is deadly poisonous The young one of this snake is mistaken for the wolf snake. The ventral side is dirty white and is covered by broad ventrals. The head is not distinct from the neck. This snake is nocturnal in habit and lives in cracks in walls or in heaps of stones, or bricks. The snake feeds on mice. frogs, toads and small birds. It is poisonous and its venom is neurotoxic. There is not much pain at the site of the bite but in about an hour the patient feels sleepy and unless an antivenom is given in time, and sufficent lethal dose of venom is injected, the patient may not survive.

The Cobra (*Naja naja*)—This snake is known as *nag* in Gujarati. Snake charmers commonly use this snake for exhibition before people for earning their livelihood.

This is a very much feared snake and is worshipped in many parts of India. It grows to a length of about 180 cms., to 200 cms. The snake is brown or dark in colour. The head of the snake is not distinct from the neck. On alarm, this snake raises the anterior part of the body and forms the hood which bears on the upper side a binocellate mark. The ribs of the neck region are spread sidewards to form a broad and flat neck. The raising of hood is an offensive posture. There may be one or two eye marks or none on the hood. It is nocturnal in habits and avoids the vicinity of human beings. It is generally found all over the district. The snake lives in thatched houses or old houses where rats are available in plenty. It is poisonous and oviparous. Its poison is neurotoxic. There is less pain, slight swelling, irritation and death is due to respiratory failure. It is known to feed on frogs and small mammals.

Family : Viperidae

The Small Indian Viper (*Echis carinatus*)–The snake is known as *Nano Chitalo* in Gujarati. It grows to a length of about 60 cms., and lives in dry places underneath stones, logs of wood and bushes. The body is greyish brown with irregular dirty white markings on the dorsal side of it. The ventral side is white and is covered by broad scales. The head is triangular and is distinct in front of a constricted narrow neck. The head is covered by keeled scales and bears a typical white arrow mark on it. Whenever it is disturbed it coils the body in the form of figure 'B' put transversely. Also it hisses with the sound *phoo*, hence it is known as *phoorsa*.

The snake feeds on frogs, insects, scorpions and lizards. Being small and lying under stones and in soil and also because of the colouration being akin to surroundings, the people get bitten before they are aware of the presence of this snake.

CLIMATE[1]

The climate of this district is characterised by a hot summer and general dryness in the major part of the year. The year may be divided into four seasons. The cold season is from December to February. The hot season from March to the middle of June is followed by the south-west monsoon season which continues upto about the end of September. October and November constitute the post-monsoon or transition period.

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1. The Deputy Director General of Observatories, (Climatology and Geophysics), Poona.

Rainfall

Records of rainfall in the district are available for only 3 stations for 39 years. The details of the rainfall at these stations and for the district as a whole are given in Statements I.3 and I.4. The average annual rainfall in the district is 641.8 mm. About 96 per cent of the annual rainfall in the district is received during the south-west monsoon months, June to September, the rainiest month being July. The rainfall in the district in general increases from the west towards the east. The variation in the rainfall from year to year is large. In the 23 year period from 1928 to 1950, the annual rainfall in 1950 was the highest when it amounted to 160 per cent of the normal. The lowest annual rainfall which was 46 per cent of the normal occurred in 1948. In this 23 year period, the annual rainfall in the district was less than 80 per cent of the normal in 10 years and two and three consecutive years of such low rainfall occurred twice each in this period It will be seen from Statement I 4 that the annual rainfall in the district was between 400 and 900 mm., in 16 years out of 23.

On an average there are 31 rainy days, (*i e* , days with rainfall of 2 5 mm., or more) in a year in the district. This number varies from 28 at Patan to 35 at Kalol

The heaviest rainfall in 24 hours recorded at any station in the district was 369.6 mm., at Kalol on 17th September, 1950.

Temperature

There is no meteorological observatory in the district. The description which follows is based on the records of the observatories in the neighbouring districts, where the climatic conditions are similar to that of this district. After February, there is rapid increase in the temperatures. May and the early part of June before the onset of the south-west monsoon constitute the hottest part of the year The mean daily maximum temperature in May is about 41° C and the mean daily minimum is about 26° C. Nights during June are comparatively hotter than in May. The heat in summer is intense and on individual days the maximum temperature may reach over 47° C. With the advance of the monsoon into the district by about the middle of June, there is appreciable drop in the day temperature but the nights continue to be about as warm as during the summer season. After the withdrawal of the monsoon after about the end of September, there is an increase in day temperature and a secondary maximum in day temperature is reached in October However,

the nights become progressively cooler after September. It is only after November that there is rapid decrease in both day and night temperatures. January is the coldest month with the mean daily maximum temperature at about 28° C and the mean daily minimum at about 11° C. During the cold season, in association with passing western disturbances, cold waves affect the district and the minimum temperature occasionally drops down to about the freezing point of water.

Humidity

During the monsoon season the relative humidity is high being generally above 70 per cent. The air is generally dry during the rest of the year, the driest part being the summer season when the relative humidities are less than 30 per cent.

Cloudiness

During the monsoon season the skies are mostly moderately to heavily clouded. In the rest of the year the skies are generally clear or lightly clouded.

Winds

Winds are generally light with some increase in speed during the latter part of the summer and early part of the monsoon season. During the period from April to September, the winds blow mostly from directions between south and west, the south-westerlies predominating. The winds are light and variable in direction during October, the easterlies and north-easterlies being more common in the mornings and the westerlies and north-westerlies occasionally in the afternoons. During the period from November to March, while the morning winds are mostly between north and east, the afternoon winds are generally from directions between west and north.

Special Weather Phenomena

During the monsoon months, July to September, depressions from the Bay of Bengal affect the weather over the district occasionally causing wide-spread heavy rain and gusty winds. Thunderstorms occasionally accompanied with squalls occur during the latter half of summer and the early part of the south-west monsoon season. The district experiences duststorms during the period from April to June.

STATEMENT

STATEMENT

Normals and Extremes

Station	No. of years* of data		January	February	March	April	May	June	July	August	September
1	2		3	4	5	6	7	8	9	10	11
Mehsana	24	a	3 3	1 3	2 8	1 0	6 1	68 1	273 3	166.9	81.5
		b	0 3	0 1	0 3	0 1	0 3	3 1	12 7	9 9	4 2
Kalol	24	a	1 5	2 5	0 8	2.3	4 6	83 3	292 1	186.7	1 209
		b	0 1	0 1	0 1	0 2	0 6	4 5	13 4	10 3	4 4
Patan	24	a	2 0	2 3	1 8	0 8	5 3	65 3	288 8	166 6	71 1
		b	0 3	0 2	0 2	0 1	0 3	2.6	11 4	8.6	3.1
Mehsana District		a	2 3	2 0	1 8	1 4	5 3	72 2	284 7	173 4	87.3
		b	0 2	0 1	0 2	0 1	0 4	3 4	12 5	9.6	3 9

(a) Normal rainfall in mm

(b) Average number of rainy days (days with rain of 2 5 mm. or more)

*Years given in brackets.

**Based on all available data upto 1965.

I.3

of Rainfall

October	November	December	Annual	Highest annual rainfall as percentage of normal and year*	Lowest annual rainfall as percentage of normal and year*	Heaviest Rainfall in 24 hours**	
						Amount (mm.)	Date
12	13	14	15	16	17	18	19
4.1	2 8	1 8	613.0	197(1937)	42(1949)	224.5	September, 18, 1950
0 4	0.3	0 4	31 8				
6 3	3.8	1 0	694 1	186(1950)	31(1948)	369 6	September, 17, 1950
0 6	0 3	0.2	34 8				
5 8	5.6	2.8	618 2	138(1944)	48(1935)	241 3	September, 17, 1950
0 3	0 2	0 3	27 6				
5 4	4 1	1 9	641 8	160(1950)	46(1948)		
0 4	0 3	0 2	31 3				

STATEMENT I.4

Frequency of Annual Rainfall in the District

(Data 1928-1950)

Range in mm.	No. of years	Range in mm.	No. of years
1	2	3	4
201-300	1	601-700	4
301-400	4	701-800	3
401-500	5	801-900	3
501-600	1	901-1000	1
		1001-1100	1

ANNEXURE I

The Birds of the Mehsana District

1. The Sand Martin
Riparia paludicola chinensis (J. E. Gray)

2. The Indian Common Wood Shrike
Tephrodornis pondicerianus pondicerianus (Gmelin)

3. The Large Indian Cuckoo Shrike
Coracina novaehollandiae macei (Lesson)

4. The Blackheaded Cuckoo Shrike
Coracina melanoptera sykesi (Strickland)

5. The Little Minivet
Pericrocotus cinnamomeus cinnamomeus (Linnaeus)

6 The Central Indian Iora
Aegithina tiphia humei (Stuart Baker)

7. The Red Whiskered Bulbul
Pycnonotus jocosus fuscicaudata (Gould)

8. The White-eared Bulbul
Pycnonotus leucotis leucotis (Gould)

9. The White-browed Bulbul
Pyconotus luteolus luteolus. (Lesson)

10 The European Red breasted Flycatcher
Muscicapa parva parva (Bechstein)

11 Tickell's Red breasted Blue Flycatcher
Muscicapa tickelliae tickelliae (Blyth)

12 The Verditer Flycatcher
Muscicapa thalassina thalassina (Swainson)

13 The White-browed Fantail Flycatcher
Rhipidura aureola aureola (Lesson)

14. The White-spotted Fantail Flycatcher
Rhipidura pectoralis pectoralis (Jerdon)

15. The Small White throated Babbler
Dumetia hyperythra albogularis (Blyth)

16. The Western Yellow-eyed Babbler
Chrysomma sinense hypoleuca (Franklin)

17. The Jungle Babbler
Turdoides somervillei (Sykes)

18. The Common Babbler
Turdoides caudata caudata (Dumont)

19. The Large Grey Babbler
Turdoides malcolmi (Sykes)

20. Sykes's Tree Warbler
Heppolais caligata rama (Sykes)

21. The Indian Lesser White throat
Sylvia curruca blythii (Ticeh Whistler)

22. The Tailor Bird
Orthotomus sutorious guzurata (Latham)

23. Stewart's Ashy Wren-Warbler
Prinia socialis stewarti (Blyth)

24. The Indian Wren-Warbler
Prinia inornata terricolor (Hume)

25. The Jungle Wren-Warbler
Prinia sylvatica gangetica (Blyth)

26. The Rufous-fronted Wren-Warbler
Prinia buchanani (Blyth)

27. The Eastern White spotted Bluethroat
Erithacus svecious abbotti (Richmond)

28. The Indian Magpie Robin
Copsychus saularis saularis (Linnaeus)

29. The Isabelline Chat
Oenanthe isabellina (Cretzschm)

30 The Desert Chat
Oenanthe deserti atrogularis (Blyth)

31. The Red tailed Chat
Oenanthe xanthoprymna chrysopygia (De. Fil.)

32. The Pied Chat
Oenanthe picata (Blyth)

33. The Northern Indian Pied Bush Chat
Saxicola caprata bicolor (Sykes)

34. The Indian Collared Bush Chat
Saxicola torquata indica (Blyth)

35. The Tree Pipit
Anthus trivialis trivialis (Linn.)

36. The Indian Pipit
Anthus richardi rufulus (Vieillot)

37. The Eastern Tawny Pipit
Anthus campestris griseus (Nicoll)

38. The Greyheaded Yellow Wagtail
Motacilla flava thunbergi (Billberg)

39. The Greybacked Yellow headed Wagtail
Motacilla citreola citreola (Pallas)

40. The Large Pied Wagtail
Motacilla maderaspatensis (Gmelin)

41. The White Wagtail.
Motacilla alba dukhunensis (Sykes)

42. The Indian Grey Shrike
Lanius excubitor lahtora (Sykes)

43. The Baybacked Shrike
Lanius vittatus (Valenciennes)

44. The Southern Grey-backed Shrike
Lanius schach caniceps (Blyth)

45. The White-winged Black Tit
Parus nuchalis (Jerdon)

46. The Thickbilled Flowerpecker
Dicaeum agile agile (Tickell)

47. The White eye
Zosterops palpebrosa occidentis (Ticehurst)

48. The Grey-necked Bunting
Emberiza buchanani (Blyth)

49. The Striolated Bunting
Emberiza striolata striolata (Licht)

50. The Indian Rosefinch
Erythrina erythrina roseatus (Blyth)

51. The Yellow throated Sparrow
Petronia xanthocollis xanthocollis (Burton)

52. The White-throated Munia
Lonchura malabarica (Linn.)

53. The Rosy Pastor
Sturnus roseus (Linn.)

54. The Indian Golden Oriole
Oriolus oriolus kundoo (Sykes)

55. The Indian Black Drongo
Dicrurus macrocercus peninsularis (Ticeh)

56. The White-belleed Drongo
Dicrurus caerulescens caerulescens (Linn.)

57. The Northern Tree Pie
Crypsirina vagabunda pallide (Blyth)

58. The Indian Jungle Crow
Corvus macrorhynchos culminatus (Sykes)

59 The White-necked Stork
Ciconia episcopa episcopa (Bodd.)

60. The White Ibis
Threskiornis melanocephalus (Latham)

61. The Indian Black Ibis
Pseudibis papillosus (Temminck)

62. The Nakta or Comb Duck
Sarkidiornis melanotus melanotus (Pennant)

63. The Blackwinged Kite
Elanus caeruleus vociferus (Latham)

64. The White-eyed Buzzard
Butastur teesa (Franklin)

65. Bonelli's Eagle
Hieraetus fasciatus fasciatus (Vieillot)

66. The Booted Eagle
Hieraetus pennatus (Gmelin)

67. The Indian Tawny Eagle
Aquila rapax vindhiana (Franklin)

68. The Marsh Harrier
Circus aeruginosus aeruginosus (Linnaeus)

69. The Short-toed Eagle
Circoetus gallicus gallicus

70. The Osprey
Pandion haliaetus haliaetus (Linn.)

71. The Kestrel
Falco tinnunculus tinnunculus (Linnaeus)

72. The Grey Partridge
Francolinus pondicerianus interpositus (Hartert)

73. The Yellow legged Button-Quail
Turnix maculatus tanki (Blyth)

74. The Blue legged or Common Bustarg-Quail
Turnix suscitator taigoor (Sykes)

75. The Green Sandpiper
Tringa ocrophus (Linn.)

76. The Black winged Stilt
Himantopus himantopus himantopus (Linn.)

77. The Stone-Curlew
Burhinus oedicnemus ssp.

78. The Cream coloured Courser
Cursorius cursor cursor (Latham)

79. The Indian Courser
Cursorius coromandelicus (Gmelin)

80. The Painted Sandgrouse
Pterocles indicus (Gmelin)

81. The Common Indian Sandgrouse
Pterocles exustus ellioti (Bogdanov)

82. The Southern Green Piper
Treron phoenicoptera

83. The Red Turtle Dove
Streptopelia tranquebarica tranquebarica (Hermann)

84. The Blossomheaded Parakeet
Psittacula cyanocephala bengalensis (Forst)

85. The Southern Sirkeer Cuckoo
Taccocua leschenaulti leschenaulti (Lesson)

86. The Southern Crow Pheasant
Centropus sinensis parroti (Sresemann)

87. The Dusky Horned Owl
Bubo coromandus coromandus (Latham)

88. The Brown Fish Owl
Bubo zeylonensis leschenault (Temminck)

89. The Mottled Wood Owl
Strix ocellata ocellata (Lesson)

90. The Pied Kingfisher
Ceryle rudis leucomelanura (Reichenbach)

91 The Small Indian Kingfisher
Alcedo atthis bengalensis (Gmelin)

92. The White breasted Kingfisher
Halcyon smyrnensis smyrnensis (Linnaeus)

93. The Indian Roller
Coracias benghalensis benghalensis (Linnaeus)

94. The Hoopoe
Upupa epops epops (Linnaeus)

95. The Wryneck
Iynx torquilla ssp.

96. The Golden-backed Woodpecker
Dinopium benghalense benghalense (Linn.)

97. The Yellow fronted Pied Woodpecker
Picoides mahrattensis mahrattensis (Latham)

98. The Red-winged Bush Lark
Mirafra erythroptera sindiana (Ticehurst)

99. The Black-bellied Finch Lark
Eremopterix grisea (Scopoli)

100. The Yarkand Short-toed Lark
Calandrella cinerea longipennis (Eversmann)

PART II

CHAPTER II

HISTORY

PRE-HISTORY

The earliest traces of prehistoric culture in Gujarat were discovered in this district in 1893 by Robert Bruce Foote in the bed of the Sabarmati river in this region.[1] The explorations into the prehistoric archaeology were further carried on by the Gujarat Prehistoric Expeditions from 1941 to 1949 and by certain institutions subsequently.[2]

Early 'Man' had arrived or lived here when the climate was comparatively wet than it is to-day and the Sabarmati had not cut such a deep channel in its bed as at present. On the contrary it flowed in a comparatively broader and higher bed.[3]

The Early Man lived along the bank of this river and was a witness to the slow climatic change. The tools used by him were found at several places on the Sabarmati, the northernmost being *Gata* near Dharoi in the Kheralu taluka and the southernmost being Varsoda in the Vijapur taluka. But the outstanding paleolithic sites are Hirpura, Agalod, Pedhamli, Fudeda and Rampur in Vijapur taluka and Valasana and Hadol in Kheralu taluka. The Kasara Nala at Pedhamli is a veritable site of pre-historic industry of the Early Stone Age. Some of the split pebbles which abound towards upstream, appear to be pebble tools made by man, while some others include naturally broken specimens as well. The normal assemblage of tools on the Sabarmati consists of huge cores with pebble surfaces, hand-axes, cleavers, flakes and small discoidal cores.[4]

Mr. Bruce Foote had also discovered microliths of the Late Stone Age at several sites in this district. A number of new sites were later on added by the Gujarat Prehistoric Expedition. Dr. H. D. Sankalia also conducted a series of small expeditions at Langhnaj in the Mehsana taluka during 1941-1949 and was followed by those

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1 BRUCE FOOTE, *Indian Prehistoric and Protohistoric Antiquities; Notes on Their Ages and Distribution*, Madras, (1916), pp. 15 ff ; *Indian Prehistoric and Protohistoric Antiquities*; *Catalogue Raisoune*, Madras, (1914), pp. 207 ff.

2 SANKALIA H D. (DR.), *Investigations into Pre-historic Archaeology of Gujarat*, Baroda, (1946); *Pre-history and Protohistory in India and Pakistan*, Bombay, (1962), p 47; *Excavations at Langhnaj*, 1944-63, Part I, Poona, (1965), pp. 1 ff.

3. SANKALIA H. D. (DR), *Pre-history and Protohistory in India and Pakistan*, p. 47 f

4 *Ibid.*, p. 50.

of Dr. Subbarao in 1952-54 and 1959. A joint excavation was organized by the State Department of Archaeology, the M. S. University of Baroda and the Deccan College, Poona in 1963.[1]

Some excavations were also conducted by Dr. Sankalia at Hirpur (Mehsana district) in 1941-42.[2]

Small hillocks of sand are scattered here and there in the sandy undulating alluvial plains.

Large inundation lakes were formed between the hollows of the dunes on account of the influence of a thick layer of moisture in the climate. Here a nomadic and hunting people lived on these mounds and along the river banks. The microliths mainly comprised blades, lunates, trapezes, triangles, scarpers and points. Only one mace-head was found along with a few pot-sherds in a comparatively later deposit. The discovery of a huge blade made of the shoulder of a rhinoceros is of unusual interest. It was used as an anvil for manufacturing microliths.[3]

With these tools which could be used as barbs and arrow-heads, the men hunted rhinoceros, wild boar or pig, *nilgai*, hog, deer, swamp deer and the black buck. Cattle (cow and/or buffalo) were also probably found there. The dog was thought to be domesticated, but its very existence is not proved yet. The fauna is thus of games, and the people were predatory in their habits and were primarily hunters and fishers, for the remains of fish vertebra and tortoise shell including animal bones have been found.[4]

Another discovery of unusual interest is that of 13 human skeletons of a fairly tall, thin, dolico-cephalic people, with a slight prognathism.

According to Dr. (Mrs.) Ehrhardt of Tübingen University, the Langhnaj skeletons mainly indicate traits which are characteristic for mediterranids and Vaddids, but which could include other races.[5]

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1. Sankalia H. D.(Dr.), *Investigations into Pre-historic Archaeology of Gujarat*, p. 133; *Prehistory and Protohistory in India and Pakistan*, p. 143; *Excavations at Langhnaj*; 1944-63, Part I: *Archaeology*, Poona, (1965).

2. Sankalia H. D. (Dr.), *Investigations into Prehistoric Archaeology of Gujarat*, p. 133.

3. Sankalia H. D., (Dr.) *Prehistory and Protohistory in India and Pakistan*, p. 146.

4 *Ibid.*, p. 146, Juliet Clutton-Brock, *Excavations at Langhnaj*; 1944-63, Part II, Poona, (1965), Summary of Results by Sankalia H. D., p. XIV.

5. *Op cit.*, Sophie Ehrhardt and Kenneth A. R. Kennedn, *Excavations at Langhnaj*; 1944-63, Part III.

Inspite of Zeuner's preliminary geo-chronological studies and studies of animal remains, firm date for the Langhnaj culture is not available, and can roughly be dated from about 2500 to 500 B.C.[1]

EARLY PERIOD (*circa* 322 B. C.-470 A.D.)

The territory held by the Sharyatas was called *Anartta* and its capital *Kushasthali* was renamed *Dvaraka*. But the name *Anartta* was applied to North Gujarat in later times. Its capital Anandapura was also known as Anarttapura, which is represented by modern Vadnagar in the Kheralu taluka. The reference to this region as *Anartta* occurs in the Junagadh Rock-Inscription of Mahaksatrapa Rudradaman, dated Saka year 72 corresponding to 150 A.D. No particular information about the history of this district beginning from the Mauryan period (*circa* 322-185 B.C.) upto the Gupta period (*circa* 400-470 A.D.) is available. But it is presumed that the Mauryas, the Indo-Greeks, the Western Kshatrapas and the Guptas, who are known to have ruled over a large part of Gujarat, exercised suzerainty over this district as well.

THE MAITRAKA PERIOD (*circa* 470-788 A.D.)

Specific mention about certain places of this district commences with the Maitraka period. The Maitraka kings, with their capital at Valabhi in the eastern part of the Saurashtra peninsula, ruled over the entire North Gujarat. They issued grants of land to several Brahmins, who either resided at Anandapura (modern Vadnagar) or migrated (from Anandapura) to Khetaka (Kheda) or Valabhi and settled there. The grants issued to the Brahmins residing at Anandapura are assigned to 540 to 571 A.D.,[2] while such grants issued to Brahmins who migrated from there are dated 589 to 699 A.D.[3] The land was generally situated either in Saurashtra or in *Khetaka Ahara* (Kheda district) In 766 A.D., Valabhi king Shiladitya VII encamped at Anandapura and gave a grant of land to a local Brahmin.[4] These Brahmin donees belonged to the *Sharkarakshi*, *Bharadvaja*, *Gargya* and *Kaushravasa gotras*. No sub-castes of Brahmins are mentioned in the copper-plate edicts of the Maitraka period. However, it is quite likely that those (Brahmins) residing at Anandapura during this period were ancestors of the Nagar Brahmins of the later period, since Anandapura (modern Vadnagar) represents the original habitat of the Nagaras.

1. SANKALIA H. D. (DR.), *Pre-history and Protohistory in India and Pakistan*, p. 146.
2. ACHARYA G. V., *Historical Inscriptions of Gujarat*, Part-I, Bombay, (1935), Nos. 29, 30 and 40.
3. *Ibid.*, Nos. 47, 55, 72, 76, 79, 83 and 90.
4. *Op. cit.*, No. 96.

King Dhruvasena, who is believed to have flourished during *circa* 520-550 A.D., was so much grief stricken and dejected at the loss of his young son, that public recitation of Kalpasutra, a Jain canonical works, was made here with a view to consoling him.[1]

King Buddharaja of the Kalachuri dynasty had encamped at Anandapura in 610 A.D.[2]

The grants issued by the Valabhi kings, however, do not allude to the administrative position of Ananadpura. Even the two Maitraka copper-edicts, discovered recently at Vadnagar in 1966, record grants of land situated in Saurashtra, though they were issued to Brahmanas residing at Anandapura.[3] But one village donated by king Shiladitya V, was situated in the Uccanagara division of *Lata Vishaya.* Possibly *Lata Vishaya* here refers to North Gujarat and Ucca is represented by modern Unjha in the Siddhapur (Sidhpur) taluka.

The Chinese pilgrim Yuan Chwang,[4] who visited Gujarat in *circa* 640 A.D., has given an interesting description of the Anandapura region of his times :

"This country is about 2000 li[5] (333 miles) in circuit, the capital about 20 li (3.3 miles). The population is dense ; the establishments rich. There is no chief ruler but it is an appanage of Malava.[6] The produce, climate and literature and language are the same as those of Malava.[7] There are some ten Sangharamas (monasteries) with less than 1,000 priests; they study the little *Vehicle* of the Sammatiya School. There are several tens of Deva temples, and sectaries of different kinds frequent them."[8]

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1. VINAYAVIJAYA, *Kalpasutra-Subodhika*, p. 15 f.
2. ACHARYA G. V., *Historical Inscriptions of Gujarat*, Part II, Bombay, (1942), No. 230 A.
3. SHASTRI H. G., "Two Maitraka Copper-edicts from Vadnagara" *Journal of the Oriental Institute*, Baroda, Vol. XVII, (1967), pp. 59 ff.; 181 ff.
4. The popular spelling of the name is *Hiuen Tsiang* but the most precise rendering of the Chinese name in English is *Yuan Chwang*.
5. *Li* is a Chinese unit of length, equivalent to one-sixth of a mile.
6. Malava (Malwa) was then under the Maitrakas of Valabhi.
7. Those of Malava are described as follows :

   "The soil is rich and fertile, and produces abundant harvests. Shrubs and trees are numerous and flourishing. Flowers and fruit are met with in great quantities--The disposition of the men is virtuous and docile, and they are in general of remarkable intelligence. Their language is elegant and clear, and their learning is vide and profound". Hiuen Tsiang—*Buddhist Records of the Western World*. (Eng Trans. by Beal, Vol. II, pp. 259 R.)
8. *Ibid.*, p. 268.

THE POST-MAITRAKA PERIOD (788-942 A.D.)

When the Maitraka kingdom of Valabhi collapsed on account of invasion by the Arabs in 788 A.D., during the reign of Shiladitya VII, the Rashtrakuta king Karka II of the South Gujarat extended his domain over the North Gujarat and shifted his capital to Khetaka (Kheda).[1] His suzerainty extended over the Sabarkantha district as well, but whether the Anandapura region was also under his power is not definitely known till date.

A new dynasty rose to power in the western part of this district by this time. The Pratihara king Ama *alias* Nagabhata II (792-834 A.D.) of Kanauj invaded Panchasar (Sami taluka), defeated the Chavada king Jayashikharin in the battle, slew him and annexed the whole territory as his personal estate. Tradition ascribes the event to V.S. 752 corresponding to 696, A.D. but it seems to have actually taken place about a century or so later.[2] When Vanaraja, the posthumous son of the king of Panchasar grew up under the patronage of Surapala, his uncle (maternal), he consolidated his power, threw the Pratihara realm off and established his own power at Anahilapataka Pattana popularly called Anhilwad Patan, which he founded on the site of old Laksharama on the bank of the holy Saraswati, and christened it after his trusted *ally* Anhila, a shepherd, who showed him the site of his choice. The reference to the discovery of three old images from Laksharama indicates the antiquity of even the earlier place.[3] Tradition ascribes the foundation of Anhilwad to V.S. 802 (746 A.D.,) but it is to be dated a century or so later, so as to conform it with the established chronology of Kanauj.[4] The king of Kanauj, who lost this region to Vanaraja, seems to be the Pratihara king Mihira Bhoja (*circa* 836-888 A.D.).[5] Anahilapataka Pattana is represented by modern Anavada near Patan, the headquarters of the present Patan taluka.

It is certain that a large portion of this district was included in the kingdom of the Chapotkata (Chavda) dynasty of Anhilvad. Unfortunately no inscriptions or coins of this dynasty have come to light. But the Jain Prabandhas and other literary sources throw light on certain events of this period.

Thakkura Ninnaya, who migrated with his family from Bhinmal and settled at Gambhu in the Chanasma taluka, was a wealthy Porvad

1 SHASTRI H. G., *Maitraka-Kalin Gujarat*, (1955), pp. 330 ff.

2 MUNSHI K. M., *The Imperial Gurjaras*, (1944), pp. 59, 74 f., MAJMUDAR M. R. (ED.), *Chronology of Gujarat*, (1960), p. 222.

3. JINAPRABHASURI, *Vividhatirthakalpa*, p. 51.

4 MUNSHI K. M., *The Imperial Gurjaras*, p. 74 f.; MAJMUDAR M. R. (ED.), *Chronology of Gujarat*, p. 222.

5. *Ibid.*

merchant. Vanaraja invited him to settle at Anhilwad, where he built a temple of Rishabhadeva.[1] His son Lahara also built a temple in honour of Vindhyavasini in the village Sandathala,[2] which is probably represented by modern Sadothla in the Chanasma taluka.

King Vanaraja built the temple of Panchasar Parshvanatha, at Patan wherein the image of Parshvanatha, which was brought from Panchasar, was consecrated. A new temple is recently constructed on the site of the old temple at Patan. It contains a statue which is supposed to be of Vanaraja, placed by the king himself in the temple built by him.[3] He also built a shrine of Kantesvari or Kantakeshvari in his palace.[4]

Yogaraja, son and successor of Vanaraja, built the temple of Bhattarika Shri Yogeshvari.[5] His sons, though forbidden by the king, siezed the cargo of a foreign king. Yogaraja fasted unto death for the sins of his sons. King Bhuyada erected the temple of Bhuyadeshvara at Pattana (Patan) and fortified the town.[6] King Agadadeva built the temples of Agadeshwara and Kanteshvari at Karkara (Kakar) in the Banaskantha district.[7]

The Chavada kings were addicted to piracy and drinking. Their dynasty was uprooted during the reign of Samantsinha, the last king of the dynasty, by his sister's son Mularaja of the Chaulukya family in 942 A.D.

THE CHAULUKYA (SOLANKI) PERIOD (942-1304 A. D.)

The kings of the Chaulukya (Solanki) dynasty contributed largely to the political and cultural development of Gujarat, and consolidation and enlargement of their kingdom by invasions. They expanded their petty kingdom of North Gujarat into an extensive empire in the Western India. Their capital Patan reached the peak of prosperity and became the famous centre of learning and trade and commerce in the whole of the Western India.

This dynasty produced many illustrious kings such as Mularaja, conqueror of kings--Lakha Fulani of Kutch and Graharipu of Junagadh (Sorath) king Bhima I, who is said to have fought heroic battle against Muhamad Gazni, when the letter invaded Somnath in 1026 A.D.,

1. PARIKH R. C., *Introduction to the History of Gujarat, Kavyanushasana,* Vol. 00, (1938), pp. CXII- CXIII.
2. *Ibid.*
3. *Ibid.*, p. CXIII-CXIV.
4. MERUTUNGA, *Prabandha-Chintamani,* (1933), pp. 13 ff.
5. *Ibid*
6. *Ibid.*
7. *Ibid.*

Karnadeva I, who founded Karnavati (present Ahmedabad), Siddharaja Jayasinha, great builder, patron of art and conqueror of many a battle and lastly Kumarapala, who built the temple of Ajitnathadeva on the Taranga hill.

MULARAJA (942-997 A. D.)

Mularaja I, the founder of the Chaulukya dynasty, ruled for 35 years. He married Madhavi, a princess of Chahamana family.[1] He definitely ruled over *Sarasvata Mandala* and *Satyapura Mandala*.[2] The former comprised the region roud the Sarasvati valley near Anhilwad, while the latter lay around Satyapura, represented by Sanchor near Jodhpur in Rajasthan.

Mularaja proceeded against king Graharipu or Grahari of Saurashtra, vanquished him in war and subjugated him. King Lakha or Lakha Fulani of Kutch, an ally of Graharipu, lost his life in a deadly combat with Mularaja[3]. His crown prince Chamunda led an expedition against Lata and defeated its King Barappa.[4]

Rudramahalaya already existed at Shristhala (Sidhpur) on the river Sarasvati[5] Mularaja built *Mularaja-Vasahika* and the temples of Munjaladeva at Patan and Muleshvara or Mulanatha at Mandali (Mandal near Viramgam).[6] He also built a grand *Tripurusha Prasada* (temple) at Anhilwad[7] and Vayajalladeva, a disciple of ascetic Kanthadinath looked after the temple. The king was a great devotee of Somnath. Sola, his preceptor, performed the great *Vajapeya* sacrifice.[8] Mularaja abdicated the throne in favour of his son Chamunda and himself retired to Shristhala, modern Sidhpur, where he died[9]

CHAMUNDARAJA

Chamundaraja reigned from 997 to 1010 A. D He had three sons—Vallabharaja, Durlabharaja and Nagaraja. Prince Vallabharaja led an expedition against Malwa, but on the way he was attacked by an incurable disease, to which he succumbed. The king was deeply moved by this sad incident and retired to the holy place of

1. MAJUMDAR A. K. *Chaulukyas of Gujarat*, p 32.
2. ACHARYA G. V., *Inscriptions of Gujarat*, Nos 137-138.
3. MAJUMDAR A. K., *op. cit*. p. 25 ff.
4. *Ibid*, p. 28 f
5. ACHARYA G V, *op cit*. No. 137.
6. MERUTUNGA, *Prabandha-Chintamani*, (Jaina Singhi Series), p 17
7. *Ibid*.
8. SOMESHVARA, *Surathotsava*, XV, 8-10.
9. HEMACHANDRA, *Dvyashraya*, VI, 107.

Shuklatirtha[1], near Broach. He built the temples of Chandanathadeva and Chachinishvaradeva (after his sister Chachinidevi).

DURLABHARAJA

Durlabharaja, the second son of Chamundaraja, ascended the throne and ruled from 1010 to 1021 A. D. He attended the *svayamvara* arranged by king Mahendra of Nadul (in Marwad). He was chosen by Durlabhadevi, sister of king Mahendra, as her husband[2]. Durlabharaja subdued the king Kirtiraja of Lata[3]. He built a lake named after him '*Durlabhasara*' and a seven storeyed magnificant royal palace at Patan. He also built Madanashankar temple for the spiritual benefit of his late brother Vallabharaja.[4]

Durlabharaja had no son. He, therefore, appointed Bhima, the son of his younger brother Nagaraja, as his successor.

BHIMADEVA

Bhimadeva I, popular as '*Banavali Bhim*' ruled for a pretty long period of about 43 years from 1021 to 1064 A. D. During his reign, Mahmud of Gazni invaded Gujarat in 1025 A. D., attacked the famous Somnath temple in Saurashtra and destroyed it.[5] The temple was renovated soon after the invader left.[6] The magnificent Sun temple at Modhera was built or renovated in 1027 A D.[7] Bhimadeva also built a new large temple at the capital in memory of his deceased son Mularaja.[8] The splendid stepwell built by his queen Udayamati and the magnificent well constructed by his minister Damodara were renowned as the best architectural monuments of Patan.[9]

KARNADEVA

Karnadeva I, son and successor of Bhimadeva I, reigned for about 30 years from 1064 to 1094 A.D. Kshemaraja, his step-brother and son of Bhimadeva by Bakuladevi, retired to Dadhisthali (Dethli

1. PARIKH R. C., *Introduction to the History of Gujarat, Kavyanushasana*, pp. CXXXI-CXXXII.
2. *Ibid.*
3. MAJUMDAR A. K., *Chaulukyas of Gujarat*, pp. 39.
4. PARIKH R. C., *op cit.*, pp. CXXXIII-CXXXIV.
5. MAJUMDAR A. K., *op. cit.*, pp. 43 ff.
6. SHASTRI D. K., *Gujarat-no-Madhya-Kalin Rajput Itihas*, p. 209.
7. SOMPURA K F., *Structural Temples of Gujarat*, pp. 120 ff.
8. PARIKH R. C., *Introduction to the History of Gujarat, Kavyanushasana*, pp CXXIX-CL.
9. *Ibid.*

near Sidhpur) on the bank of the Sarasvati river.[1] Karnadeva defeated the King of Malwa, but the latter regained his position with the help of the Chahmana king of Sambhar.[2] Karnadeva conquered Lata (South Gujarat) and annexed it. Trivikramapala, son of king Trilochanapala of Lata, regained it shortly before 1077 A. D.[3]

Mayanalla or Minaldevi, as she is popularly known in history, daughter of the Kadamba king Jayakeshin of Goa, married Karnadeva and gave birth to Jayasimha.[4] Poet Bilhana of Kashmir visited Gujarat and composed the play Karnasundari, wherein he has narrated the episode of Karna's love for Mayanalla under the guise of a Vidyadara damsel.[5] During the last years of his reign, Karnadeva subdued the Bhilla chief Asha of Ashapalli and founded Karnavati in the vicinity of the old town,[6] the site of both the places being situated near the city of Ahmedabad, which was founded in 1411 A. D.

The king built the temples of Kochharaba, Jayantidevi and Karneshwara and the lake Karnasagara at Karnavati. He also constructed a grand temple named Karna-Meru-Prasada at Patan. He also erected a temple and dug a lake near Modhera[7]

Abhayadevasuri wrote commentaries on the nine Angas in the Jain canonical works during his times.

JAYASIMHA SIDDHARAJA

When Karnadeva died, his son Jayasimha succeeded him at a young age in 1094 A.D., and the affairs of the kingdom were managed by his mother, Minaldevi, during his minority. In 1114 A. D., he invaded Junagadh and killed its king Ra'Khengar in war, and established his rule over that territory.[8] The Simha Era, which was used in the epigraphs of Southern Saurashtra, for about two centuries, seems to have commenced in 1114 A. D., to commemorate Jayasimhadeva's conquest of that territory (Sorath).[9] The king was now renowned as *Siddha-Chakravartin*. The next outstanding military achievement of the king was his successful expedition to Malwa, at the end of which he returned to the capital with the vanquished

1 PARIKH R. C., *Introduction to the History to Gujarat, Kavyanushasana*, p. CL.
2 MAJUMDAR A K, *Chaulukyas of Gujarat*, pp 57 ff
3 *Ibid*
4 PARIKH R. C., *op. cit.*, pp. CLIV-CLVI.
5 *Ibid*
6. *Ibid*, p CLVIII.
7. MERUTUNGA, *Prabandha-Chintamani*, Jain Singhi Series.
8 PARIKH R. C., *op. cit.*, pp. CLXXX-CLXXXIII
9 *Ibid.*.

king Yashovarman, taken captive.[1] He now assumed the glorious title of *Avantinatha* (Lord of Avanti, capital of Malwa). Jayasimhadeva also subdued Barbaraka, an aboriginal chief possessing marvellous strength and supernatural powers. He then assumed another title of *Barbaraka-jishnu*.[2]

King Jayasimha was not a mere conqueror. He is also renowned for four great cultural deeds, *viz.*, a great temple, a great pilgrimage, a great lake and great place. He completed the grand and magnificent Rudramahalaya at Shristhala named Siddhapura after him. Similarly he renovated the old lake at Patan, and decorated it with a number of splendid shrines on its banks. It became known as the *Sahasralinga* lake, on account of the small chapels enshrining *Shiva Lingas*, numbering one thousand (and eight). He went on pilgrimage to the holy Somnath on foot. The 'Great Place' probably refers to the great *Danashala* (gift-house) built by him near the *Sahasralinga* lake for providing free boarding and lodging to students.[3] Rudramahalaya at Sidhpur and *Sahasralinga* at Patan represent two of the most outstanding architectural monuments in this district.

The king also built some Jain temples at both these places and erected several forts and reservoirs at many other places in his kingdom. The construction of a number of monuments in Gujarat is traditionally ascribed and credited to this great builder.[4]

At the instance of Mayanalla, the queen-mother, king Jayasimha abolished the pilgrim-tax levied on the pilgrims visiting Somnath. The poor pilgrims could not proceed to the sacred place without the payment of the tax.[5] The queen-mother is also credited with the construction of two lakes—one Minalsar at Viramgam and the other called the *Malav-talav* at Dholka.[6]

The blind but brilliant poet Shripala was a favourite of Jayasimhadeva. Devabodhi, a great dialectician of the Bhagavata sect, visited Anhilwad in 1122 A. D., and challenged the local learnedmen to solve the enigma of his verse. It was Devasuri who solved it, when he returned from Mount Abu.[7]

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1. MAJUMDAR A. K., *Chaulukyas of Gujarat*, pp. 72 ff
2. PARIKH R. C., *Introduction to the History of Gujarat, Kavyanushasana*, p CLXXV.
3. *Ibid.*
4. SHASTRI D. K , *Gujarat-no-Madhya-Kalin Rajput Itihas*, pp 303 ff.
5. PARIKH R. C., *op. cit.*, pp. CLXV-CLXVI,
6. *Ibid.*, pp. CXCI.
7. *Ibid.*, pp. CCLVIII-CCLIX.

Devasuri, the great dialectician of the Shvetambara sect, defeated the great *Digambara* dialectician, Kumudachandra of the south in the public debate held in the court of Jayasimha in 1125 A. D. The incident is graphically narrated by poet Vashahkarna in his play 'Mudrika-Kumudachandra'. The success of Devasuri in the debate marked a landmark in the history of the ascendancy of the Shvetambara sect of the Jainas in Gujarat.[1]

Hemachandrasuri was another favourite of Jayasimhadeva. At the request of the king, the Suri composed the great grammar entitled '*Siddha-Hema-Shabdanushasana*'. The author had consulted the previous eight grammars, which the king brought for him from Kashmir for his standard works. This *magnum opus* (great work) made Gujarat a successful rival to Malwa in the literary sphere. The work, when completed, was carried with great pomp and show in a public procession, in which the king Jayasimhadeva, Hemachandrasuri and other prominent personalities of Patan participated. Its copies were made and sent to different parts of India. It was acclaimed as the best grammar by all scholars and men of wisdom and accepted as an authority.[2] The author (Hemachandracharya) also wrote similar works on allied subjects, such as lexicons, poetics and metrics. He also composed a Sanskrit poem entitled *Dvyashraya*, which narrates the historical accounts of the Chaulukya kings and also supplies illustrations for the rules given in his grammar.[3]

Jayasimhdeva is popularly known as Siddharaja. He was the most powerful and most glorious sovereign of Gujarat He became a popular hero of the people like king Vikramaditya of Ujjain. Even Hemachandra, the contemporary poet, gave a supernatural account of his accomplishments. The king Siddharaja is still popular and finds frequent references in the folklore of Gujarat.[4] He ruled for 49 years upto 1143 A. D. He left no male issue behind him and was succeeded by Kumarapala. son of Tribhuvanapala and great grandson of Kshemaraja.

KUMARPALA

Being a man of mature age and much experience the new king soon restored order, consolidated his power and extended his empire.[5] His victory over king Arnoraja of Sambhar is referred to as his outstanding achievement in inscriptions and

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1 PARIKH R. C., *Introduction to the History of Gujarat, Kavyanushasana*, pp. CCXLVII-CCLIV.

2 *Ibid*

3 *Ibid*

4 *Ibid* pp. CLXII-CLXIII

5. *Ibid* pp. CCI-CCII.

narrated in details in *Dvyashraya*.[1] Arnoraja established matrimonial relations by giving his daughter Gahlana in marriage to Kumarpala.[2] The Brahmin General Kaka led a successful expedition against Ballala of Malwa.[3] Similarly Ambad, a minister of the king, had a successful expedition against the Konkan and slew its king Mallikarjuna.[4]

Kumarpala fortified Anandapura or Nagara (modern Vadnagar) in 1152.[5] A. D. Like the Mauryan king Asoka, after many bloody wars, he turned his mind to non-violence. He proclaimed *amari* (non-slaughter), *i.e.*, prohibited animal slaughter[6] He also abolished the inhuman custom of confiscating the property of a man who died childless.[7] The king is said to have embraced Jainism in 1160. A. D.[8] Moreover, he renovated the famous temple of Somnath.[9] He also built *Kumaravihara* and some other temples at Anhilwad and a Jain temple at Prabhas[10]. He is credited with the erection of a thousand temples throughout his empire. Tradition ascribed several old Jain temples to this great patron.[11] Among them the huge and splendid temple of Ajitnatha on the Taranga hill deserves special mention.[12]

Hemchandra wrote some literary works at the request of Kumarpala. Among them '*Trishastishalakapurusa-charita*' (Lives of Sixty-three great men) is the most popular. The Suri died in 1173 A. D., shortly before Kumarpala. Among his disciples, Ramachandra contributed eleven plays and, in collaboration with Gunachandra, composed *Natyadarpana*, a well-known works on dramaturgy.

AJAYAPALA

Kumarpala was succeeded by his nephew Ajayapala in 1173 A. D. He subjugated the king of Sapadalaksha (the region round Sambhar) and took tribute from him.[13] In his conflict with king

1. PARIKH R C, *Introduction to the History of Gujarat, Kavyanushasan*, pp.CCIII-CCV.
2. *Ibid.*, pp. CCV
3. *Ibid*, pp CCVI.
4. *Ibid*, pp CCXVII.
5. *Ibid.*, pp. CCIX.
6. *Ibid*, pp. CCX
7. *Ibid.*, pp. CCXII.
8. MAJUMDAR A. K., *Chaulukyas of Gujarat*, p 121.
9. SOMPURA K. F., *Structurl Temples of Gujarat*, pp 146 ff.
10. SHASTRI D. K. *Gujarat-no-Madhya Kalin Rajput-Itihas*, pp 370 f
11. *Ibid.*,
12. SOMPURA K. F, *op. cit.*, p. 150
13. MAJUMDAR A K., *op. cit.*, p. 127

Samantsimha of Mewad, he was protected by Prahaladava of Abu and his priest Kumara.[1]

The temple of Kalasvamin at Unjha was given a grant of land in V. S. 1231 (1174-75 A.D.) during Ajayapala's reign.[2]

Ajayapala ruled only for three years and died in 1176. He was succeeded by his young son Mularaja II. His army routed the invading forces of Muhammad Ghori in the valley of Mount Abu.[3] Mularaja granted land to a Nagara Brahmin and also gave *shajya* beds of his late queen Karpuradevi during the obsequial ceremony.[4] The young king died after two years and was succeeded by his young brother Bhimadeva II. He enjoyed a pretty long regin of 63 years (1179 to 1242 A. D.) but he was a very weak ruler and parts of his vast kingdom were appropriated by his ministers and governors.[5]

In 1197 A.D. Muhammad Ghori invaded Gujarat and looted Anhilwad.[6] King Subhatvarman of Malwa, too, invaded Gujarat and marched as far as Somnath Patan.[7] Arnoraja, a feudatory of the Chaulukya family, died on the battlefield, but his heroic son Lavanaprasad drove among the invader. However, Jayantasimha another scion of the Chaulukya family, usurped the throne of Bhimadeva and occupied it for some years[8]. The latter regained his throne in about 1225 A. D. He was actively assisted by his feudatory Lavanaprasada, and his son Viradhavala, who remained loyal to Bhimadeva, though they were powerful enough to take the whole kingdom.[9]

Viradhavala reigned as Rana of Dholka. Vastupal and Tejpal officiated as his ministers With their active support Viradhavala subdued king Shankha of Lata, encountered the raids of king Simhana of Devgiri and diplomatically made peace with the kings of Marwad [10] He also vanquished Sultan Altamash of Delhi near Mount Abu.[11]

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1 MAJUMDAR A. K, *Chaulukyas of Gujarat*, p. 128
2 ACHARYA G. V, *Inscriptions of Gujarat*, Part III, No 157 f
3 MAJUMDAR A. K, *op. cit*, pp. 131 ff
4 ACHARYA G. V, *op cit.*, No 157 B
5 SOMESHVARA, *Kirtikaumudi*, II, 61.
6. MAJUMDAR A. K, *op cit.*, pp. 141 ff.
7. *Ibid*, pp. 146 ff.
8 *Ibid.*, pp. 160 ff.
9. *Ibid.*, p. 161 ff.
10. *Ibid.*, p. 153 ff.
11 *Ibid.*, p. 156 ff.

Vastupal was a great patron of Jainism. He made several pilgrimages to Mount Shatrunjaya, that of 1221 A.D. was the most outstanding. Vastupal and Tejpal were great builders. They erected new temples and renovated the old ones at several places in Gujarat including Anhilwad Patan[1]. Vastupal was himself a poet and patronised artists, poets and scholars. His literary circle included *Purohit* Someshwara, the author of '*Kirti Kaumadi*' and other works. Several poets eulogised his meritorious deeds.[2]

Viradhavala was succeded by his son Vishaladeva in 1238 A. D. Vastupal died in 1240 A. D.

Bhimadeva issued a number of grants during his long reign.[3] Many of them are related to land situated in different *pathakas* of this district. In 1242 A. D, he was succeeded by his son Tribhuvanapala, with whom the lineage of Mularaja I terminated in 1244 A D. The kingdom of Anhilwad Patan now passed to the lineage of Arnoraja who belonged to another branch of Chaulukya dynasty, near Vaghel (near Patan) and hence the members of that branch were known as Vaghelas (or Vaghela- Chaulukyas).

As a king of Anhilwad, Vishaladeva reigned for 18 years from 1244 to 1262 A D. He granted land situated in Mehuna in the Patan taluka and Rinasimhavasana (Ranasan) and Rupapura (Ruggur) in the Chanasma taluka.[4] He renovated the Vaidynatha temple at Dabhoi.[5] Nanaka, an eminent priest and scholar of his reign, was his favourite. He was a Nagara Brahmin of Vadnagar. His family had received the Village of Gunja (near Vadnagar) from the Chaulukya ruler.[6] Visaladeva was succeeded in 1262 A. D. by his nephew, Arjunadeva. In 1264 A. D. Piroz of Hormuz built a mosque near Somnath Patan, with the permission of the local authorities.[7]

Arjunadeva died in 1275 A. D and was succeeded by his elder son Ramadeva.[8] But the latter died shortly and Sangramadeva the younger brother of Ramadeva took up the reins of the realm in his

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1. ACHARYA G. V., *Historical Inscriptions of Gujarat* Nos. 207-212
2. SANDESARA B. J, *Vastupal and its literary circle and its contribution to Sanskrit Literature.*
3. ACHARYA G. V., *op. cit.*, Nos. 158-204.
4. Ibid No 216

   Mehuna was identified with Muna, Sankalia, *Studies in the Historical and Cultural Geography and Eathnography of Gujarat*, p. 195.
5. ACHARYA G V., *op cit.*, No. 215
6. *Ibid.*, No. 218—219.
7. *Ibid.*, No 217.
8. MAJUMDAR A. K., *Chaulakyas of Gujarat* p. 181.

hands. He defeated Goga of Malwa and recovered the prestige of Gujarat.[1] Tripurantaka, the pontif of Somnath erected several shrines near the celebrated temple.[2] A stone inscription of his reign (Sarangadeva's) dated 1292 A. D. was found at Anavada, the site of Anhilwad.[3]

In 1296 A. D. Sarangadeva was succeeded by his nephew Karnadeva II. But his reign was short lived as he was defeated twice by the army of Ala-ud-din Khalji. Karna's wife Kamla Devi and daughter Deval Devi were taken captive. The Muslim army occupied Anhilwad and plundered Cambay and Somnath. The temple of Somnath was again demolished. This event took place in 1299 A. D.[4]

The defeat of Karna, the last Hindu king of Gujarat[5] in V. S. 1360 also put an end to the long and glorious kingdom of the Chaulukyas who ruled Gujarat for over 360 years. Gujarat now passed under the regime of the Delhi Sultans, who ruled it through their Governors for more than a century.

The Chaulukya dynasty of Anhilwad Patan originally exercised suzerainty over the *Sarasvata Mandala* in the North Gujarat and *Satyapura Mandala* in the Southern Rajasthan. It gradually extended its sway over the Central and the Southern Gujarat and established its supremacy over Saurashtra and Kutch and several kingdoms in the Rajputana, Malwa and Mewad.

The Chaulukya kingdom was divided into several *mandalas*-such as the *Sarasvata Mandala*, the *Kachchha Mandala*, the *Kheraka Mandala*, the *Lata Mandala* the *Dadhipadra Mandala*, the *Avanti Mandala*, the *Ashtadashashat Mandala* and the *Medapata Mandala*.[6]

The territory round about Anhilwad Patan was called the *Sarasvata Mandala* It was evidently named after the holy Sarasvati which coursed the region The Modhera division consisting of 750 places formed part of this *mandala*.[7] Modhera (Chanasma taluka) is

1 MAJUMDAR A K, *Chulukuyas of Gujarat*, pp 181 ff

2. ACHARYA G. V *Historical Inscriptions of Gujarat*. No 222

3 *Ibid* No 223

4 MAJUMDAR A K., *op cit*, pp 187 ff.

5 *Ibid*, pp. 180 ff.

Pravachanapariksha and *Vicharashrem* date the end of reign of Karnadeva in V S 1360. Some dynastic lists, too, give this date The Prashasti of a MS. copied in V S. 1971 records the regin of Karnadeva in V. S. 1360. (SHASTRI D K., *Gujarat-no- Madhya Kalin Rajput Itihas*, p 499; MAJUMDAR, A K., *Chaulukyas of Gujarat*, p. 205)

6 MAJUMDAR A. K, *op cit*, pp. 208 f.

7. ACHARYA G V., *Historical Inscriptions of Gujarat*, Part II, No. 137

celebrated as the original place of the *Modha Brahmans* and *Vaniks*. In course of time, the division was converted into *Gambhuta Pathaka*, with its headquarters at Gambhuta (modern Gambhu in the Chanasma taluka). Vahichara (Becharaji) Salakhanapura, which was founded by the (Vaghela) Chaulukya Rana Lavanaprasada in honour of his mother Salakhanadevi was also situated in this *Pathaka*.[1] It is represented by modern Sankhalpur near Becharaji. The Rana erected there the temples of Analishvara and Salakhaneshvara in memory of his father and mother respectively.[2]

Another division, presumably of the *Sarasvata Mandala*, was the *Varddhi Visaya*.[3] Later on it was reduced to the *Varddhi Pathaka*. Though a large portion of this *Pathaka* lay in the Viramgam taluka of the Ahmedabad district, it also extended over some parts of the Chanasma taluka and the Harij mahal.[4] The known places of the *Valauya Pathaka* lay to the south-east of the Banas river in the Patan taluka. Valauya, the headquarters of the *Pathaka* is probably represented by *Balava* in this taluka.[5] Anandapura was the headquarters of a division of 126 places.[6] The village of Sunak in the Sidhpur taluka and probably Sander in the Patan taluka too. were located in this division. Unjha was included in the *Visaya Pathaka*, which comprised the present Sidhpur taluka, and probably a part of the Kheralu taluka.[7] The *Anandapura Visaya* was presumably subsequently reduced into a *Visaya Pathaka*. This *pathaka* was designated the *Visaya Pathaka* instead of the *Anandapura Visaya Pathaka* or *Anandapura Pathaka*. The *Dandahi Pathaka*, which lay to its south extended upto the Visnagar and Kadi talukas[8]. Mahisana, represented by modern Mehsana, also formed part of this *Pathaka*.[9] Langanaijja[10] modern Langhnaj in the Mehsana taluka may obviously be located in the *Pathaka*, whereas parts of Kalol and Kadi talukas were included in the *Chalisa Pathaka*.[11] The *Saras*-

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1 ACHARYA G. V., *Historical Inscriptions of Gujarat*, Part II, No. 165

2. *Ibid*

3 *Ibid.*, No 140

4 SANKALIA H D, *Studies in the Historical and Cultural, Geography and Ethnography of Gujarat*, Poona, (1949), pp 39, 42.

5 *Ibid.*, pp. 40 f.

6 ACHARYA G. V., *op. cit.*, Part II, No. 143

7 SHASTRI H. G, "*The Location of the Dandahi Pathaka*", *Journal of the Oriental Institute*, Volume XI, Baroda. (1962), pp. 277 ff

8 *Ibid.*

9 *Ibid*., No. 158 The Grant refers to the Temple of Analesvara at Mahisana

10 *Varmasarmaka Grant of Yuvaraja Chamundaraja*, Bharatiya Vidya Bhavan. Vol VI., p. 90.

11 ACHARYA G V., *Historical Inscriptions of Gujarat*, No 166

vata Mandala[1] consisted of these *Pathakas*, and most of these were found in the present Mehsana district.

The Paramara king Siyaka II, in the Sabarkantha district granted land to Nagaras of Anandpura (Vadnagar) in 949 A. D.[2] which clearly indicated that the Brahmans of Anandpura were specifically designated *Nagaras* by this time. The grants made by king Bhimadeva II, in 1200 A.D., refer to the Rayakwala Caste of the Brahmins.[3]

Thus ended the four centuries and a half rule of the Chapotkata (Chavada) and Chaulukya (Solanki) kings at Anhilwad Patan. It should be noted that the capital Patan was visited by a number of brilliant scholars and religious teachers The ruined Sun temple at Modhera, the dilapidated Rudramal at Sidhpur and the Ajitanath temple at Taranga bear glorious testimony to the architectural monuments of the Chaulukya period and the love of art of these kings. Several small but splendid temples at Sunak, Sander, Dhinoj, Manund, Ruhavi, Gorad, Virta, Delmal and other places in this district were also constructed by these kings

The Structural Temples in the Mehsana District

Mehsana is one of the richest districts in the structural temples in Gujarat. Some of them, conspicuous for their architectural beauty and sculptural wealth, are described below.

The Chansma Taluka

Bahucharaji (*Becharaji*)—There are three temples, two small and one big, located in a fortified compound, sacred to the goddess Bahucharaji. There are two small shrines termed as *adya sthana* and *madhya sthana* respectively, being the original abodes of the goddess. The first of these encloses the *varkhadu* tree, where the goddess is said to have first manifested herself This tiny temple was built in V. S. 1208 (1152 A. D.) by Shankhal Raj, after whom the neighbouring village Sankhalpur is named. The second as the middle temple was built by a Maratha Fadnis, of whom and whose date, no record is available.

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1. Dhanadahara Pathaka lay in the adjoining Banaskantha district and a large part of Vadahi Pathaka in the Viramgam Taluka of the adjoining Ahmedabad district. All the Talukas of the Mehsana district formed Pathakas of the Sarasvata Mandala (SANKALIA H. D, *Studies in the Historical and Cultural, Geography and Ethnography of Gujarat*, Poona, 1949, pp. 34 ff.).
2. ACHARYA G V, *Historical Inscriptions of Gujarat*, Part III, No. 237.
3. *Ibid*, Part II, No. 158.

The largest temple, the principal seat of worship, was built by Manajirao Gaekwad of Baroda, in V. S. 1835 (1779 A. D.), but as several years were spent in constructing the edifice, the final installation of the goddess did not take place till V. S. 1847 (1791 A. D.). It is a large stone structure having a sanctum superimposed with a lofty spire and a double spacious *sabhamandapa*, covered by two separate domes. The porches on three sides are covered with small domes. The whole structure appears to be rising from a high platform (*pitha*). The adytum contains a small raised platform, and behind, it is a niche in the wall in which the original object of worship 'Bala or Bala-tripura', is kept for worship. There is no idol of the Goddess, but a silver plate called *angi* is fixed in the niche, in which the image of the deity is engraved, and is decorated on festive occasions with gold and silver ornaments, clothed in silken attire and profusely garlanded. This *angi* conceals the real object from the visitor's view. The goddess, Bahucharaji, is shown riding upon a cock or peacock.

Chanasma—The present big shrine called the Bhetava Parsvanatha here is constructed on a site of the original temple built by one Jayata in V. S. 1335 (1279 A. D). It was restored by Sheth Ravichand in V. S. 1535 (1479 A. D.). It is the biggest among the Jain temples of the district.

Delmal—Some interesting old temples are found at Delmal. The main shrine dedicated to Limboji Mata here appears to be of recent origin, but the original shrine probably belonged to as early as 11th century A. D., and some portions of the ruined temple have been used in the present shrine constructed in the 19th century during the reign of Damajirao Gaekwad of Baroda. The profusely decorated *jangha* with figures of regent deities, celestial nymphs and ascetics (*tapasas*), the *avarandevatas*, scroll-work in the screen wall of the *mandapa*, the figures of goddesses in *rupastambha* and in the *uttaranga* of the shrine door-way, the typical *sikhara* and fine *samvarna* roof of the *mandapa*, are surely the parts of the original shrine.

In the front of the existing temple, there is an arched gate-way (*kirti torana*), which appears to have been constructed at a later date.

Two subsidiary shrines in the compound, dedicated respectively to Lakshminarayana and Surya, are placed on their back on the south-west and south-east corners. Both of them are almost identical in plan and elevation, except for the iconographic content. Each shrine consists of a sanctum with a porch in front. The shrine

placed on the south-east corner has the idol of *Garudavahana* Vishnu, four-armed Surya and a composite three faced figure of Surya in the *jangha*. The door-frame of the sanctum is decorated with figures of twelve-*adityas*. The shrine on the south-west corner has in the *jangha* niches, the figures of Vishnu, seated on *Garuda* and a scene of *Gajendramoksha*.

In front of the main shrine, there are two small triple shrines confronting each other, the spires of which are in ruins. The shrine on the east has images of Brahma, Natesha, Varaha and Vishnu in the five principal niches. Similarly the shrine on the west has such idols as Brahma, Brahmani Chamunda, Nrisimha and Vishnu.

Three more similar shrines, outside the village are available here. Of these, two are on the bank of the lake and one is located towards the east of the village. Except the Brahma shrine on the lake, those of Vishnu and Shiv are in a dilapidated condition.

Dhinoj—The old temple of goddess Vyaghreshvari, now known as Khamalai, consists of a sanctum, an open *mandapa* and a porch. This temple seems to have been restored more than once, as the basement (*pitha*) of the *mandapa*, the richly carved *vedika* in floral patterns arranged vertically and the broken compartments containing figures of elegant *avaran devatas* of the original temple have been used in subsequent restorations. The tiny vase and foliage pillars are also gorgeously rendered. The usual ornate ceiling has a dainty little lotus pendant in the centre The half-pillastered small spaces in the basement are adorned with elephant head motifs.

The door-way of the sanctum is decorated with figures of goddesses on the jambs and architrave The porch is covered with a finely carved roof in geometrical design.

Gorad—The Someshvara Mahadev temple facing the east is a small shrine composed of a sanctum and a newly built porch. A part of the basement is buried below the present ground level. The *mandovara* consisting of the usual courses of mouldings is figured with prominent sculptures of Shiv, in dancing and in an attitude of slaying demon Andhaka. There is also a seated sculpture of Maheshvari Matrika in one of the niches. The spire over the sanctum is partly ruined, so also the porch roof. The dwarf pillars of the porch are of usual vase-and-foliage type. The flat ceiling is decorated with the floral motifs.

Gunja—There stands a completely ruined templed of Neelakantha Mahadev on the bank of a beautiful artificial lake. The neatly carved architectural pieces are scattered all around the lake and some of the sculptures seems to have been used in the newly built temples of Neelakantha Mahadev and the Goddess Juvai. Among these, the sculptures of Vishnu, Chamunda and *Hariharapitamaharka* are noteworthy.

There is also one more ruined temple in the midst of the village tank, attached by a double storied stone bridge. Only the *sabhamandapa*, with highly ornate ceiling and neatly carved pillars, is extant, and the shrine proper with its *mandovara* are in utter disrepair.

Intoda—The Neelakantha Mahadev temple near Delmal, situated near the village tank, is a beautiful piece of architecture belonging probably to the 12th century A. D Except the newly-built dome of the *sabhamandapa*, it has all the former parts of the original temple.

Kamboj—The renovated temple of Chandramauli Mahadev (originally called Sandalesvara, mentioned in the inscription of Mularaja Solanki dated V. S. 1294) is a small but beautiful temple. The *samvarna* over the porch is extinct and the spire over *garbhagriha* is partly rebuilt with the materials of the former temple.

Kanoda —The sanctum proper of the Mata temple has been re-erected recently with the available material of the former shrine. The *parsvadevatas* in the principal niches of the *jangha* moulding are of Goddesses Chamunda and Lakshmi, but the one on the back is extinct. The door-way exposes the figures of divinities on the *rupastambha* and *uttaranga*

The hall, though more or less equal in style and workmanship as that of the Neelakantha Mahadev temple at Sunak, has porches on three sides. The central ceiling has, instead of a central pendant, a flat rosette or lotus design and there are 16 brackets round the dome supporting figures of dancers and musicians. The pillars belong to the *ghattapallava* type and the lintels show diamond-and-double volute pattern. The temple can be assigned to the latter half of the 11th century A.D

Modhera—Modhera is famous for its beautiful and imposing Sun temple, though now in ruin and decay. It is still an imposing structure, counted among the best specimens of Indian art and architecture because of its supreme workmanship and intricate

designs, and is ranked among the supreme erections of Indian genius in art and architecture.

The temple has lost its lofty spire, roofs of the *gudha* and *sabhamandapas* and the porches. Its surroundings have mostly decayed. Even with these shortcomings, it still remains a monument of supreme beauty.

The most striking feature of the temple is that the image of the principal deity (the Sun) is missing. However, the sculptures carved on the (i) exterior walls of the *mandovaras*, (ii) interior walls on the circumambulatory path, and (iii) *gudhamandapa*, largely represent the solar deity. The temple itself is resolved into two separate structures connected by a narrow passage consisting of an open pillared hall and an enclosed rectangular building in two compartments. The latter comprises an enclosed hall (*gudhamandapa*) and a *garbhagriha*.

The position of the temple facing the east is such that the rays of the rising Sun at the equinoxes penetrate straight through the *sabhamandapa* doors into the shrine.

Two pillars in front of the *sabhamandapa*, which once supported the richly carved superstructure and formed a part of *kirti torana* (memorial gateway), face the steps of the Surya *kunda* on its east. From the extant remains of another *torana* in the north-east it appears that it probably had *toranas* on both sides of the frontage.

In shape, the *kunda* is rectangular and is surrounded by curvilinear steps on all sides, which are intervened by platforms at different levels. On each of the platforms are erected several small shrines dedicated to different deities such as Sheshashayi Vishnu, Trivikrama, Chandra, Sitala, Ravana, Ganesha, etc.

On plan the square of *sabhamandapa* forms a projection fronted by pillared entrances. A richly empanelled *vedika* with figures surmounted by leaning backs encloses the recessed corners.

The interior of the hall is composed of aisles and pillars arranged diagonally on its square plan, thus producing a cruciform effect. By omitting the central pillars at the junction of these cross aisles, the octagonal space of the nave opens out in the middle of the hall, and above this, rises the domed ceiling, elevated by means of an attic storey.

The principal shrine is an oblong formation, whose main entrance is through a pillared portico on the east.

At the intervals,there are five window openings, two on each side and one at the back, each a well-proportioned aperture, and with its side pillars, relieves the wall surface in an interesting manner. The elevation is composed of the three main divisions; the basement or *pitha* consisting of the conventional range of carved mouldings, the spacious *mandovara* or panelled wall-face richly embellished with sculpture figures in the niches of the principal divinities in the centre, female dancers and musicians on sides, combined with those of saints and images of ascetics though in smaller and less prominent sizes.

The superstructure of the temple has completely disappered, but it comprised the traditional arrangement of a low pyramidal roof in the front and a tall turreted *sikhara* over the shrine. In both these formations, the structure was continued upward, and carried upto the lofty spire, which at one time adorned and beautified the temple proper.

The interior of this enclosed portion is divided into two compartments, each consisting of square, the front or eastern being the eight columned *gudhamandapa* around a central octagonal nave above which once rested the highly ornamental ceiling. Except, however, for a niche enthroning an image of Sun-god, the interior walls of this hall are plain. Leading out of this compartment, through a shallow four pillared vestibule is the shrine chamber a square cell with a processional passage around it. The door-way is decked with figures.

As stated before, the image of the principal deity, Sun-god, is missing. The underground cell in the *garbhagriha* houses the seat for another image of the Sun.

The niches in the inner side of the surrounding wall are beautified with twelve images of Sun-god, fashioned in the Iranian style (charaterised by long shoes,—reaching up to the knees). The outer side of the walls are also decorated with twelve life-size figures of the Surya, in a set of four grouped arround balcony windows on each side. The external walls and the pillars inside the halls are profusely carved with various mouldings and figures of deities, human beings and animals as well as with enchanting scenes of love and war, either wordly or mythological.

A block of inverted stone, at the back wall of the shrine, bears the date V. S. 1083 (*i. e.*, 1026-27 A. D.) incised on it, refering probably to the restorations made during the reign of Solanki king Bhimadeva I.

Rantej—The Neminath temple at *Rantej* is very famous among the Jains. Around the main temple, it contains 52 *devakulikas* (cells), enshrining different Tirthankaras and other divinites sacred to the Jain pantheon. Among these, the figure of goddess Sarasvati, and two of the devotee couples both dated V. S. 1302 (1246 A D.) are noteworthy.

Virta—A small temple of Neelkantheshwara, similar to that fund in Gorad, has a *mandapa* in addition. It contains a beautiful and neatly carved central ceiling. Among the panel figures on the sanctum walls, the highly ornate pose of Shiva in *tandava* dance is very attractive.

The Kheralu Taluka

Jaska—The village has two notable temples one of Shri Shamalia and the other dedicated to Brahmani Mata. The style of the former is ordinary and is of little architectural interest except the old image of Shri Shamalia. According to the local belief, the other temple sacred to the Brahmani Mata, was once sacred to goddess Chamunda and is situated on the outskirts of the village. The temple appears to have been renovated more than once. But from the extant remains of the pyramidal roof over the *garbhagriha*, the heavy mouldings of the basement and stucco-plastered sculptures of Mahishasuramardini, Chamunda and Ganesh, it is assignable to the latter half of the 10th century A. D.

Kheralu—The images of Sun and his consorts were installed in V. S. 1293 (1237 A. D.). This is corroborated by an inscription found on the pedestal of the beautiful white marble image of the Sun in the Gosaiji (Vaishnava) temple at Kheralu. The original temple enshrining the image seems extinct.

Mandropur—Mandropur has a fine Shiva shrine known as Dugdheshvara Mahadev. The temple consists of a domy *sabhamandapa*, (constructed at a later date), in which are found a *nandi* (bull), a *Shivalinga* in the *garbhagriha* and an image of Parvati in a niches on the back wall. The exterior of the temple is exquisitely carved with figures of the Hindu divinities, female dancers and amourous couples. The temple, from its style, is assignable to the 12th century A. D.

Taranga—The temple of Ajitnath, the 22nd *Tirthankara* on the Taranga Hill is said to have been built by king Kumarpala (1144-74A.D.) It consists of a *garbhagriha*, ambulatory and three balconied windows, filled with fine box-grills and a *gudhamandapa* in front, with porches on the north and south supported by two advanced columns. On the east side, the porch is spaciously enlarged by ten columns.

At the main entrance on the east, there are gigantic but beautifully carved pillars. Two such pillars are also found on the entrance to the north and the south.

The massive pillars of the central octagonal nave of the *gudhamandapa* have been tilted higher, so as to render support to the central ceiling, which is nearly 11 ms. in diameter and possessing the usual courses of decoration, figures and a huge central pendant.

The temple seems to have retained to a large extent its original form and design. It possesses storied arrangements both inside and outside. The upper one is treated as secret storey concealed from the view and supported by an uncomfortable ladder. Wooden bars have been used for strengthening the widely separated walls.

In beauty and grandeur, this temple is one of the most splendid gems of temple architecture in India. Outside the temple, there is a beautiful carving on the walls and figures of divine and semi-divine beings, adorned with bracelets, armlets, anklets, ear-ornaments, etc., are carved on the side walls. These images are represented either in meditating poses or entering the temple with materials for worship.

The temple is renovated several times, but the fundamental structure and the appearance of the temple are not altered. Recently, an attempt has been made to retouch the mouldings and sculptures of *mandovara*, etc., keeping their original form and vigour intact.

Vadnagar—The site, attached to the gate of the fort of the Vadnagar town and associated with Amathora Mata Temple has yielded large remains of a group of six temples standing on a spacious *jagati* (platform). The profile of the *jagati* outside the gate is punctuated by figures of deities in some of the niches.

The principal shrine facing the west, renovated and painted recently, is dedicated to goddess Amthora, Ambaji. The spire over the shrine is lost, but the wall niches externally contain figures of Parvati, Mahishasuramardini, etc.

At the back of the main shrines, there are three small shrines, all in a row and facing west. The northern shrine is sacred to Vishnu, the central rectangular dedicated to Saptamatrikas and Surya on the south. The Vishnu shrine in *bhadra* niches contain images of Nrisimha, Trimurti and Varaha, respectively. The lintel over the door frame bears nine planets, while the jams contain figures of Dashavataras. The central rectangular shrine in walls contain Shaivite deities in the niches. One of them is of Chamunda.

The southern shrine, dedicated to Surya is almost identical to the above mentioned Vishnu shrine. All the *bhadra* niches on the walls contain seated figures of Surya riding over seven horses.

There is one more shrine, facing the north, a little ahead of the three shrines. The latter have lost their superstructures, except the above shrine which contains beautiful mono-spired variety, decked with *jaluka* pattern on its faces.

On the basis of the architectural form, these group of temples may be assigned to the 10th century A. D.

There is one more important temple of Sitala Mata at Vadnagar, probably renovated twice or thrice. Among the old remnants, two door-frames, one domical roof over the *mandapa* and three highly ornate ceilings, one of which depicts spirited *Rasamandala* scene, are noticed. The main enterance possesses a door-frame in seven jambs such as *gandharva, patra, rupa, rupastambha,* again *rupa, simha* and *khalva*.

The temple of Hatakeshvara at Vadnagar facing the east is sacred to the Nagar Brahmans and comprises *garbhagriha, antarala, mandapa* and porches on the three sides. The *garbhagriha* has a high and lofty pinnacle. The whole temple has been elaborately carved. There are some subsidiary shrines around it. The smaller one called Kashivishweshvara is said to be older than even the main shrine. Several sculptures are seen on the outer walls of the temple. They represent the *navagrahas*, the *dikpalas*, the chief gods of the Hindu pantheon and some scenes from the life of Lord Krishna and the Pandavas. The temple is profusely ornamented with carvings and the figures are noticeably quaint and suggestive From the style of the structure, it is not of a period later than the 15th century A. D.

There is a *kirti-stambha*. Its two *toranas*, one erect and the other lying in pieces on the ground, are identical in size and style

and are the best preserved architectural monuments of the *kirti toranas* of Gujarat. The plinth of *torana-orlipillars* is simple, having a decoration of lozenges only. The mouldings like *padma*, *kani*, *kirtimukhas*, *gajathara*, *narathara* and the sculptured *kumbhi* follow in order. Then follow the torus 'drip' projection and a *kirtimukha* band succeeded by panelled figure on each side of the pillar, placed under a richly carved canopy. Over this, after an octagonal ban are corbel projections, which support on the inside a 'griffin'. From the mouths of the *makaras* spring the semi-circular arch on the outside. There are three standing figures, one on each side; over which is a short shaft, surmounted with capital and bracket. This, in turn, supports the architrave from which springs a triangular arch. An image of seated god, probably of Kartikeya, flanked by a standing Ganesh and another unidentifiable figure are seen between the two middle pillars.

The Mehsana Taluka

Butapaldi—A beautiful temple dedicated to Brahmani, one of the mother goddesses is located here. It appears to have been built. around 12th century A. D. Its walls are richly carved with figures of divine beings from which the figure of Chamunda Mata is identified Its *vedika*, *kakshasana*, small pillars and the ceiling of the *sabhamandapa* are decorated with several mouldings. Though the original image of the cult-deity has been removed, the sanctum enshrines the bust of an image, which is worshipped as Brahmanimata.

Kherava—The temple of Siddhanath at Kherava was originally a Panchayatana type of temple, but was renovated to a large extent during V. S. 1966-69 (1910-13 A. D.). The material of the old temple was used in repairs, yet some of the damaged parts were faithfully copied in the original style. But for a few newly set sculptures, all other decorative sculptures are original

The temple of Ambaji Mata in this village was built in the 13th century A. D., by the cow-herds community. An inscription inscribed on one of the pillars of the *sabhamandapa* bears testimony to this. The shrine contains newly set image of Ambaji and an ancient *Shiv-linga* and *Jaladhari*.

Linch—Linch has an interesting shrine called Jakharaja Mata, which seems associated with the Yaksha worship that prevailed in ancient Gujarat.

Moti Dau—An inscription in the temple of Bhavanishwar Mahadev at Moti Dau mentions that the temple was built in V. S. 1565 (1509 A. D.). It preserves some of the notable sculptures of *matrikas*, the noteworthy being those of Maheshwari, Brahmani and Varahi. The other temple Syamaranu Deru in the village also has beautiful figures of Brahma, Shiva, Varuna, Indra and Chandra represented in the panels fixed on the temple walls.

Palodar—Palodar has preserved a small but beautiful shrine possessing a sanctum and an open porch in front The neatly carved *jangha* moulding depicting niched-figures of Mahishasuramardini, Kuber, Gauri, etc., and an ornate *jalaka* patterned spire over the sanctum are indicative of its period of construction. The temple is assignable to 12th century A. D., which is invariably the glorious Solanki era in Gujarat, when art and architecture were at their zenith

Piludra—Some pieces of architectural interest are preserved here. The temple sacred to the Sun God is extinct but its remains are lying buried under the debris close by. The *torana* is believed to have formed a part of the Sun temple is, not intact, in as much as its architrave and pediment with its fine superstructure have mostly disappeared. No vestiges of the arch and the profusely and finely carved pillars are available. It is also trabeate in construction. The mouldings, though not quite identical to the famous Vadnagar *torana*, are of the type of those seen on the *mandovara* walls of the Solanki period temples.

The Sitalamata temple, originally a Shiva shrine, as can be inferred from the passage for ablution warer, closely resembles the old temple of the Kasara. It is rich in sculpture figures. The *mandapa*, etc., of the temple are extinct.

The Patan Taluka

Manund—The Narayana temple at Manund contains a beautiful ceiling in the *mandapa* which depicts a scene of *Nagadamana*, wherein Lord Krishna is replaced by god Vishnu.

Patan—The *Sahasralinga* lake at Patan was excavated by the Solanki king, Siddharaja (1094-1178 A. D.). It was so named. because it contained a thousand *Shivlinga* shrines around. Some of them were dedicated to other deities as well. The famous work *Dvyasraya* of Hemachandracharya records that the lake contained 108 shrines of goddesses and a temple of Dashavatara in addition

to 1008 shrines of Shiva. In the centre of the lake was an islet, upon which was erected a temple of Rudreshwar Mahadev.

The structures on the bank were pulled down by the Muslim iconoclasts and the stones of temples and embankment were carried away for building up the tank known as Khan Sarovar in the 16th century A. D. By the time, the lake was completely destroyed by the Muslim invaders, its remnants were buried under the earth by the occasional floods of the river Sarasvati, on whose bank the lake was constructed.

During recent excavations some of the portions and remains of the lake are exposed and are on view at the site, which show that it must have been a work of supreme engineering skill, surprising size and richness, and well deserved the title *'mahasara'* or the Great Lake.

The Kalika mata temple at Patan possesses remains of some old temples. It has an inscription dated V. S. 1225 (1179 A. D.) which alludes to the restoration of the temple by the Solanki king, Kumarpala. On the right side of the main temple, there is a small shrine which has images of Kalika, Bhadrakali and Ambaji. The temple is simple and does not contain any element of architectural interest.

Ruhavi—The brick foundation of the temple of Neelkantha Mahadev at Ruhavi is an evidence of its antiquity. The original porch has been replaced. The *sikhara* over the shrine walls is more tapering in forms and contains new additions of *yoginimukha* on the terminal of the *madhyalata* of the spire and substituting a modern *kalasa* above the *amalesarka*. Except a portion of its basement, the *mandapa* has been rebuilt.

In the vicinity of this temple, there is another small temple dedicated to the goddess Brahmani. On local inquiry, it is learnt that it was built at the present site about fifty years ago from the materials of an old temple, which stood at some distance from the present site of the village. It, however, retains the original moulding and sculptures of Surya, Mahisha, etc.

Sander—The temple of Sanderi Mata believed to be a modern one but in reality it is an old site as the former *rangamandapa* has been converted into a *gudhamandapa* by filling up the spaces between the dwarf pillars with grills and a *trikamandapa*, replaced by a shabby modern hall in which old pillars have been lodged during later renovation.

There are two small, disused but interesting shrines in its vicinity. Of these, the larger one, probably dedicated to lord Shiva, facing east is identical to that of Neelkantha Mahadev temple at Sunak, though smaller in dimension than the latter. Barring a few decorative motifs, almost all the carvings on the mouldings bear similarity to the above temple. The door-way of the shrine is delicately chiselled and display a very fine *gandharva sakha*. The *vedika* of the *mandapa*, in the shape of *dikpalas*, contains the images of Mahishasuramardini, Sitala, Hanuman and Ganesh. The dwarf pillars are of the usual vase-and-foliage pattern. The conentric ceiling contains the light female figures. The roof over the *mandapa* is the finest surviving illustration in Gujarat. The spire over the sanctum is also noteworthy of its type.

Besides this, there stands a typical Ekandaka temple, probably sacred to Vishnu. A figure of Ganesh is installed above the shrine-door and those of *navagrahas* or the nine planets on the frieze. From the transitional treatment of the *sikhara*, this shrine can be chronologically placed with the Roda temples (Himatnagar taluka) in the Sabarkantha district.

The cripness and depth even of surface ornament is noticeable in the intricate carving on the temples. Though it has not been immune from the weather effects, it still attracts the eye. by the rendering of the light and shade effect. Outside the principal niche there is a figure of Shiva in the west, that of Vishnu in the north and of Brahma on the south.

The Sidhpura Taluka

Aithor—A small Vishnu shrine in an easterly oriented style is preserved in the compound of the Ganapati temple and comprises the sanctum and the porch fully decorated. Its *pitha* is adorned with usual mouldings of *jadvakumbha*, *karnika*, *grasapatti*, and *kumbha* superimposed with small *chhadya* decked with a *chaitya*-motif at intervals. The *kumbha* surface is inscribed with blown half-lotus and half-diamond. The *jangha* moulding of the *mandovara* has beautifully carved images of *Dikpalas* figures of *Apsaras* and *Vyalas*, and of *Gandharvas* at the top. The *bhadra* niches shelter Vishnu towards the north, Trivikram in the west and Varaha to the south respectively. A double stratum of *kapotali* and *antarapatra* lie above the *grasapatti* of the *jangha*. The *jalaka* design on the faces of *Ekandaka sikhara* is neatly carved.

A balustrated altar (*vedika*) decorated with foliate scrolls is

found on the porch. The niches in the *vedika* harbour a figure of *Kubera* and *Agni* respectively in the north and south. The dwarf pillars support a flat a ceiling carved with lotus flowers in relief. The original superstructure over the porch has disappeared. This temple can be assigned to c. 1000 A.D.

Bhankhar—A beautiful temple of *Agia Vaitala* in oriental style is found here. It has a cella, and an *antarala*. The porch in front has a domical superstructure probably of a later date. The mono-spire over cella is entwined with beautiful *jalaka* designs. The bhadra niches of the *jangha* moulding are decorated with some of the rare images. The image of Harihara is installed in the south. A three faced image of Harihara *pitamahark*, depicting lords Vishnu, Shiva, Brahma and Surya, with six arms possessing conch, disc, *khatwanga*, trident and two lotuses. A light armed image of Natesha is found towards the north. Further, there are the images of a goddess in *tribhanga mudra* and of dancing Ganesh respectively towards the south and north of the *jangha*. All these figures are flanked by those of *Dikpala* (regent deities) and *Apsara*, one an either side. A double structure of *kapot* and *kantha* is installed above the *grasapatti* of the *jangha*. The crest of the *sikhara* has been reconstructed.

The *panchshakha* door-frame of the sanctum has a deeply cut *patrashakha* with scroll, a *rupashakha* followed by *rupastambha* and another *rupashakha*, all with various carved figures, followed by lotus-petals carved on *bahyashakha*. The figures of nine planets are carved on the lintel over the door-frame. The original shrine of the Sun god, according to local tradition, is now lost and is replaced by a modern image of Vaital. The temple was constructed in the first half of the 11th century A. D.

Kamali—The Brahmani Mata temple has simple offsets and a plain *vedibandh* at the sanctum. The *mandovars* is relieved by the images of Mahisasurmardini, Vaishnavi and Kshemankari, one each respectively in three central niches. The superstructure deserves attention as it is composed of a five-tiered *bhansana*, each relieved in series of Chaitya-arch motifs. The niche above each *bhadra* depicts erotic scenes an unusual feature, and topped by an altar, a bell and crownd by a *kalasa* (pot-finial).

Kasara—The temple shrine at Kasara is an example of '*Tripurusa prasada*". It has three sancta dedicated to the chief three lords of the Hindu religion, *viz.*, Shiva, Vishnu and Brahma grouped round the central *rangamandapa* towards its north, west and south

corners. The frontal porch, that once formed the entrance from the east, has entirely disappeared. Almost all the figures on the external walls of the shrines are badly mutilated. The door-ways of the shrines are of one pattern, but the jambs of each of them correspond to the different divinities to whom these shrines are sacred. The central door, towards the west-wall has figures of Shaivism, that on the north of Vaishnavism and the south door contains figures of the supposed Brahma sect.

The original images of the sancta are extinct. In the north and south walls are kept seats for the images, but in the west or the central wall there is neither an image nor a seat. But two white marble figures of Surya (Sun-god) have been recently installed. On the outer walls of these cells, the figures in the *bhadra* niches correspond to those of the door-ways.

The low screen enclosure of the twelve pillared central hall has a double architrave resting on the lintels that lie over the bracket capitals of the pillars and form a regular octagonal shape on which the dome rises in concentric circles of plain leaf mouldings. A lotus pendant hangs from its apex. The curves of the ruined spires over the cells and arrangement of roof over *mandapa* are quite similar to the Solanki temples belonging to this period.

Sidhpur—The Solanki king Mularaja is traditionally credited for having initiated the building of the "Great Abode of Lord Shiva." Rudramahalaya or Rudramal as it is popularly known, probably to propitiate the God for his sin of murdering his maternal uncle Samantsimha, the last Chavada King, and usurping the throne of Anhilwad Patan. He could not complete it during his life time. But his great grand son, Jayasimha Siddharaja completed it.

Though the Muslim invaders have demolished a part of this magnificent temple, some of its parts still survive. Though very little is left of its monumental size and beauty of its carving, the temple must have been a magnificent work and the grandest specimen of architeecture of the Solanki period.

The site of the temple covered as oblong of about 70 × 91 metres in the centre of which stood the two or three storied temple. It comprises the *garbhagriha*, a *pradaksinapatha*, and the *mandapa* having porches on the east, north and south sides. The court seems to have been surrounded by eleven small shrines and principal entrance on the east fronted by a *torana* and a flight

of steps that go down to the Sarasvati river which flows on that side.

Only a few fragments of Rudramahalaya, such as those of the pillars of the *mandapa*, the fragmentary north and east porches, one of the most beautiful *kirti toranas* on the north and a number of pillars and the shrine doors and cells in situ now survive. They were turned into a mosque during the Muslim regime.

Out of eleven minor shrines, the five were on the back side of the main temple. Four of these survive in the form of a mosque. The three central shrines were constructed in one row, two each on the right and left were slightly at a distance and in the foreground. The shrine on the right has vanished. The central three shrines which have been converted into a mosque and the remaining one on the left are intact. The latter has preserved its *sikhara*, but the ceiling of the *mandapa* together with its *samvarana* roof are in ruins.

Sunak—The temple of Neelkantha Mahadev here consists of the shrine, and an open hall with a frontal entrance porch, facing east. The typical curvilinear *sikhara* and the *samvarana* roofs of the *mandapa* and porch are fortunately intact. Hence the temple displays a fairly complete example of the Chalukyan style.

The roof of the hall is supported by sixteen pillars constituting a square, flanked on the north and south sides by two additional pillars in projecting bays. The concentric ceiling of the *mandapa* is richly carved, which once housed twelve figures (of which only four are extant) supported by brackets projecting from a deep vertical tier of the upper frieze of the architrave.

The basement contains such mouldings as the *kumbha*, the shoulders of which are decorated with *tamalapatra* and the *kalasa* designed with jewel patterns. The figures of female dancers on the *jangha* moulding are real masterpiece of workmanship. The *vedika* of the *mandapa* is the finest of its class in the whole of Gujarat. The temple is assigned to the 10th century A.D.

The Vijapur Taluka

Asoda—The temple of Jasmalnathji here is an example of the Panchayatana type of temples standing on a high plinth (*jagarh*) The main shrine is a small cell surmounted by a *sikhara*, a *sabhamandapa* and a porch. The dome of the *mandapa* is made to rest

on four main and eight subsidiary pillars. The frontal porch has an ornamental arch which springs from the crocodile's mouth (*makaramukha*), which rests on standing lions each on the two sides. The ceiling of the dome is decorated with human figures showing females standing on males in chorus. The exterior of the temple appears to be profusely carved. The four corner shrines are in a ruined condition. There are traces of two festoons (*toranas*) in front of the temple.

Gavada—Gavada houses Panchayatana type of temples called the Jageshwara Mahadev temple. The central shrine is encompassed with four subsidiary shrines dedicated respectively to Gauri, Ganesh, Vishnu and Surya, the last one rebuilt sometime back. The central shrine, has, on its front, an extant *kirti torana*. The *jangha* niches of these shrines have beautiful figures of Gajasuravadha, Shiva performing *tandova*, Trivikram, Hariharapitamaharka, etc.

Another temple of the Vaijanatha Mahadev is in a ruined condition. The basement and some portion of the *mandovara* are extant. The basement appears to have highly ornate mouldings like *jadyakumbha*, *graspatti*, *gajathara*, *narathara* and *kumbha* adorned with divine figurines and amorous scenes of couples.

Ladol—The site known as Ramji Mandir at Ladol contains beautiful images of eight *matrikas* such as Maheshvari, Kaumari Vaishnavi, Varahi, Indrani, Brahmani, Aindri and Chamunda. The Harasiddha temple also has a beautiful figure of Lord Shiva seated in *latitasana* posture and a figure of Nrvaraha in standing posture.

Lakroda—The earliest, surviving temple called *Demaranu Derun* in this district is situated at Lakroda It was originally dedicated to lord Shiva. An idol of Hanuman is kept in its compound It consists of a square sanctum, and an ante-chamber connected with a closed pillared hall, flanked by a porch in front. The hall is supported by twelve square massive and corbelled pillars. Except the *vedibandha* and *varandika* mouldings in the *pitha* the walls of the entire temple, built of large blocks of stones, are quite plain.

The sanctum is superimposed by a pyramidal spire consisting of thin twelve tiers, of which the topmost is lost. The ante-chamber is covered by *shukanasa*, while the roof over the *mandapa* is flat and plain.

The porch, in front of the temple, is an interesting piece of architecture, in that the *vedibandha* in the *pitha* contains such

mouldings like *khuraka*, *kumbha*, *kalasa*, *antarapata*, figures of *Ganesh* and *Kapotali*. It is superimposed by square pillars four in number and adorned with a central offset on all sides. The lower portion of each pillar bears two niches on cardinal directions on the exterior faces of these pillars. The capitals of the pillars are decked with designs of the *champaka* and *lotus* flowers and figures of *kichakas*.

This temple is more ancient than the Roda group of temples in the Sabarkantha district and is assignable to the latter half of the eighth century A. D.

Mahudi—The Shiva shrine designated as Sankaleshvara Mahadev near Mahudi contains a Matrika panel fixed in the wall of the *mandapa*. The slab is broken and only two figures are visible.

Some beautiful sculptures of the Gupta period have been found from the old temple of Kotyarka, apparently dedicated to the Sun god, which is hardly three kms., from Mahudi on the confluence of the rivers Sabarmati and Hathmati. These sculptures comprise four images of bronze such as (1 and 2) two images of Buddha (7th century A. D.), (3) Kubera, Yaksha and Hariti Yaksini. and (4) *Naga* and *Nagni*.

There is yet another interesting sculpture of goddess Parvati of the same Gupta period (which is preserved in newly built temple of Kotyarka) with a peacock behind her, and is popularly known as Skandamata. The beautiful sculpture here of a 'mother and child' also deserves notice.

Vasai—It is famous for the Paleshwara Mahadev temple. The outerwalls of the sanctum are richly carved but their beauty is marred by the frequent white-wash coating. The inscription in the door-lintel of the sanctum dated V. S. 1645 (1589 A.D.) probably, make references about the repairs of the temple. The temple faces the west and has four subsidiary shrines, one on each corner of the temple-compound.

Visnagar Taluka

Khandosana—The temple of Hingolaja Mata is a magnificent shrine, though comparatively of small dimension. It consists of a sanctum and a porch. Its mouldings and the carvings being typical of the age, needs no description. The porch has a vasee-and-foliage dwarf pillars, but its *samvarna* is extinct.

On one side of its porch, there is an inscription dated V.S. 1207 (1150-51 A.D.) which shows that the shrine is sacred to the goddess Sarvamangala, styled Bhattarika.

In the vicinity of Hingolaja temple, there exists a double shrine (Dvipurush prasada), probably sacred to *Hari-Hara* (Vishnu and Shiva). Both the sancta, have a common *mandapa* and are displayed rightangularly. The sanctum facing the west has Ganesh on the door lintel and a *navagraha* panel over it. The door jambs are carved with figures of different divinities and the dancing damsels. At the lower ends, there are the figures of the Ganga and the Yamuna, each holding a water pot. The threshold with a projecting grasa on both sides has a semicircular step (*Mandaraka*) in the centre.

The cella facing the south has some traces of a recessed seat (*asana*) for the image mostly akin to the above.

The pillars of *mandapa* are beautiful with *kichaka* brackets. The Jangha niches of mandovara are loaded with figures of divine beings flanked by beautiful damsels on either side.

Valam—The temple sacred to Ranchhodji at Valam consist of a square sanctum *rangamandapa* and a porch fronted by *Kirti torana*. The present image of Ranchhodji is not an old one. It appears to have been installed about 150 years ago. The walls of the shrine contain big sculptures of Varaha and Nrsimha besides those of Lakshmi Narayana on the external side and inside a panel of 24 forms of Vishnu. This probably implies that the temple was dedicated to some incarnation of Vishnu. From local inquiry, it is learnt that it was originally dedicated to Varaha, which is corroborated by the big image of Varaha represented in therianthropic form, preserved in the compound of the temple.

The inner walls of the sanctum, are decorated with the panels of the figures of 24 forms of Vishnu, arranged in group of three sculptures and placed in the corners.

The ceilings of the *garbhagriha* and the *mandapa* have ascending tiers carved in lotus-petal design. The key-stone (*padmashila*) is marked with a beautiful pendant. The *mandapa* pillars are also neatly carved.

The exterior of the temple has no lateral projections, a feature unparalleled in any other temple of Gujarat, but it has horizontally

all the usual mouldings. It has *rajasenka*, *vedika* and *asanapattaka* in lieu of usual basement mouldings. The *vedika*, has besides, the usual *avaranadevatas*, a number of figures such as of *mithunas* and *vyalas*. On the *asanapatta*, stand the vase-and-foliage type of pillars, the space between them filled with figure sculptures enshrined in the niches superimposed with *ilikavalano*. There are the sculptures of *Nrsimha*, *Lakshmi-Narayana* and *Varaha* and various regent deities.

The shrine dedicated to Kanakeshwari is one of the oldest temples found in this village. The *jangh* moulding of the shrine wall is decorated with carvings of *dikpalas* and *apsaras*. The principal niches have carved figures of Parvati, Brahmani and Vaishnavi. The entire temple with its mono-spired *sikhara* is white-washed.

The temple of the *Kaliya-Dholia* Mahadev in this village has well preserved, the *phansana* superstructures over the sanctum and a porch attached to it. The tiers of these superstructures are adorned with a series of chaitya-arch motifs, which place the temple still earlier than the one mentioned above.

THE MEDIEVAL PERIOD

The history of the medieval period of Mehsana district may broadly be divided into the following four periods, *viz.* :

(1) the period from the Turkish invasion to establishment of Gujarat Sultanate (1298 to 1411 A.D.)

(2) the period of Sultans of Gujarat (1411 to 1573 A.D.)

(3) the Mughal rule (1573 to 1726 A.D.) and

(4) the Maratha period (from 1726 to 1828 A.D.)

During the period from 1298 to 1411 A.D., the district was, alongwith rest of the province of Gujarat, ruled by the houses of Khalji and Tughuluq. It was during this period that the Raja Karna of Patan was defeated by the combined armies of Ulugh Khan and Nusrat Khan. Moreover, Sultan Muhammad Bin Tughuluq visited the district. Secondly, during the period of Sultans of Gujarat, the district was visited by Ahmad Shah, Bahadur Shah and Sultan Muzaffar III. Sultan Ahmad Shah destroyed the Hindu temples of Sidhpur, while Bahadur Shah defended Patan against the army of Humayun. Sultan Muzaffar III, was capatured near Kadi by the

forces of Akbar. During the third period a struggle with emperor Akbar brought an end of Gujarat Sultanate and Mughal rule commenced in the district. The rule of Mughal Viceroys was generally prosperous for the district. The Mughal rule disintegrated in the latter years of reign of Aurangzeb and soon, thereafter, the Maratha invasions commenced. It was in 1726, that Marathas attacked Vadnagar and it was after 1763 A.D., that Damaji expelled Babis of Visnagar. In 1802 A.D., with the help of the British forces, the southern talukas of district came under Gaekwad's possession. The first sequestration of the Gaekwad's dominions which took place in 1828 A.D., included southern talukas of the district and second sequestration of 1830 A.D., included northern talukas.

It has been seen previously that the medieval period in the district, commenced with the conquest of Gujarat by the Turks. The old order was changed, the former continuity was broken and an alien authority differing completely from the previous rulers, enforced itself as the sovereign power. The first Turk invaders of Gujarat led by Ulugh Khan had entered Gujarat in 1298 A.D., Ulugh Khan was joined by Nusrat Khan, another prominent Ali general and their combined armies captured the Patan (a taluka headquarters now in the district) the capital of Raja Karna. It was Karna's misfortune to suffer the loss not only of his kingdom but also his queen, Kanwala Devi, (Kamla Devi) who was captured after the fall of Anhilwad and sent to Delhi to join the harem of Ala-ud-din. It would thus be seen that "Delhi thus established the same relation with Anhilwara Pattan as Ghazna had established with Delhi a century earlier".[1] The detailed accounts of Turkish invasions of Patan and the fall of the Vaghela dynasty prominently bring out the importance of Patan and the district at the commencement of the medieval period. The last ruler of the Vaghela dynasty was Raja Karna. It seems Raja Karna was attacked twice by the Turkish army.

According to Shri Misra, Raja Karna seems to have been taken by surprise. Legends point to his being overwhelmed by the realisation of the enormity of the crime, he had committed. It is stated that he consulted his advisers and they advised him to abandon his capital and lie low till the Turkish tempest had blown over and then to emerge and recover the kingdom To Karna, this was welcome advice and he accordingly abondoned the capital to invaders without any serious difficulty. The splendid capital of the Solankis thus fell without much effort in the hands of the invaders surely, a prize which they had not hoped to gain so easily. The spoils were of considerable magnitude. And as the immediate object of the

1. MISRA S. C. (PROF.), *The Rise of Muslim Power in Gujarat*, Bombay, (1963), p. 33.

Turkish leaders was not directed towards the conquest they did not put any restraints on their soldiers and allowed them to indulge in loot. Thus, in the hands of the army of Islam fell treasure, elephants and womenfolk of Raja Karna. One of the captured women was Rani Kanwala Devi (Kamla Devi).

It seems in the first attack the Turkish army thoroughly despoiled Patan. The country was left desolate but became normal after the retreat of the Turkish army. It seems no effort was made immediately to consolidate the ravaged area into a conquered province. More over, neither a Governor was appointed nor was any contact made with Raja Karna, asking him to accept a subordinate status. Virtually, the Turks turned their back on what was a conquered area. It, therefore, seemed that Karna was able to return to his capital and regain his kingdom. His rule however, did not last long as Ala-ud-din, the Sultan instigated by his former queen, who was now high in favour with him, asked him to send his daughter, Deval Devi, as a bride for his heir apparent, Khizr Khan, a demand which he accepted under pressure. While preparations were being made for sending her to Delhi, the Turkish army descended upon him, for the Sultan had changed his mind and had decided to conquer Gujarat and included it as a part of his empire. According to Prof. Misra,

"Probably, Ala-ud-din asked Karna to acknowledge his suzerainty and, as a mark of submission, send his daughter to the Court, a demand which he was in no position to defy immediatcly. He, therefore, agreed to it and while, in public, he was preparing his daughter's trousseau, he set preparations afoot for resistance, if necessary. This somehow came to the Sultan's ears and the consequence was the despatch of an expedition to oust Karna from Gujarat".[1]

In 1304-05 A.D., when Ala-ud-din gained respite from the Mongol attacks, he commissioned two of his nobels, Malik Ahmad Jhampan and Panjuman to undertake this task. The Turkish expedition it seemed advanced rapidly and probably reached Gujarat almost without any prior warning to the defenders. In fact, a night march undertaken to cover the last eight miles to the Gujarat capital, brought them to its gate, while its ruler was almost unaware of the impending catastrophe state of affairs which could not but have been due to the dislocation still being suffered by the vanquished.

Raja Karna was completely helpless and had to surrender his capital to the invaders. From Patan, he fled to Deogir, but Raja

[1] Misra S. C. (Prof.), *The Rise of Muslim Power in Gujarat*, Bombay, (1963), p. 65.

Ramdeo was much too apprehensive of Ala-ud-din's wrath to give him any shelter. He had, therefore, to go to Raja Pratap Rudra Deo of Warangal who was chivalrous enough to offer the fugitive king an asylum. It was here probably that Karna passed last days of his life.

The Turks who had come to rule and not to ravage Patan, appeared to have treated the city well. Karna's abandoned palaces and household were, however, taken over. However, the princess, Deval Devi, for whose hand Ala-ud-din had made a demand earlier was not found in those palaces. In all probability it seems, it was not in Patan that she was found. Karna had already sent her ahead to Deogir. It was one of the numerous parties which spread out in search from the capital, was able to stumble into her escort and to secure her

Malik Ahmad stayed for a month or two in Patan and sent to his master the tidings of his victory Ala-ud-din was naturally pleased and asked the Malik to entrust the newly conquered province to one of his lieutenants and return to the capital without any delay, bringing Karna's children, especially Deval Devi with him. He was suitably rewarded when he reached the capital.

Soon after, Ala-ud-din sent a messenger to his brother-in-law, Alp Khan, in Multan, conferring the province of Gujarat on him and asking him to proceed there. This seems to have taken place in 1305-06 A. D., for the invasion had taken place about an year earlier.

On receipt of this order, Alp Khan left for Gujarat and probably by the end of 1306 A. D., took up his new assignment in Patan

Alp Khan administered Patan and Gujarat for a long period till his recall in 1316 A. D., by his sovereign at the instigation of Malik Naib Kafur. During his reign, Alp Khan constructed the Admah mosque at Patan which was remarkable for its size during that period This mosque no longer exists now.

It seemed that Alp Khan followed conciliatory policy in Gujarat. This was reflected in his attitude towards the Jains, the prosperous trading community which had an exceptionally favourable time under the Vaghelas. The Jain accounts dealing with the renovation of the pilgrimage centre, Shatrunjayan, give a very detailed account of this policy.

Patan of the present day Mehsana district again assumed importance during the time of Muhammad Bin Tughuluq In 1345 A.D ,

Amirs of Dabhoi and Baroda revolted. The Sultan Muhammad Tughuluq decided to lead an army in person from Delhi to Gujarat. On arrival at the hills of the Mount Abu on the borders of Gujarat, the Emperor deputed *Shaikh Muiz-ud-din* to *Anhilvad Patan* as Governor of the province. He also despatched an advance contingent against the rebel nobels who after being defeated retreated in the direction of Daultabad. After making Broach as his headquarters, the Sultan left for Daulatabad. Taking the advantage of temporary absence of the Sultan in Gujarat, the nobels made another attempt to shake off his authority. The prominent leader of this rebellion was Taghi who was a cobbler by a birth and originally a slave. Taghi seemed to have gathered many Afghan Chiefs and Hindu Chieftains. The pre-occupation of the Sultan with Daultabad provided a proper and timely opportunity. Despite the strong preparations, it is said Taghi did not succeed in raising a substantial following or a strong force. His effort remained mostly individual and lacked the support which the earlier revolt had. Possibly by now, the potential rebels had either been liquidated or too greatly intimidated to start any thing serious.[1] The rebellion seemed to have commenced in 1347 A. D., for the Sultan heard of it when he was attacking Daulatabad. The Sultan was informed that Taghi had attacked the provincial capital Patan and imprisoned Shaikh Mu'iz-ud-din, the Governor, killing many royal officers. After having established his control over the Capital, Taghi proceeded to the commercial town of Cambay and plundered it. He then went to Broach. On hearing of Sultan's approach to Broach, Taghi abandoned his siege of Broach and fied to Cambay.

The Sultan halted on the banks of the Narmada across the city of Broach and sent a force of two thousand under the command of Malik Yusuf Bughra in Taghi's pursuit. Near Cambay Taghi defeated this force and killed Malik Yusuf. Moreover, he executed Shlaikh Mu'iz-ud-din the Governor whom he had captured in Patan. Sultan, therefore, become very angry and decided to command himself the forces against Taghi. He crossed over to Broach, halted three days in the town and marched to Cambay. In the meanwhile, Taghi having thoroughly despoiled that town fled to Asawal on hearing of Sultan's approach. His victories against the Sultan were remarkable. The Sultan followed Taghi to Asawal but the latter had fled to Patan. On account of bad weather, Sultan remained behind. Taghi now realised that it was very difficult to face the organised armies of the Sultan. An attempt against the Sultan could succeed only when the latter was placed in unfavourable situation. Taghi, therefore, left Patan and proceeded in the direction

1. MISRA S. C. (PROF.) *The Rise of Muslim Power in Gujarat*, Bombay, (196 p. 3) 113.

of Asawal. The rains at this time were in full swing. On knowing the move of Taghi, the Sultan ordered for an immediate march. A battle took place at Kadi, an important town in the district. The degree of desperation to which Taghi had reached is indicated by his method of making his soldiers fight on drink and having drunk to excess, Taghi's soldiers attacked with a self-destructive frenzy which reminded Barni of the *fedayeen* dedicated soldiers of faith. But this charge was more reckless than judicious; a solid wall of elephants met the assault and as the reckless attackers were unable to break through it, they were crushed to death by the advancing elephants. Thus by the time, the rainy day was drawing to a close, their furious charge had spent itself out, they had been forced to retreat, their ranks had broken and finally they had to flee and seek shelter in a dense grove of the neighbourhood. Thus. Taghi's force had been liquidated with the result that the resistance from Taghi was broken.

Thereafter, Taghi reached Patan and went to Kutch. Later on he sought refuge with Ra Khengar of Junagadh. Sultan, however, reached Patan in September, 1347 A.D. and spent three rainy seasons in Gujarat of which the first was at Patan itself. At Patan, he received Rajput Chieftains, accepted their offerings and presents and simultaneously honoured them by conferring gifts and presenting robes.

While he was staying at Patan, he received the news from Daulatabad. The Sultan felt more despair than anger. He now realised that men could not be improved by violent means. Probably at this time, he received news of Taghi Sultan prepared for his invasion of the Saurashtra peninsula. He, therefore. left Patan in October, 1348 A.D. It seemed that after his departure from Patan. the Sultan never returned from Saurashtra peninsula but went to Thattha in Sindh.

It would be observed from the foregoing narration that in the 14th century Patan was an important centre so far as the rule of the Sultans from Delhi was concerned. That the Sultan himself undertook to visit Gujarat in order to supress rebellious activities shows that Patan occupied prominent importance with the Sultan. Being a provincial seat of the Governor appointed by the Sultan, Patan in the political sense acquired considerable importance.

After the death of Sultan Muhammad Tughuluq in the vicinity of Thattha in Sindh, Sultan Firuz Tughuluq came on the throne of Delhi. This Sultan also visited Gujarat. His expedition of Sindh

1. MISRA S. C. (PROF.) *The Rise of Muslim Power in Gujarat*, Bombay, (1963), p 115.

in 1362 A.D., proved fruitless due to pestilence and famine. After enduring considerable hardships Sultan came to Gujarat. The Governor of this province at the time was Amir Husain who had the title of Nizam-ul-Mulk. He stayed at Patan. The Sultan dismissed this Governor and resumed his estates. Sultan now appointed Zafar Khan of Sonargaon as Governor of Gujarat in 1363 A.D. He died in 1371 A.D. After him, Shams-ud-din Damaghani and Malik Mufarrah became Governors. Malik Mufarrah entitled as Farhat-ul-Mulk was planning for an independent kingdom. He sympathsied with the Hindus. The news reached Delhi and Muhammad Tughuluq appointed Zafar Khan, the son of Wajih-ul-Mulk as Governor of Gujarat. Zafar Khan received on the eve of his departure for Patan Anhilwad, the title of Muzaffar Khan, and was presented red canopy Zafar Khan was the founder of the independent dynasty of the Sultans of Gujarat which came to be known as the Muzaffar Sahi or the Ahmad Shahi.

When Zafar Khan arrived at Nagor in Rajputana he had received many complaints from the inhabitants of Cambay and other places about the rule of Farhat-ul-Mulk. From the vicinity of Patan, he informed Rasti Khan advising him to proceed to the court and to hand over the balance of the revenues which had been so long withheld from the crown. Rasti Khan, however, collected an army to oppose, Zafar Khan. Zafar Khan proceeded towards Patan.[1] The two armies met at Kamboi, a small village which is situated at present in the Chanasma taluka of the district. In the battle, Farhat-ul-Mulk was defeated and slain on 4th January, 1392. Zafar Khan, thereafter, proceeded to Patan where he gave orders that a town should be founded on the field of the battle to be called Jitpur or the town of victory. In the history of Gujarat, the battle of Kamboi or Jitpur is regarded as one of the most decisive battles. Had Farhat-ul-Mulk been victorious history would have been written differently.

In 1392 A.D., Muzaffar Khan (Zafar Khan) proceeded to Patan and began his rule first as Governor and later as Sultan. His rule lasted for eighteen years. In 1407 A.D., he became the Sultan. In 1410 A.D., he abdicated the throne in favour of his son Ahmad Shah

Ahmad Shah ascended the throne in January, 1411 A.D., at Patan. The greater part of Sultan Ahmad's long reign of thirty two years was spent in the military operations carried out either against the Hindu

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1. Briggs, *Firishta*, IV, pp. 3-4.

Rajas of Gujarat or against the two Muslim rulers of Malwa and Deccan. In the early years of the Sultan's reign Patan was the head-quarters but after the foundation of Ahmedabad, the centre of political activity shifted from Patan to Ahmedabad. So far as the compaigns of Sultan are concerned, the campaigns which are of relevance to history of this district are his marches to Sidhpur in 1415 and 1433.[1]

In 1433, Sultan Ahmad set out on a campaign against Mewar and Nagor and Koliwarah. When he reached Sidhpur, he sent out detachments to lay waste the town and villages in all directions. His marches to Sidhpur are the acts of vandalism which marked him as one of the most intolerent rulers which Gujarat has ever known.

Sidhpur at that time was one of the most ancient pilgrim centres of north Gujarat and had several famous temples. Sultan demolished a number of them. "No necessity demanded this wanton act of vandalism unless it was a desire for religious merit in the still unformed mind of the youthful Sultan and a desire to expatiate for the sins of murdering his grand father".[2] The long valedictory poem in which Hulwi Shirazi recorded this achievement and which had been reproduced faithfully by Sikandar did not appear to have been an inaccurate reflection of the general satisfaction with which the official circles welcomed this gesture.[3]

The district comparatively experienced tranquil conditions during periods of Sultan Qutb-ud-din Ahmad Shah II (1451-1458 A.D.) and Sultan Mahmud Shah I Begada (1458-1511). During the reign of Mahmud Begada, Saiyid Muhammad Jaunpuri, who claimed himself to be the *Mahdi*,[4] visited Patan in 1499 A.D. It was at the end of reign of Sultan Mahmud Begada that this eminent Muslim Saint, the first person who, in India claimed to be the *Imam Mahdi*, visited Ahmedabad. As the *ulama* at Ahmedebad had issued a *fatwa* against the Saiyid he retired to Patan. In the neighbourhood of this town he again proclaimed himself to be the promised *Mahdi* However, Saiyid Muhammad left Patan as *ulama* of Patan had decided to put him to death. While he was at Patan a large number of

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1 In 1415 Ahmad went forth with his army to destroy the temple of Sidhpur, the idols of which were all made of silver and gold (BAYLEY's *Gujarat*, p 98).

2 MISRA S C., (PROF.), *Rise of the Muslim Power in Gujarat*, Bombay, (1963), p. 175

3. SHAIKH SIKANDAR, *Mirat-i-Sikandari*.

4. "According to Muslim religious tradition, based upon the sayings of the prophet, the advent of Imam Mahdi, the 'Guided one' is expected before the last day of judgement when he will appear on earth as a ruler for seven years, restore the sinking faith to its pristine freshness and fill the earth with equity and justice". COMMISSARIAT M. S., *A History of Gujarat*, (1938), Bombay, pp. 926-927.

people high and low, accepted his *tenets* and assembled at his residence. After Mahmud Begada, Sultan Muzaffar came on the throne.

During the time of Sultan Muzaffar II (1511-1526 A.D.), Rana Sangram of Chitor invaded North Gujarat. Flushed with his victory over Mahmud II of Malwa in 1520 A.D., Rana Sangram again invaded the districts of North Gujarat.[1] At this time, Sultan Muzaffar summoned the famous Malik Ayaz, the semi-independent Governor of Junagadh and Diu and gave him supreme command of army. Under him were placed Malik Sarang, Mubariz-ul-Mulk and many other famous nobles. During the course of their march, the Gujarat troops captured Dungarpur and Vansvada. However, owing to the internal dissensions, Malik Ayaz patched up a peace with Rana much to the dislike of Sultan. Sultan sent him back to Sorath and expressed his desire to march in person against Rana Sangram. By this time Rana Sangram had sent his son to Ahmedabad with offers of goodwill and tribute. Thereafter, Sultan abandoned his idea. During the time of next Sultan, i.e., Sultan Bahadur Shah (1526-1537 A.D), the town of Patan attracted attention. During his reign Emperor Humayun invaded Gujarat. Bahadur Shah escaped to Diu. The important town of Patan also passed on to Humayun. In 1535 A.D., however, Bahadur Shah made a determined effort to retake Patan. His effort is described by Bayley as follows.

"After the fall of Champaner, Humayun went to Cambay and after making some excursions in the neighbourhood. he went to Ahmedabad, and encamped at the village of Ghiaspur two *kos* to the south of that city. Humayun now heard of the rebellion, in Bihar and Jonpur of Sher Khan Afghan Sur, who afterwards became king with the title of Sher Shah. Humayun left his brother Mirza Askari at Ahmedabad, Kasim Beg at Bharuj. Yadgar Nazir Mirza at Patan, and Baba Beg Jalair at Champaner. He himself went off to Agrah by way of Asir and Burhanpur."

"At this time the nobles of Sultan Bahadar, Malik Amin Nas held Ranthambor, Malik Burhan-ul-Mulk Buniani held Chitor, and Malik Shamshir-ul-Mulk held Ajmer. These nobels gathered together, and raised nearly twenty thousand horse, which they collected in the neighbourhood of the city of Patan. From thence, they wrote to Sultan Bahadar for permission to attack Yadgar Nazir Mirza. The Sultan refused and telling them that he would join them immediately. When he arrived, Yadgar Nazir Mirza, considering himself too weak

1. COMMISSARIAT M. S., *A History of Gujarat*, Vol. I, Bombay, (1938), p. 278.

to risk a battle, withdrew to Ahmedabad. Sultan Bahadar entered Patan, and then followed Yadgar Nazir to Ahmedabad."[1]

After the death of Bahadur Shah, the decline of the Gujarat Sultanat set in. The end of Sultanat came when the kingdom was finally annexed by Akbar in 1573 A.D. The reign of Sultan Ahmad Shah III (1554-1561 A.D.), however, deserves mention as during his reign, Bahram Khan, Akbar's protector visited Patan. In 1560 A. D., Bahram Khan after an ineffectual and half hearted revolt against Akbar received permission to go on a pilgrimage to Mecca. Marching across Rajputana on his way to the coast, he arrived at Patan Anhilwad, where he stayed for some days for rest. The town at this time was full of disorderly Afghans, in nominal subjection to the Governor Musa Khan Fuladi, who received the distinguished visitor hospitably. His arrival caused a tumult in the city. The man responsible for the tumult was Mubarak Khan Lohani whose father had been inadvertently killed by Bahram in the battle of Macchiwara and was, therefore, bent upon taking his revenge.

Bahram Khan during his stay at Patan visited the beautiful lakes and garden. One day he went on a pleasure sail to the island pavilion on the famous Sahashralinga tank. On his return journey when he left the boat and started to mount his horse, the Afghan, Mubarak Khan arrived with thirty or forty armed men and stabed him. His bleeding body lay in the dust until some *fakirs* buried it near the mausoleum of Shaik Hissam. Subsequently it was conveyed to the holy city of Mashhad and interred there.[2] Bahram Khan was thirty six years old at the time of his death on 31st January, 1561. His wife and his little son Abdurrahim, then four years old, were protected by his friends and brought to Ahmedabad and after some months were sent to Delhi at the desire of Emperor Akbar. The Sultan Ahmad Shah III's reign is also memorable for the arrival of famous Turkish author, admiral and nautical expert Sidi Ali bin Husain or Ali Reis.[3] After visiting Ahmedabad, Ali Reis and his party travelling by carriages reached Patan, the old capital of Gujarat. Here he visited the grave of Shaikh Nizam, the *pir* of city. While at Patan, Ali Reis had an experience of civil strife. Sher Khan and his brother Musa Khan Fuladi had collected troops to fight against Baloch Khan of Radhanpur. They, therefore, would not allow Ali Reis to proceed further for the fear that he and his party

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1. BAYLEY SIR EDWARD CLIVE, *The History of India as told by its own Historians, The Local Muhammadan Dynasties*, Gujarat, (1886), pp. 392-93.

2. ABDUL FAZL, *Akbarnama*, translated by BEVERIDGE, II, pp. 199-204.

3. *Travels of Ali Reis*, translated by VAMBERY, p 34.

might join their enemy. Ali Reis, however, allayed their fears and after being allowed to proceed, arrived at Radhanpur.[1] The Gujarat Saltanate was fast approaching its end and in Sultan Muzaffar Shah's time (1561-1572 A.D.) nothing significant happened so far as the district is concerned.

LAST DAYS OF SULTANATE AND EMPEROR AKBAR'S MARCHES TO GUJARAT

With its fertile soil and extensive seaports, and enriched by foreign commerce, Gujarat was regarded as one of the richest kingdoms in India. When, therefore, Itimad Khan, who was besieged by Sher Khan Fuladi at Ahmedabad wrote to Akbar to interfere and bring an end to political confusion in Gujarat, the Mughal Emperor was not slow in responding to the invitation. Akbar started on the Gujarat expedition from his capital at Fatehpur Sikri on 2nd July 1572 A.D., and reached Patan on 7th November, 1572 A.D. The visit of the Emperor also showed the importance of Patan as also of the district. In the words of Prof. Commissariat, "on the 7th November, 1572 A.D., the Imperial camp arrived at the pleasant city of Patan formerly known as Nahruala thus reaching the borders of Gujarat four months after it left the capital. The people of the city, high and low, tendered their homage. The young noble Mirza Abdur Rahim Khan, the son of the great Bahram Khan, Akbar's protector who had been murdered at Patan in 1561 A.D., appears to have accompanied the camp, and he was now summoned by the Emperor to his presence and questioned about his father's martyrdom. The Emperor promised him the *Jagir* of Patan, but in view of his minority, for he was only sixteen years old, it was entrusted to Saiyid Ahmad Khan Barha. Mansingh now joined the Emperor with the booty taken from Sher Khan's sons who had fled into the defiles. After a week's stay at Patan, the Emperor started on the march for the capital of Gujarat.[2] The Emperor's next halt was at Jotana, an important village in the Mehsana taluka of the Mehsana district. Here also several distinguished nobles waited upon the Emperor. The Sultan Muzaffar III who was wandering about in a distracted state in the neighbourhood was brought before the Emperor. Akbar sent special envoys to welcome Itimad Khan, the greatest of the Gujarat nobles and the Vazir of the Sultanate, and on arrival he was graciously received in the camp in the neighbourhood of the town of Kadi (Kadi is a taluka headquarters in the district). After leaving Patan he visited Ahmedabad, Cambay and Surat. While the Emperor was at Surat, his enemies made a bold attempt

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1. COMMISSARIAT, M. S. (PROF.), *A History of Gujarat*, Vol. 1, Bombay, (1938), p. 487.
2. *Ibid*, pp. 507-508.

to challenge his authority in north Gujarat. The rebels which included Muhammad Husain and Shah Mirza, brothers of Ibrahim Husain, conspired with the veteran, Afghan noble Sher Khan and laid a siege to the ancient city of Patan Anhilwad which had been left in charge of Saiyid Ahmad Khan Barha. When the news of this revoltreached the Khan-i-Azam at Ahmedabad, he collected his forces and marched to the relief of Patan.

He was also joined by Qutb-ud-din Khan and other fief-holders of Malwa and Chanderi whom Akbar in his foresight had summoned to Gujarat before he left for Surat. As the imperial army started to advance from Ahmedabad the rebel leaders were forced to abandon the siege of Patan. A great battle took place at a distance of five *Kos* from Patan. For a time it seemed that Mirzas were victorious. But Azam Khan gained his ground and when Sher Khan Fuladi came up to attack him, he was able to beat him back. The date of victory was 22nd of January, 1573. The confederacy was broken up and Sher Khan returned to Junagadh, while the Mirzas fled to the Deccan. Akbar started his return journey on 13th April, 1573 A D. He entrusted the conquered province to the charge of Mirza Aziz Koka. Patan was entrusted to Mir Muhammad, the Khan-i-Kalan. At Sidhpur, an another important town in the district, the Khan-i-Azam and other fief-holders were allowed to depart. Akbar also visited Patan on his return journey to Agra.

The second expedition of Akbar started in August-September 1573 to suppress the rebellion against the imperial authority in Gujarat raised by Muhammad Hussain Mirza. Akbar reached Ahmedabad in nine days. Among his halts mention is made of Kadi, an important town in the district. The return journey of the Emperor was accomplished rapidly in three weeks by way of Kadi and Sidhpur.

Early Years of Imperial Rule in Gujarat

The conquest of Gujarat by Akbar in 1573 A.D., was followed by the establishment of the kingdom as Subah or province of the Mughal Empire. The author of Mirat-i-Ahmadi says that Sultans of Gujarat had at the height of their power, held sway over no less than twenty five *sarkars* and that only sixteen of these were incorporated in the province of Gujarat. Of these, nine were under the direct authority of the Emperor and rest being feudatory, were left in the hands of the Hindu Rajas or chiefs. Of these nine *sarkars*, Patan was one of them

It has been observed previously that Mirza Aziz was left in charge of the province. Mirza Aziz Koka was recalled in 1575 A.D. After the return of Aziz Koka to Akbar's capital, the high office of viceroy was conferred on young Mirza Abdurrahim Khan. The work of reducing to subjection the powerful Hindu rulers of continental Gujarat and south Rajputana was taken in hand by Akbar at the end of 1576 A.D., when he was stationed at Ajmer, on one of his frequent visits to that city. Terson Khan, the Commander of Patan Raja Rai Singh and others were appointed to induce the Debra ruler of Sirohi, who had shown signs of disaffection.

In 1577 A.D.,Raja Todarmal once again visited Gujarat. He stayed at Patan. While he was at Patan, Vazir Khan wrote for help to Raja Todarmal. In 1580 A D.,after Itimad's return from the Haj, Akbar, who had been prevented so far from rewarding this Gujarat noble's services gave him the district of Patan as *jagir* and also entrusted him with the case of the crown lands in Gujarat.[1] After Shihab-ud-din Ahmad Khan, in 1583 A.D., Itimad Khan became the viceroy.

REBELLION OF THE EX-SULTAN MUZAFFAR III (1583-1592)

It has been seen previously that in 1572 A.D., on the arrival of Akbar in Gujarat, Sultan Muzaffar III had surrendered himself to the Emperor in the neighbourhood of Kadi. He had been kept in charge of various persons till 1578 A.D., when he managed to evade surveillance and took refuge first with the Hindu rulers of Rajpipla and later on with one Loma Khuman, a Kathi chief, in the village of Kherdi, near Rajkot in Saurashtra. He awaited some favourable opportunity for regaining his throne.

Shihab Khan had, during the tenure of his viceroyalty, with difficulty kept under control, a body of some seven thousand turbulent Mughal troopers. When in 1583 A.D., Akbar recalled Shihab Khan and entrusted the Government of Gujarat province to Itimad Khan, these refractory soldiers offered to serve under the latter provided they were given better terms. The new viceroy dismissed the troops. They placed their services with Muzaffar Shah and requested him to head a revolt. Upon the arrival of rebels at Dholka, Itimad Khan left Ahmedabad and went to Shihab Khan at Kadi and accepted the terms on which Shihab Khan would give him help. After this, both the confederates began their march towards Ahmedabad. In the battle Muzaffar's forces completely routed Shihab Khan and his men. Shihab Khan, Itimad Khan and their soldiers retreated

1. *Akbarnama*, III, 464-5, 585

to Patan, leaving their elephants, their baggage and their families as booty in the hands of the enemy. Many soldiers during and after he battle transferred their loyalty to Muzaffar.

The tnews of the crisis in Gujarat reached Akbar when he was personally supervising the building of the fort of Allahabad. For the reconquest of Gujarat, he selected Mirza Abdurrahim Khan. Abdurrahim Khan halted at Patan only for a day. He resumed his forward march and arrived at Ahmedabad. Muzaffar was defeated in the battle which took place near Sarkhej (1584 A.D.). For the next five years, Abdurrahim Khan served as viceroy of the province. In 1589 A.D., he was recalled and Akbar appointed famous Mirza Aziz Koka, known as the Khan-i-Azam, to the viceroyalty of Gujarat for the second time. Mirza Aziz Koka brought to a successful termination Sultan Muzaffar's prolonged resistance in Gujarat. Khan-i-Azam is remembered in Gujarat for the complete renovation of the beautiful reservoir, known as *Khan sarovar* at Patan. He, however, left for pilgrimage to Mecca early in 1593 A.D. The Mughal rule continued even in Jahangir's time in the district. In 1609, A.D., Raja Gopinath the son of Raja Todarmal was sent to Gujarat to curb the refractory activities of some of the Hindu chiefs.

During the reign of Shah Jahan, the district was not historically prominent. However, towards the end of his reign, the only notable event in which the district took place was the march of prince Dara from Ahmedabad to Ajmer. At Ajmer, he was defeated by the forces of Aurangzeb. From Ajmer, Dara once again proceeded at a great speed back towards Gujarat. Traversing the country by way of Pipar and Bargaon he arrived in North Gujarat.[1] In North Gujarat, he encountered the famous French physician M. Francois Bernier, who was on his way from Surat to Agra to visit the court of the great Mughal. During the reign of Aurangzeb once again the district came into prominence. Shaikh Abdul Wahhab who belonged to a well-known Sunni Bohra family of Patan Anhilvad in North Gujarat (Mehsana district) was appointed as Qazi of the army, the prize ecclesiastical post under the Mughal Empire. His influence on the Emperor during the 16 years was tremendous. But he abused his great opportunities, for he proved a venal Judge Shaikh Abdul Wahhab died at Delhi in 1675 A.D. His eldest son known as Shaikh-ul-Islam was also appointed as chief Qazi. Shaikh-ul-Islam stands in honourable contrast to his father. He was fair-minded and pious.

1. COMMISSARIAT M. S., *A History of Gujarat*, Vol II, p. 154.

It may be observed that though the stately machinery of the imperial administrative system was still working smoothly in the province during the closing years of Aurangzeb, there is clear evidence to show that its military strength and efficiency were now on decline.

THE MARATHA PERIOD

In the beginning of the 18th century, the dark clouds of Maratha invasion began to roll up the south-eastern horizon of Gujarat. Slowly and gradually, their raids increased and entire Gujarat province was affected.

Before reviewing the historical development of the district during the Maratha period, it must be borne in mind that the southern taluka of the former Kadi Prant were more closely connected with Ahmedabad more especially just before the Maratha invasions[1] It was probably after his reconciliation with the peshwa in 1793 A.D., that Damaji Gaekwad, with the help of Raghunathrao and others took Ahmedabad from Javan Mard Khan Babi, who was given guarantee in regard to the northern talukas, as well as his ancestral country in Sami and Radhanpur. The conquest of the capital and the country around were not effected without trouble, and was followed in 1761 A.D., by the great event which disturbed the history of all India-the battle of Panipat. It was after Panipat in 1763 A.D., that Damaji expelled the Babis out of Visnagar and three years later, a siege was laid upon Patan and was conquered. Vadnagar also surrendered thereafter. Damaji at once made the ancient Patan his capital in place of the savage hilly Songadh and doubtless felt himself a prince before his death, which took place within two years of his last great conquest, but not before he had accentuated the difference between north and south Kadi by bestowing southern talukas on his son, Khanderao.

The younger branch naturally set itself in opposition to the reigning Gaekwad, made disastrous alliances with the petty local chiefs and subsidised a considerable force. It was not till 1802 A.D., and after the capture by a regular siege of the town of Kadi in which the British forces played the most important part, that Khanderav's son Malharrao was ousted, and the southern talukas became part and parcel of the Gaekwad's dominions.

The first sequestration of Sayajirao's dominions by the British Government in 1828 A. D., included the southern talukas of the district and the second sequestration of 1830 A.D., included the

1 *The Jamabandhi Settlement Report of the Sidpur Taluka, (1891).*

northern talukas. During the early Maratha period, Kadi and Vadnagar of the district assumed importance.

Kadi

It is, however, necessary to point out that before the Maratha took firm root in Gujarat, the Babis settled themselves in the districts north of Ahmedabad and south of Radhanpur and Sami. Damaji ousted them after the battle of Panipat and gave his brother Khanderao Gaekwad, Himmat Bahadur, the Jagir of which the Kadi was the chief place. There was constant rivalry between the junior branch and the elder branch of the family. and the Jagirdar and his son Malharrao exploited the dissensions which weakened the ruling family. Finally, Malharrao sided with the illegitimate Kanhaji and in 1802 A.D., his city of Kadi was besieged by Sir William Clarke, who was sent with a British force to assist the rather weak military demonstration of Major Alexander Walker

Vadnagar[1]

Another important town in the district which was attacked by the Marathas in 1726 A.D.,was Vadnagar. The Peshwa's forces under Antaji and Bhaskar burst into North Gujarat from the direction of Idar and appeared before Vadnagar, famous for its wealthy bankers and merchants of the Nagar Brahman community who had business connections for vast amounts in all parts of this province and outside. Though the town was fortified by a wall, there was neither provision for supplies nor garrison for its defence Urgent requests were made to the capital (Ahmedabad) for troops, but none were sent In this extremity, the citizens saved themselves from being plunderd by payment of a heavy tribute of four lakhs of rupees. Some time later. before they had recovered from this calamity, another Maratha army under Kantaji found its way from Godhra to Idar and thence to Vadnagar. In this hour of gloom and dire distress the people sought safety in flight at night from their ancestral homes The Marathas entered the town in the morning and plundered what the citizens had not been able to carry with them. As the town had enjoyed great prosperity from olden times, much buried treasure and valuable effects were found. Not satisfied with this, they set fire to the town and many richly constructed buildings were destroyed. With anguish in their hearts, they dispersed, some to distant places like Mathura and Benaras, while others sought a new domicile in the towns and villages of Gujarat. The accomplished author of the

1. COMMISSARIAT M. S, *A History of Gujarat*, Vol II, p 425.

Mirati-i-Ahmadi, makes the following classical remarks on the fate of the town.

"It has been a common saying among the people of this province that the city of Ahmedabad had two golden wings : one was Vadnagar and the other Umreth. This saying arose from the fact that, in both these towns, there were many wealthy and prosperous merchants whose wealth was estimated by lakhs. But owing to the vicissitudes of fortune, and successive calamities, both these towns have fallen low and are reduced to ruin and desolation, so that Ahmedabad is now like a bird bereft of wings and plumage."[1]

The extraordinary configuration of the Baroda territory-its diversity and fragmentation was the legacy of two centuries of military exploits, internecine wars and financial and administrative mismanagement. When Pilajirao, the founder of the fortunes of the Gaekwad family, captured Songadh, the hill fortress which commanded the southern approaches to Gujarat, he laid the foundation of a new power, which rose on the ruins of the Mughal Empire. The establishment of a principality at Sonagadh, its extension to include the territory which formed the Baroda district and the defeat of the other chieftains who disputed the supremacy of the Gaekwad power, was the work of Pilajirao, during his brief career of eleven years between 1721 A.D., and 1732 A.D. The achievements of his successor, the able and energetic Damaji (1732-68 A.D.), were equally brilliant. He completed the conquest of Gujarat. It is unnecessary to go into the details of the relations between the Peshwa and Gaekwad during this period.

It is essential to ascertain the causes of the dispersed character of the territories of the Gaekwad in Gujarat. Two main factors were responsible for such dispersal of the territories. Firstly in the middle of the 18th century the Peshwa's territories in Gujarat were partitioned between the Peshwa and Gaekwad. The division of the territories was effected without any considerations of administrative convenience but was entirely based on the ground of their revenue yielding capacity. In 1877 A.D., the Peshwa's portion passed into the hands of East India Company and the residual portion remained in possession of Gaekwad. Secondly the Gaekwad's alliance with the East India Company began in 1802 A.D., and the Gaekwad entered into treaties with the company in 1805 A.D., and 1817 A.D. Under these treaties *inter alia*, a subsidary force was placed at Baroda and valuable territories covering about four thousands sq. miles in area were

1. *Mirati—i—Ahmadi*, II, 111-12.

his payment. These cessions contributed to scattered of the Baroda State.

The rule of Maharaja Sayajirao II (1819-1847 A.D.) was marked quent controversies with the Government of Bombay, arising of the East India Company's guarantees to the bankers, who had advanced money to the State, to the disbanded Arab mercenaries and others. During this period, the East India Company assumed the direct management of the tributaries it being agreed that the tributes due from them should be collected by the East India Company and paid to Baroda.

The period between Maharaja Sayajirao II (1819 A.D.) and Maharaja Sayajirao III (1875 A.D.) is covered by the reigns of Maharaja Ganpatrao (1847-1856 A.D.), Maharaja Khanderao (1856-1870A.D.) and Maharaja Malharrao (1870-1875 A.D.). In Maharaja Ganpatrao's reign, infanticide and the sale of children were prohibited, and lands for the B. B. and C. I. Railway were ceded to the British Government free of cost. Maharaja Khanderao's reign, was marked by assistance he rendered to the British at the time of the Mutiny and the construction of the first railway line in the State between Miyagam and Dabhoi; for reforms which brought a semblance of regularity in the administration of justice and of land revenue

Khanderao died on the 28th November, 1870 A.D. and was succeeded by his brother Malharrao For some years before this, Malharrao had been confined to jail as a State prisoner. For some time he had not been on good terms with his brother against whom he had hatched several conspiracies. All those who had faithfully, served his late brother became targets of Malharrao's vengeance and he particularly wrecked his vengeance on the deceased brother's ministers and advisors. Moreover, there was a rapid deterioration in the law and order situation of the State. He resorted to the worst devices of past Gaekwads in exacting money from his tributaries and the people who were already oppressed by heavy taxation of the previous ruler. Malharrao also made unwise selection of his ministers. By 1873 A.D., things had come to an intolerable pass. In March of that year, a somewhat too easy-going Colonel Barr was replaced by the more energetic Colonel Phayre as the Resident in Baroda. In a series of reports, he drew a dark picture of things that he saw in Baroda due to maladministration of the State. He began interfering in the Gaekwad's affairs. Thus on one hand, the Resident did not form good opinion either of the Ruler or his administration and on the other, Malharrao got fed up of the meddlesome nature of the Resident. At this stage, the Government of India

appointed a Commission of Inquiry under Colonel Richard Meade which also reported the rottenness of the administration in the State. The Gaekwad was given a last chance to reform the state of affairs at least by the end of December, 1875 A.D., with the warning that if this was not done, the inevitable result would be his deposition. In November, 1874 Malharrao petitioned the British Government to remove Colonel Phayre and with due deference to his wishes Phayre was replaced by Sir Lewis Pelly as the Agent to the Governor General. In the meanwhile, Colonel Phayre accused the Gaekwad of trying to poison him and the whole episode became the subject of another inquiry. The verdict was divided. But the Secretary of State, Lord Salisbury was convinced that "incorrigible misrule is of itself a sufficient disqualification for sovereign power", and the fateful proclmation of 19th April, 1875 was issued, which expressly disclamed any reliance upon the poisoning case and its divided verditct. The proclamation declared Malharrao deposed from the *gadi* of the Baroda State. He was deported to Madras under surveillance of the British Government.

Maharani Jamnabai, the widow of Maharaja Khanderao, was invited to adopt a son who might ascend the Gadi, and Sir T. Madhavrao, one of the ablest administrators of those times, was entrusted with the administration. Maharani Jamnabai adopted Gopalrao, a descendent of a brother of Damajirao, who, as Sayajirao III, ascended the Gadi on 27th May, 1875 A.D.

The sixty four years that this remarkable Maharaja was on the throne, was the golden period in the history of the Baroda State. His achievements were numerous: a scientific system of land revenue survey and settlement was introduced, great departments of State formed; social laws framed and enacted, compulsory education enforced; important programmes of rural reconstruction and industrial development carried out, the social services of the State extended, a network of railways constructed, the port of Okha developed, and above all a tradition of just and good Government firmly established. The ruler was assisted by a succession of able Ministers like Sir T. Madhavrao, but the inspiration was always his. The modern Baroda is the great and fitting memorial to Sayajirao III.

Maharaja Sayajirao had the great good fortune of celebrating the Diamond Jubilee of his reign in January 1936, amidst the widespread manifestations of joy and loyalty of his people. To commemorate this unique event, a memorial trust of a crore of rupees was set apart by His Highness from his private funds for the benefit of his people. He defined his purpose in these memorable

words: "My ideal is to improve village life-all sides of it. I wish to develop in my people a keen desire for a higher standard of living 'a will to live better', and a capacity for self-help and self-reliance. I earnestly desire to make village life interesting and farming a career, the rewards of which will satisfy the most enterprising among the villagers From the income of this (fund) grants will be made for useful schemes, like extensions of *gamthans* to relieve overcrowding, village water supplies, communications, educative work of all kinds etc. Special preference will be given (i) to poorer areas which probably have been neglected in the past, and (ii) to the needs of the backward communities, like the Raniparaj, the Antyajs, the Thakardas, the Rabaris, etc.," Rules have been framed and a Trust Board with the Minister as President has been constituted for the administration of this fund.

The great period of Maharaja Sayajirao closed with his death on the 6th of February 1939. He was succeeded by his grandson, His Highness the Maharaja Pratapsinh Gaekwad, whose reign was marked by the permanent reduction in land revenue to the extent of over twenty per cent, the constitutional reforms and the Sayajirao III Memorail Trust of a crore of rupees, the Maharani Shanta Devi Trust fund for the medical relief of women and children, and the extension of the social services of the State Maharaja Pratapsinh Gaekwad was followed by Maharaja Fatehsinh Gaekwad.

THE MAHI KANTHA AGENCY[1]

Mahikantha was the name given to a group of small chiefships situated between the rivers, Mahi and Sabarmati. In Gujarati the name Mahikantha means the bank of the Mahi, but this name was not strictly applicable, as the river flows through the territories in which the Mahikantha, Revakantha, Baroda and British territories were interspersed. The Agency did not actually touch the Mahi river at any point though it stretched from within a few miles of it on the south to within 8 miles of the Abu Road Station on the north and from Pol on the Rajputana border 18 miles from Kherwada cantonment on the east to Rampara within 15 miles of the Saurashtra border on the west.[2]

Stretching from the hilly eastern border into the level centre of Gujarat, the Mahikantha plain included tracts of land differing widely in physical configuration.

1. FRAMROZ SORABJI MASTER *The Mahikantha Directory*, Vol. I (1922)
2. So far as Mehsana district is concerned following States and Estates whose territories now form part of the district were under Mahikantha Agency, viz., Katosan, Mansa, Varsoda, Valasna and Sudasna, Bhalusana Hadol Undani, Satlasna and Palaj.

The Agency was situated in the extreme north-east corner of the Bombay Presidency. It was bounded on the north by the hilly tracts of Mewad and Sirohi, on the east by Dungarpur, Revakantha and the Kaira Collectorate, on the south by the States of Lunawada and Balasinor, the Collectorates of Kaira and Ahmedabad, and the Dehgam mahal of His Highness the Gaekwad of Baroda, on the west by the mahals of Kheralu and Vijapur and the Kadi Prant of the Gaekwad of Baroda and the Palanpur State. Its extreme length was about ninety miles and its greatest breadth about sixty miles.

(*i*) The Koli possessions on the eastern bank of the Sabarmati river with the Rajput pattas of Mansa, and Pethapur on the western bank.

(*ii*) The Bavisi Thana contained the Rajput pattas of Wasna and Sadra, with a mixture of Koli and Patel villages. It formerly formed a part of the Gaekwad pargana of Dehgam but was handed over to the Agency on account of the turbulent nature of its inhabitants.

(*iii*) The Katosan Jilla, exclusively Koli possessions, to the west of the Kadi pargana.

The first intervention of the British in the Mahi Kantha dates from 1813, A. D., when Major Ballantyne[1] Assistant Resident in charge of the province, following the example of Colonel Walker, effected a settlement of the Gaekwad's tribute with the Idar Maharaja. In 1817-18 A. D., the East India Company supplanted the Peshwa and obtained a firm hold on Gujarat. In 1818 A.D., the Peshwa's possessions having, by conquets fallen to the English, the latter came into closer connection with the Mahi Kantha chiefs. The Gaekwad, unable to maintain order among them passed an agreement on the 3rd April 1820 A.D., making over the management of the Mahi Kantha to the British Government, who undertook to collect, without charge, the tribute due to the Gaekwad. In 1821 A.D., the Governor of Bombay, Mountstuart Elphinstone, visited this territory, and established the present political Agency with a view to securing the tranquillity of the district and providing for the peaceful collection of the Gaekwad's tribute. With this end in view, the requisite agreement and securities shown in Annexures I, II and III were taken from several chiefs.

Disorder and lawlessness contained to pervade the situation, Government considered it prudent again to constitute the Mahi Kantha into a separate Agency, and appointed as Political Agent,

1. This is the same Major Ballantyne, whose large Haveli (mansion) stands near the Three Gates of Ahmedabad.

Captain, afterwards Sir, James Outram, who had early distinguished himself in restoring order and tranquillity in the Dangs and Khandesh. That officer so vigorously hunted down the leading outlaws that they were soon reduced to straits. The Bombay Government were at that time of the opinion that the principal outlaws had been compelled to have recourse to their life of rebellion by reason of family dissensions or unredressed grievances, and they, therefore, considered that, although none of the insurgents had been apprehended, they had been sufficiently punished by the dispersion of their followers and by the taking and burning of their forts and villages. Believing, therefore, that the time had arrived when lenient measures could be taken with advantage, the Government in consideration of the sufferings of the outlaws, proclaimed a general amnesty on the 7th February, 1835 and on promise of their lands being restored to them on submission, invited the Chiefs in outlawry to return to their homes. A guarantee was also given that all their grievances would be fully inquired into and suitably redressed.

So depressed had the chiefs become by their wanderings and privations that they immediately availed themselves of the amnesty, and surrendered one after another. The British Government restored to them their estates, which had been held in attachment during their outlawry, and received pledges from them to suppress the inhuman custom of Sati and to refrain from employing foreign mercenaries. In company with the Sidhpur merchant, Lakhu Seth, Surajmal also submitted on the 7th March, 1836 A.D. He was granted two of his father's villages, and was appointed Captain of the garrison of Ilora by the Idar Darbar Rajbharthi, the Atit of Sidhpur surrendered to the Gaekwad's Government, and was by them kept in confinement for some months, but was subsequently placed in charge of the monastery in that town on his presenting a Nazarana (present).

In short, by the conciliatory measures so wisely adopted by the British Government, and carried out with much tact and judgement by Captain Outram, tranquillity was restored in the Mahi Kantha before the end of the year 1836.

Re-establishment of the Mahi Kantha Agency in 1836

The Political Agency in the Mahi Kantha was amalgamated with the Residency again in 1829 and that an arrangement was made by which an Assistant was deputed to these districts annually for the purpose of collecting the Gaikwad's tribute. Shortly, thereafter, some disturbance broke out with the Idar State, followed in 1835

by an emeute at Ahmednagar (Himatnager) in consequence of a 'Sati' forcibly carrid out agaiut his wishes at the death of Raja Karan Singh The territory became the prey of outlaws and disturbers of the peace on all sides, and to shop this disgraceful state of things, the Political Agency was re-established in 1836 A.D. Captain in 1839 A. D., the Criminal Courts similar to the one established in Outram was deputed to restore order in the distracted province, aud Kathiawad, and presided over by the Political Commissioner were introduced into the Mahi Kantha and the Rewa Kantha.

In 1838 A.D., Sir James Outram instituted Border Panchayats for the settlement of the numerous blood feuds and disputes between the wild Bhils on the Mahi Kantha and Rajputana frontier. The system, which was one of money compensation for crime, was found to be effective in preventing reprisals and maintaining peace. The Border Courts Rules were revised in 1837 and 1877 A.D. The joint court met every year, when the Political Agents of Mahi Kantha and Rajaputana met on the border to settle the disputes. At the commencement of 1839 A.D., the Courts of Criminal Justice were set-up for the trial of all serious offences through the Agency of the Political Agent, with Chiefs as assessors. The establishment of this tribunal had a most salutary effect upon all classes and proved a powerful auxiliary in restraining crime Government prohibited the system of Baharwateeism (outlawry) and proclamations were issued throughout the province making the offence penal, and subjecting the offending party to severe punishment. The custom of *sati* was common at the time the British supremacy was established in the Mahi Kantha and afterwards it was confined mostly to the families of the principal Chiefs. In 1836 A. D., the latter Chiefs entered into an engagement renouncing the practice. A proclamation was issued on the 21st September, 1843 A.D., directing that the village or Taluka of the Chief in which it (*sati*) might occur should be placed under attachment, and the parties concerned in the rite kept under restraint, pending orders from Government. Self-immolation was prohibited under proclamation dated the 9th November. 1849 A.D., and trials by ordeal were prohibited under proclamation dated the 17th November, 1849 A.D. The Mahikantha Agency was abolished in 1933 and in its place Sabarkantha Agency came into existence. The history of this Agency and subsequent groupings and re-groupings of Agencies is now dealt with.

Grouping and Regrouping of Political Agencies

In 1863 A.D., the States of Mahikantha Agency were divided in seven classes. Although these classes were abolished, the jurisdictions fixed previously continued. The political administration of the Western

India States was the responsibility of Government of Bombay. The transfer of States to direct political relations with the Government of India, a change which was advocated in the Montague Chelmsford Report of Constitutional Reforms, the States were not brought into direct relationship with the Government of India till 1924. The first stage in the process was the creation of a new Political Agency, known as the Western India States Agency. This Agency comprised the whole of the area covering the old Kathiawar, Cutch and Palanpur Agencies.

The other States in the Bombay Presidency which for the time being remained in the political relations with the Government of Bombay, were transferred to the control of the Government of India with effect from 1st April, 1933. This transfer necessitated the re-grouping, not only of the remaining Bombay States but also of the States of the Western India States Agency and also the creation of a separate Political Agency of the Government of India designated the Baroda and Gujarat States Agency. The charge of this new Agency was added to the charge of the Resident at Baroda, who was designated as the Resident for Baroda and the Gujarat States. The States of Danta and Palanpur were included in the Rajputana Agency; the former having been part of the old Mahi Kantha Agency and the latter, part of the Western India States Agency. The States and Estates of the Mahi Kantha and Banas Kantha Agencies were united in the Sabar Kantha Agency.

SABAR KANTHA AGENCY

In the year 1933, the Sabar Kantha Agency, with headquarters at Sadra Civil Station was constituted by the amalgamation of the Mahi Kantha and Banas Kantha Agencies. Prior to 1933, the administration of these two agencies was on the usual lines under a Political Agent. The Agency contained 44 jurisdictional non-salute States and eight Thana circles.[1] As a result of the scheme of Attachment introduced in 1944, the Political Agents of the subordinate Agencies had ceased to be in direct relation with non-salute States and groups of innumerable petty States known as Thanas attached to major States.[2] The Sabar Kantha Agency was, therefore, abolished in 1944.

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1 *The Indian Year Book and Who's Who*, 1942-43 published by Times of India Press, Bombay, p. 196.

2. *The Indian Year Book and Who's Who* 1945-46 published by Times of India Press, Bombay, p. 209.

THE ATTACHMENT SCHEME

For a long time His Excellency the Crown Representative had under intensive review the perplexing political and administrative problems which arose from the existence in Western India and Gujarat of literally hundreds of small units which, though they were usually referred to as 'semi-jurisdictional or non-jurisdictional Estates or Talukas did actually fall within the category of Indian States. Owing to the slenderness of their individual resources and general aversion from neighbourly co-operation, there had arisen geographical, administrative and economic fragmentation among these Estates. In the great majority of these units, the revenue barely sufficed to meet the private needs of the Talukdars and Shareholders and the amenities provided for their subjects were, therefore, circumscribed. This situation demanded drastic simplification of the existing arrangements if co-ordinated development was to be achieved.

This problem assumed prominence in 1933 in connection with the discussions relating to the administrative reforms which culminated into the Government of India Act, 1935. It was decided to be impracticable to form these areas into a local confederacy for purposes not only of remedying their administrative deficiencies, but also of facilitating their inclusion in the federal arrangement applicable to India as a whole. Many of these small States were tributary to His Highness the Maharaja Gaekwad of Baroda. The Maharaja, therefore, brought forward, proposals for bringing these tributaries into closer relations with his State. These proposals involved *inter alia*, the discontinuance of tributary payment and the general assumption, subject to certain safeguards, by the Baroda State of functions and responsibilities then discharged by the Resident and Political Agent. On the basis of these proposals the Crown Representative approved the scheme of attachment. The States to which such responsibilities were to be transferred had been apprised of those details. The units to be attached collectively covered an area of over 20,719 sq. kms., with a population of over 8 lakhs and an annual revenue of more than Rs. 70 lakhs.

This scheme contained due provisions for the continued integrity of the 'attached' units and of the existing powers and privileges of their Talukdars and Shareholders so far as might be competiable with modern requirements. Allocation of a suitable proportion of the revenue for their personal requirements was made. Further, the inhabitants of the attached areas have the benefits of administrative amenities such as secondary and technical education and medical treatment on the same terms with their own subjects.

The scheme was criticized on the ground that it was calculated to infringe the rights and lower the status of many ancient families. Alternatively, the Paramount Power should itself have assumed direct responsibility for such reforms. The assumption of such direct responsibility by the Paramount Power was considered impracticable because geographical and other factors precluded the absorption of these areas into the British India and because the Political Department was not an administrative organisation equipped with machinery and resources. The Crown Representative, therefore, decided to delegate these responsibilities to the bigger States of Western India and Gujarat. To all the parties, the Crown Representative admitted continuing responsibility which did not exclude his further intervention when circumstances demanded.

So far as the Mehsana district is concerned, the former States of Bhalusana, Hadol, Katosan, Palaj, Satlasna, Sudasna Valasna, and Varsoda of Sabarkantha Agency and Timba, Udani, Dedasan, Nedardi, Ambavada, and Gazipur of the Gadhwada Thana and Delolı, Rampura, Tejpura, Virsoda, Kasalpur, Rampura, Memadpura and Ijpura of the Katosan Thana were attached to the Baroda State under the Attachment Scheme.[1]

With effect from the 5th November, 1944, the Western India States Agency and the Baroda and Gujarat States Agencies were amalgamated and the Resident for the combined Agency was designated as "Resident at Baroda and for the States of Western India and Gujarat."[2]

STATES

MANSA[3]

The Chief of Mansa, ranking in the Third Class had descended from the Chavda dynasty of Anhilwad Patan(746-942 A.D.). At what time he gained his possessions is not known. It is said that Sursinghji transferred the capital from Ambasan to Mansa. On the death of Joraji, Bhimsinghji came on the Gadi He had two sons called Rajsinghji and Kesrisinghji. Rajsinghji was a very capable Chief and on account of his sincere loyalty to the Sircar, the status of the Taluka was raised from the Fourth Class to Third Class. Ravalji

1. Vide Notification, Western India States Agency, Rajkot, 16th April, 1943, Cited in Political Directory of the Rajkot State, Vol. II, (1943), pp 837 to 854

2. *The Indian Year Book and Who's Who*, 1945-46, published by Times of India Press, Bombay, p. 210

3. FRAMROZ SORABJI MASTER, *The Mahi Kantha Directory*, Vol. I, 1922.

Rajsinghji died in 1886 A.D., and his brother Kesrisinghji succeeded him. He introduced many reforms in the Taluka and built a large tank called Kesri Talao. The Bombay Government decided to address, the Chief as 'Ravalji Shri' by a Resolution in 1888 A.D. Thakor Kesrisinghji died on the 17th August, 1889. His son Takhtsinghji came on the Gadi. He was educated at the Rajkumar College, Rajkot and was entrusted with the full management of the Taluka in November, 1897. From 1889-1895, it was managed by the Agency Manager during the Chief's minority, and from 1895-1897, the Ravalji was associated with the Manager in the Administration of the Taluka. During the year 1903, the Chief's powers in Criminal and Civil matters were raised as a personal distinction. At the Coronation Darbar held at Sadra on the 1s January, 1903, a Kharita addressed by His Excellency the Governor of Bombay was delivered to the Chief and the orders of Government raising his powers in criminal matters upto 7 years and in Civil upto Rs. 20,000 were announced. Government, had sanctioned under their letter, Political Department, No. 4994, dated the 22nd July, 1919, the withdrawal, of the appellate powers of the Commissioner, N. D., in respect of the offences enumerated in section 260 of the Criminal Procedure Code and in respect of civil cases decided by the Chief as a mark of personal distinction during the lifetime of the Chief. A son named Sajjansinghji was born to the Ravalji Shri on 3rd November, 1908. In 1934, Ravalji Shri Sajjansinghji was invested with the powers pertaining to the State.

The States had to pay Rs. 11,754 as the Baroda tribute and received Rs. 8,090 annually from Baroda State on account of the income from the Wanta lands in ex-Baroda State. Subsequently, the income from the Wanta lands was commuted into annual cash payment of Rs. 8,500 to the Thakor of Mansa.

At the time of merger, the ruler accepted the privy purse agreement. The amount of privy purse was fixed at Rs. 40,000 per annum. The privy purses were abolished by a special Ordinance with effect from 6th September, 1970. On an appeal by some rulers, the Supreme Court struck down the Ordinance as *ultra vires* of the Constitution with the result that the privy purse stood revived

Subsequently, the Parliament passed the Constitution (Twenty-sixth Amendment) Bill in 1971, for abolition of the privy purses and privileges of the rulers. The President of India has, with effect from 28th December, 1971, withdrawn the recognition of the Rulers of the States and, therefore, the Rulers cease to be Rulers and

their privy purses and personal privileges hitherto enjoyed by them stood terminated from 28th December, 1971.

The privileges enjoyed by the Rulers and their families were mainly free medical facilities to them and their families, the Palace Guards at their official residence, exemption from the provisions of the Indian Arms Act, the Motor Vehicles Act, the Education Cess Act, exemption from the local taxation, use of red number plates on the cars belonging to them and their family members, their right to be addressed by their usual recognised titles, gun salute according to the official table, fishing and shooting rights, immunity from the process of the court of law, full military or police honour at the time of their funeral or the funeral of their wives or heir appaients and requisitioning of their private property, etc.[1]

SATLASNA[2]

Satlasna in Gadhvada Thana had 19 villages. The taluka was formerly known as Mahavad taluka. The *vero* which was recovered from the villages of the Gadhvada Zillah amounted to about Rs. 4,800. It was recovered by the Thandar and from it the Gaikwad Jama, and Idar *Khichadi* were paid. From the Abkari revenue, half was taken by the Talukdar and half by the Thandar. Satlasna was the headquarters of the Gadhwada Thandar and contained an Agency Police Thana. Mulaji was the founder of this family and populated the village of Mahavad. The family was known as Chohan Gadhia. The Jagirs of Bhalusna, Umbri, Kotharna and Sudrosan were given in Jiwai to the sons of Jetaji who died in 1703 A. D. In 1766 A.D., Diwan Bahadurkhan of Palanpur attacked Mahavad and having plundered it took Rs. 2,000 as a fine from the Thakor. The Thakors of Mahavad and Bhalusna drove out the Palanpur army with the assistance of Diwan Babaji Rao and Maharaja Gambhirsinghji of Idar but in return they had to hand over a third part of Gadhvada. Harising died in 1903 and his son Hathising *alias* Takhatsing succeeded him. Thakor Takhatsing succeeded to the Gadi in 1903. He was conferred the powers of a Third Class Magistrate. Previously the State was a part of Idar State. It paid the Baroda State a tribute of Rs. 1.620 and Idar a *Khichadi* of Rs. 617. In 1919 the Government sanctioned to the Thakor Takhatsinhji the grant of powers of a Third Class Magistrate and to hear civil suits upto the value of Rs. 50 as a personal distinction, subject to the proviso that he should exercise no jurisdiction over the Thana

1. G R G.A.D.. No. PLR-1071-888 GH., dated 12th January, 1972

2. FARMROZ SORABJI MASTER, *The Mahi Kantha Directory*, Vol. I, 1922

area of Satlasna. His family followed the rule of primogeniture, but did not hold the Sanad of adoption.

After his death, his brother Ratansinhji succeeded him. He died on 12th February, 1934, leaving only heir-apparent Kumar Shri Bhupatsinhji. Owing to the minority of K. S. Bhupatsinhji, the taluka had been placed under Agency management. At the time of merger the Ruler had accepted the Zamindari Agreement.

KATOSAN[1]

The Thakor was Makwana Koli of the Chavda race and the descendant of Shamtaji, the third son of Keshar the Makwana, who was the son of the Vehias of the Jhala tribe which sprang from the Anhilwad dynasty. Shamtaji took forcible possession of the town of Senthal, and there, in the days of Mahomad Begda, his descendant Kanoji lived. By marrying the daughter of a Bhil Chieftain Kanoji lost caste. But serving with distinction under Sultan Mahmud, he received a grant of the Katosan State with 84 villages. These villages were subsequently divided amongst his brothers, so the latter Chief enjoyed only a small portion of the original estate. In the time of Malharrao Gaekwad, Banesinghji came on the Gadi of Katosan, but during his minority Malharrao deprived him of his villages and so Banesinghji made common cause with Bhupatsingh of Bhandora and became an outlaw. They harassed the Baroda district to such an extent that Malharrao was forced to give back 42 villages, of which Banesingh gave 24 to his Bhayats Thakor Banesingh died in 1818 A.D., and Ranaji, son of Banesingh's brother Bhagwansinghji came on the Gadi. During the minority of Ranaji, the Gaekwad Sircar took away six villages and so only 12 villages remained with the Thakor. Ranaji rendered conspicuous services to the Sircar and won the good opinion of the Political Agents. Ranaji received a grant of Rs. 100 per annum from the Kadi Mahal for his great hospitality to Khanderao maharaj. Ranaji was very religious. He died in 1869 A.D., at the age of 51. Kunvar Kersansinghji succeeded Ranaji. He died in 1900 and was succeeded by the Thakor Saheb Takhatsinghji. He came on the Gadi on 15th January, 1901. He took a prominent part in the administration of his Taluka. In 1903, the Thakor was given enhanced powers as a personal distinction. In 1911, the Taluka was raised to the Third Class. The appellate powers of the Political Agent in civil cases and over summary triable cases in criminal matters and the revisional powers of the Commissioner, N. D., in the above cases had been withdrawn and conferred

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1 FRAMROZ SORABJI MASTER, *The Mahi Kantha Directory*, Vol. I, 1922.

on the Thakor as a personal distinction. The Chief had no salute but was entitled to be received collectively with the other Fourth Class Chiefs by the Governor of Bombay.

The Thakor Shri Kirtisinhji was born on the 18th June, 1920 and the State was under Agency management on account of his minority.

At the time of merger the ruler had accepted the privy purse agreement. The amount of privy purse was fixed at Rs. 12,100 per annum, but the privy purse was abolished by a special Ordinance with effect from 6th September, 1970. On an appeal by some rulers, the Supreme Court struck down the Ordinance as *ultra vires* of the Constitution with result that the privy purses were revived. As stated before the privy purses and privileges of the rulers have been subsequently abolished with effect from 28th December, 1971.

VALASNA[1]

The Thakors of Valasna were placed in the Fifth Class. They were Rathod Rajputs, and traced their origin to Viramdev, the famous Rao of Idar, a contemporary of Akbar, who ruled about the beginning of the seventeenth century. Viramdev died childiess and was unlawfully succeeded by his younger brother, Kalianmal. Gopaldas, the elder brother in order to obtain his rights took service with the Emperor of Delhi. Before leaving for Delhi, Gopaldas left his family with a cowherd named Volo He returned with a force from Delhi, but on his way to Idar was waylaid and killed by Lal Mia, the Kasbati of Mandva whose town he had taken. After his death Gopaldas' family remained with the cowherd, Volo, and founded a village naming it Valasna in honour of their protector. Gradually encroaching on the region Harising and Ajabsing, Gopaldas' two sons, divided their lands into the greater and lesser estates of Valasna. These lands were not then the sole property of their descendants, as the Maharaja of Idar acquired a share in part of the State. The British connection took place in the time of Thakor Nathusinghji in 1812 A.D. On the death of Nathusinghji, Makansinghji succeeded him by turn. On the death of Makansinghji, his son Harisinghji came on the Gadi, but as he was minor, the estate remained under the Agency Management upto 1890 A.D. The Thakor was placed in charge of the taluka on 10 August, 1900. He improved the revenue of the taluka.

The Thakor Shree Shivsinhji was born on the 7th November, 1910 and succeeded to the Gadi on the 6th November, 1926. The

1. FRAMROZ SORABJI MASTER, *The Mahi Kantha Directory*, Vol. I. 1922.

jurisdictional powers had been raised as a mark of personal distinction as under :

Civil	To the extent of Rs. 2,500.
Criminals	One year's rigorous imprisonment and fine upto Rs. 500.

The Talukdar had married the daughter of the Thakor of Ranasan. The family had no deed of adoption but in matters of succession, it followed the rule of primogeniture.

At the time of merger, the Thakor had accepted the privy purse agreement. The amount of privy purse was fixed at Rs. 10,660 per annum, but the privy purse was abolished by a special Ordinance with effect from 6th September, 1970. On an appeal by some rulers, the Supreme Court struck down the Ordinance as *ultra vires* of the Constitution with result that the privy purses were revived. As stated before, the privy purses and privileges of rulers have been abolished with effect from 28th December, 1971.

SUDASANA[1]

The Thakor of Sudasana, Barad Rajput of the Parmar tribes, ranking in the Fifth Class, traced his descent from Amarsing, the son of Punja brother of Mansing of Danta. In the latter half of the sixteenth century, in Amarsing's time, the estate consisted of the single village of Sudasana. Amarsing made frequent forays on his cousin Jasvoji's estate of Ranpur. In revenge, Mansing of Danta, a friend of Jasvoji hired a body of free-booters, who shortly afterwards meeting Amarsing near the village of Palkhari fell on him and put him to death. Amarsing was succeeded by his son, Hathioji and he by Khomansing, a child of eighteen months. Taking advantage of his minority, Jasvoji of Ranpur took Sudasana, giving Hathioji's widow the village of Uderan. About this time, the Gaikwad army under Vithoba attacked Sudasana, plundered the village and retired. After this they returned every three or four years, and at last levied a fixed tribute. Sardarsing, Jasvoji's son and successor, was adopted by Gajsing of Danta. Afterwards a heir was born to Gajsing and Sardarsing's claims were met by he grant of Vasai, Davol, Dalisna and several other villages. Amar-

1. FRAMROZ SORABJI MASTER, *The Mahi Kantha Directory*, Vol. I, 1922.

sing, Sardarsing's grandson and successor, greatly increased the estate and took the Khilar district between Sudasana and Taranga. He repulsed the Gaekwad army, and defeating the Danta Chief, received from him five villages and a fourth share of the transit dues paid by pilgrims to the shrine of Amba Bhawani. Amarsing left a son Fatehsing, whose sons were Mohbatsing and Punjaji. In the time of Mohbatsing in 1804 A.D., Kakaji, a Maratha Officer, brought an army of the Gaekwad against Sudasana, but was beaten by the Thakor, who it is believed, was helped by the spirit of Bawa Manikanath and, therefore, did not lose a man. Mohbatsing left four sons, Harisingh, Ratansing, Parbatsing and Mokansing. Harisingh enjoyed the chiefship for four years, and was succeeded by Ratansing, who held it for two years and died. His son Bhupatsing succeeded him, and lived only for one year. In 1845 A.D., Parbatsing about sixty years of age, succeeded, and died in January, 1885 A.D. His son, Takhatsinghji succeeded him but died in 1900 A.D.. being succeeded by his son Prithisinhji, the Thakor. The status of his taluka was raised to the fourth class by Government in 1919 A.D., as a personal distinction. Government sanctioned the withdrawal of the appellate powers of the Political Agent and the revisional powers of the Commissioner, Northern Division, in respect of certain offences, and delegated them to the Thakor. The Thakor withdrew the civil and criminal jurisdiction of Bhayat Jagatsingji of Dalisana owing to his insubordination and incompetence. In 1929, the Thakor's powers were again enhanced to 3 years' imprisonment, and Rs. 5,000 fine in criminal matters, and to hear suits of the value of Rs. 10,000 in civil matters, as a further mark of personal distinction in view of his good administration. His Majesty the King Emperor was pleased to confer upon him the title of C I E. in 1936 He was President of the Mahi Kantha Chiefs Association. His only son Kumar Shri Ranjitsinhji was born on 11th August, 1911. After taking home education he was helping his father by working as Karbhari of the State.

Before the merger, the State used to pay to Baroda a tribute of Rs. 1,036 and to Idar *khichadi* of Rs. 361. At the time of merger. the ruler had accepted the privy purse agreement. The amount of privy purse was fixed at Rs. 28,000 per annum, but the privy purse was abolished by a special Ordinance with effect from 6th September, 1970. On an appeal by some rulers, the Supreme Court struck down the Ordinance as *ultra vires* of the Constitution with the result that the privy purses were revived. As stated before, the privy purses have been abolished with effect from 28th December, 1971.

PALAJ[1]

Palaj Jagir, in Katosan, included three villages. Upto 1877 A.D., it was practice to write Katosan Bhagdar, but from 1877 A.D., when the jurisdiction was defined the practice of writing Palaj taluka had been introduced. The Talukdar belonged to a family of Makwana Kolis said to have been originally Rajputs of the Jhala clan who lost caste in consequence of one of their ancestors having married the daughter of a Bhil Chieftain. The Jagirdars, Makwana Kolis, who ranked in the seventh class, used to pay to Gaekwad a yearly tribute of Rs. 399 and did not observe the rule of primogeniture.

At the time of merger the Talukdar had accepted the privy purse agreement. The amount of privy purse was fixed at Rs. 3,500 per annum, but the privy purse was abolished by a special Ordinance with effect from 6th September, 1970. On an appeal by some rulers, the Supreme Court struck down the Ordinance as *ultra vires* of the Constitution with the result that privy purse was revived. As stated before the privy purses and privileges of rulers have been abolished with effect from 28th December, 1971.

BHALUSNA[2]

Bhalusna, in the Gadhwada Thana had eight villages. It had an area of 25 sq. miles. The taluka had also 11 joint villages. The Thakor was a Bhayat of the Satlasna Thakors. Himatsinghji son of Saduji got the Giras of Bhalusna. The Diwan of Palanpur attacked Bhalusna in the time of Surajmalji. The Talukdar Ratansinghji was a Chohan Koli. The State of Idar had a share in Bhalusna and the Satlasna villages. The State used to pay the former Baroda a tribute of Rs. 1,081 and Rs. 451 as *Rhichadi* to Idar. His family followed the rule of primogeniture, but did not hold a Sanad of adoption. At the time of merger of the State, the Thakor had accepted the Zamindari Agreement.

HADOL[3]

Hadol, in Nani Marwar, with eighteen villages, had an area of 63.93 sq. kms. It is on the Sabarmati river. There was an Agency Police Thana in Hadol, which was 11.26 kms., from Taranga Hill Station. The Hadol taluka formerly enjoyed separate jurisdiction, but the Undni Thakor claimed a share in the Jagir and it was taken

1. FRAMROZ SORABJI MASTER, *The Mahi Kantha Directory*, Vol 1, 1922
2. *Ibid*
3. *Ibid.*

under management and put under Gadhvada Thana. Thakor Dalpatsinghji of Undni and Thakor Jawansinghji of Hadol made a settlement of their claims in February, 1907 which was sanctioned by Government and the management was removed in 1910. The Thakor ranking in the Sixth Class, was a Parmar Koli, paying the Gaikwad a yearly sum of Rs. 112 as *ghasdana* and Rs. 41 to the Maharaja of Idar as *khichadi*. His family followed the rule of primogeniture, but did not hold a Sanad of adoption. At the the time of merger of the State, the Thakor had accepted the Zamindari Agreement.

VARSODA[1]

The Talukdar of Varsoda was the Bhayat of the Ravalji Shri of Mansa and the family was Chavda Rajput. Surajmalji one of the three sons of Jaysingh got Varsoda Jagir. He stayed in Mehsana. Surajmalji was succeeded by Punjaji, Shivdasji, Sardalji and Gangdev. Gangdev was succeeded by his son Askaranji in whose time the Mughal army came to Varsoda, but Askaranji succeeded in driving them out. During the time of Badsinghji Babaji Apaji brought the army from Baroda, but he succeeded in driving them out. Thakor Kishrsinghji came on the Gadi and governed the taluka well. He died on the 31st December, 1891 A.D., and was succeeded by his son Surajmalji, who being a minor at the time, the estate was taken under Agency management. He was given full control on 4th April, 1892 A.D. The residuary criminal jurisdiction over this taluka was transferred from the Hazur Deputy Assistant, to the Assistant Political Agent in 1910, vide Government letter No. 1531, dated 8th March, 1910, Political Department. Surajmalji died on 6th March, 1919, leaving one son Jorawarsinghji, who was born on 17th April, 1914. The taluka was under attachment during the minority of the Thakor. He was succeeded to the Gadi on the 18th July, 1919. He was installed on the Gadi in 13th December, 1933 with the jurisdictional powers pertaining to the State.

At the time of merger, the ruler had accepted the privy purse agreement. The amount of privy purse was fixed at Rs 12,500 per annum, but the privy purse was abolished by a special Ordinance with effect from 6th September, 1970. On an appeal by some rulers, the Supreme Court struck down the Ordinance as *ultra vires* of the Constitution with result that the privy purse was revived As stated before the privy purses and privileges of rulers have been abolished with effect from 28th December, 1971.

1. FRAMROZ SORABJI MASTER, *The Mahi Kantha Directory*, Vol. I, 1922

INTEGRATION OF OTHER STATES

The possibility of grouping the Gujarat States into a single State as in Kathiawar was considered, but it had to be ruled out as the territories were interlaced and interspersed with the Baroda State territories and with the Ahmedabad and Kaira districts of Bombay. The Gaekwad of Baroda had expressed himself against the formation of a Union of Baroda with the Gujarat States. After prolonged discussions with the Rulers of Gujarat States and popular leaders of the States, the Maharaja of Rajpipla expressed, on behalf of other rulers, the desire to integrate their States in the following words :

> "Gujarat looks up to us to make all sacrifices in the wider interests of India as a whole. We, therefore, have cheerfully responded to the call of duty and decided to take the first step in forming the province of Maha Gujarat by integrating our States with the province of Bombay."

In pursuance of the instruments of merger signed by the Rulers,[1] the administration of these States, was taken over by the Government of Bombay on the 10th June, 1948. The talukas and thanas of Rewakantha. Banaskantha and Mahikantha were dealt with on the same basis as in Kathiawar and their administration was handed over by the Regional Commissioner to the Bombay on behalf of the Government of India.

Another important step taken in the direction of Gujarati-speaking States was the integration of the former Gujarat States Agencies in Bombay. There were ten States in the district, *viz.*, Mansa, Satlasna, Katosan, Valasna, Sudasana, Palaj, Bhalusna, Hadol, Varsoda and Undandi. It was evident that the continued existence of these numerous administrative units was not possible and desirable from the point of view of administrative efficiency as well as the satisfaction of the political aspirations of the people. The Mahikantha Praja Sangh, therefore, passed an unanimous resolution in January, 1948. asking for the merger of the estates and talukas with Bombay. The resolution declared that the areas were very backward and by themselves would not be in a position to achieve any progress or carry on progressive administration. It may be pointed out that the merger of the Dangs and certain estates included in the Vatrak Kantha Thana of the former Gujarat States Agency with Bombay clearly indicated that the time was ripe for the absorption

1. Government of India, *White Papers on Indian States*, Ministry of States, (1948), p. 42.

of the remaining States in Bombay. It was considered that the best way to tackle the problem was to integrate the States with Bombay which would pave the way for the consolidation of Gujarati-speaking people.

The Freedom Movement

The freedom movement in the district may be described in the following stages :

(1) The disturbances in 1857 ;
(2) Koli rising in Taranga hills ;
(3) Disarming of people in Gaikwad's territory ;
(4) Repercussion of partition of Bengal ;
(5) The establishment of Vadodra Rajya Prajamandal, 1916 ;
(6) The Rowlatt Act and Satyagraha, 1919 ;
(7) The Satyagraha of 1930 and
(8) The Quit India Movement of 1942 and aftermath.

Disturbances in 1857[1]

The district of Mehsana, it may be pointed out, was directly affected by the revolt of 1857. There was only one incident about the Koli rising in Vijapur, Vadnagar and Kheralu. The trouble in the Mehsana district arose because of the destruction of the Chandap village by the combined forces of the British and the Gaekwad in 1857 A.D.

The Koli village of Chandap of Mahikantha Agency rose in revolt against the Gaekwad as the latter had posted 10 horses as a precautionary measure. This incensed the Kolis of the surrounding areas particularly of Vijapur, Vadnagar and Kheralu. They, therefore, became restless. On October, 20, 1857 A.D., Shakespeare, Resident of Baroda communicated to Edmonston, the Secretary to the Government of India, that armed Kolis had gathered in Kheralu, Vadnagar and Vijapur which belonged to Gaikwad at that time. Major Whitelock, the Political Agent of Mahikantha also informed Anderson, Secretary to the Government of Bombay on 21st October, 1857 A.D., that the Kolis and the Bhils of Vijapur district had launched an attack on Lodra, a village shared by the Gaikwad and Thakor of Warsova. The aggressors were repelled with a loss of 1 killed and 6 wounded. However, the next day they again attacked the village with 2,000 foot

1. Dharaiya R. K. (Dr.), *Gujarat in 1857.*

and 50 horses. The Thakor of Warsova sent immediate help comprising 400 armed men to Lodra to assist the Government troops which had already encamped there and which were commanded by Major Andrews. Moreover, in order to strengthen the existing forces, 80 soldiers of Gujarat Irregular Force were despatched to Lodra under Risaldar Mir Mohmadali. Against such a force the rebels were not able to hold their own, so they therefore dispersed.[1]

Major Whitelock recommended strong action against Hathising, the Mamlatdar of Vijapur, who did not report to the Government in time about the congregation of Kolis and Bhils in the district. In the opinion of Whitelock the entire region was surrounded by rebels, who had tacit support of the people. It was also felt that some local elements including chiefs and Thakors were responsible for instigating the people.

In order to curb the rebellious tendencies of the people, Major Whitelock pointed out that there was an immediate need of one regiment of native infantry, company of golandaz and 300 irregular cavalry, commanded by European officers to be posted in the region.[2]

Thus, it will appear that the Revolt of 1857 had direct serious repercussions in the Mehsana district.

KOLI RISING IN THE TARANGA HILLS (19-9-1857 to 29-11-1857 A. D.)

The Koli rising in the Taranga hills was instigated by three baniyas, *viz.*, Magan Bhukhan, Dwarkadas and Jetha Madhavji. Maganlal hailed from Patan. Dwarkadas was a shroff and Madhavji, originally a resident of Vijapur, was dealing in grocery. These three persons were assisted by certain baniyas of Ahmedabad and the Vijapur Kamavisdar, Umed Hatisiang.[3] They had the backing of Govind Rao Gaekwad. In 1857, all the three persons conspired and went to Ahmedabad and then to the Taranga hills (Kheralu Taluka) to purchase horses and collect men. The Kolis of the Taranga hills immediately responded to take up arms against the British. These baniyas collected 2,000 men aud 150 horses and encamped between the two villages called Sipor (Kheralu) and Sarana (Kheralu). The Kolis were recruited mainly from Chhabaliya, (Kheralu) Kabirpur and Damla villages. The ordinary recruit was paid at the rate of

1. P. D. Vol. 50 of 1857, pp. 363-364.
2. P. D. Vol. 51 of 1857, pp. 203-206.
3. Letter No. 3, dated 26th October, 1857 of Kamdar Uttamram Dattaram. Cited in *Historical Selections from Baroda Records (New Series)*, Vol. II, (1962). pp. 4 to 12.

Rs. 7 per month while the Jamadar was paid at the rate of Rs. 9. During their march to Vijapur, they plundered property, molested persons and cut down harvests. In the Vijapur paragana, they encamped between the Villages Mandali (Kheralu) and Kharod (Vijapur). From there they went to Pilvai (Vijapur) and Kodadi (Vijapur) villages, collected necessary supplies, robbed and looted passers-by. Meanwhile Maganlal had informed the Kolis that he was the courier of the army which was advancing from the North to Ahmedabad and he would reward them by giving them a share from the spoils expected from the city of Ahmedabad.

At Pilvai, the Kolis inquired about the promised help. The Baniya leaders once again assured them that promised help would come. But this time Kolis did not believe in the assurances and advanced towards the Lodra village. During their march, they looted two soldiers belonging to the Gaekwad They begged for mercy and sought service with Maganlal. At Lodra, Kolis were let loose on the passers-by and were allowed to plunder villages. During the encounter many persons were killed. The residents of Lodra (Vijapur) fought in self-defence. They were helped by the Gaekwad forces. After the local plunder, the Kolis saw no prospects for further action and, therefore, they left for the village Ridrol (Vijapur) and inquired of Maganlal about the force expected to come from North to capture Ahmedabad. The Koli women meanwhile who had come from Chhabaliya village (Kheralu) counselled caution, and said 'Sarkar is mighty' and you should not rely on the promises of a baniya. "You should return home instead of remaining active on the field." This advice appealed to the man-folk, who deserted Maganlal.

After the desertion of Kolis, baniyas with their meagre followers went to Samou (Vijapur taluka). Here Baroda soldiers who had taken service with Maganlal reported against him to Thandar of Samou. The thandar collected a force and captured Maganlal with his followers His belongings were confiscated and he was tried and put to death alongwith some of his followers.

DISARMING OF THE PEOPLE IN GAIKWAD'S TERRITORY (29-4-1858 TO 21-5-1859 A.D.)

The Government of India had conveyed to the Baroda Government its decision to disarm the people in India. Towards the end of April 1858, Baroda Government began to take steps in the Baroda territories. The district administrative machinery was not adequate for disarming the turbulent villages and, therefore, Government had to depute

a special military force and the solidiers were posted in the villages of Devrasan (Mehsana taluka), Vasai (Vijapur taluka), Meu (Mehsana taluka), etc.

Since the stiff opposition came from the Vijapur taluka, Bhiv Rao Ramchandra Chinchgharkar, one of the Baroda Kamdars was entrusted with the task of completing the work of disarming the people of this taluka with the help of Gardi Police. Bhiv Rao had met the Agent at Sadra[1] and had discussed with him the question regarding disarmament of the village Anodiya (Vijapur taluka). The people of the village refused to surrender their weapons. The residents of Anodiya, Sigpur and Ghatu were called to Vijapur to give an undertaking to surrender their arms. He also requested the Government to send 25 Gardi police from Kadi to help him. In all they disarmed 245 villages of Kadi Prant, collected arms and carted them away to Baroda.

The work of confiscating arms of Vijapur, Vadnagar, Visnagar and Kheralu was entrusted to different officers who were helped by the Assistant Political Agents. The despatches give reasons why the villagers refused to surrender arms. The villagers considered below their dignity to surrender their arms to Government and they refrained from doing so under one pretext or the other. They argued that if they were disarmed, they would not be in position to defend themselves against the predatory bands of marauders of adjacent villages. They also pleaded for the confiscation of arms of the nearest kolis.

The Rajput population of five villages particularly of Unau (Kalol), Kadi and Bhilodiya was accustomed to arms from childhood. Rajputs, therefore, tried to resist all encroachments on their traditional rights on the pretext of a possible attack from neighbouring villages. The Baroda Kamdars Mehta, Desai and Ishwarbhai tried persuasion and warnings to induce the villagers of Nandasan (Kadi) to surrender their arms. The villagers, however, thought that the Baroda Durbar would not be strict in enforcement of the order and, therefore, they marched against the Kamdars. The Durbar sent Narayan Raghunath, another Kamdar with a large body of troops commanded by Lt. Linit. They both proceeded with the work of disarming four talukas and availed themselves of the help of Patels and clerks. Arrangements were also made to send help in form of fifty Turk sowars and cannon to Kheralu from Kadi to help Lallubhai, another Baroda Kamdar. The Resident was informed about the slow progress made in collecting arms owing to the refusal of villages on the bank of Sabarmati. Force

1. Letter of Bhiv Rao, dated 29th April, 1858, from *Historical Selections from Baroda Records*, New Series, pp. 35, 36.

had to be employed and people were forced out of their houses which were subsequently searched.

The villagers of Anodiya (Vijapur) and Aglod (Vijapur) refused to surrender their arms. Persuasion having failed, the authorities took stringent measures. Several despatches of Bhikubha give a realistic description of the struggle of these two villages. It is stated that villagers were asked to vacate the villages and occupy a nearby site shown to them. The people of Anodiya ignored these orders at the instigation of their Zamindars. The local commanders had to threaten march against them on 2nd May, 1858. Next day the villagers of Anodiya came out of their houses, assembled in the streets, stopped water supply to the sowars of Anodiya outpost and ordered them to leave the place. The timely arrival of reinforcements, however saved the situation. The Baroda Government decided to take strong action against the villagers and commissioned Bhiv Rao Ramchandra to force the people with their families and cattle to move to the open ground already indicated to them and Bhil troops were ordered to march on them to enforce their orders. The villagers valiantly resisted the forces and went on fighting. As a result, Government took a decision to burn the Anodiya village by bringing it to its knees.

Apart from this actual participation. some rebels from other States disguised themselves as Sadhus or Yogis and passed their remaining life in some places of the district. Among such persons may be counted Shri Sadashiv Saraswati known as Boriya Swami (Ajol) and Swami Ramgirji of Patan.

SHRI BORIYA SWAMI

There is a famous place of Boriya Mahadev near Sanskar tirth at Ajol on the road to Lodra in the Vijapur taluka. This place gave shelter to Shri Boriya Swami. Swami Sadashiv Maharaj came from a distant place in Maharashtra in the Revolt of 1857. He settled here and devoted himself to the practice of yoga. He was known for his renunciation and meditation. He maintained himself as a Vaidya. He endeared himself to the people of the surrounding villages. In Samavat 1994, Boriya Swami took Samadhi at the shrine to the left of the Shiva temple. There is a photo of the Maharaj, in the temple, which shows that he had a very good physique.

SWAMI RAMGIR OF PATAN

Swami Ramgir was one of the rebels of 1857 A.D., who got sheltered in Patan. Vithalrao Gaekwad built a house for him which still

stands adjacent to Navi Kalka Mata at Patan. He seemed to be Sardar from North India. He did not know any language and spoke Pustu and wrote in Urdu. He maintained himself as Vaidya. In appearance he was thin, tall and white but had very angry temperament.

REPERCUSSIONS OF THE PARTITION OF BENGAL

Another important phase of the political awakening was the stormy agitation generated by the partition of Bengal in 1906 A.D. Alike the rest of India the district was also affected. The town of Patan took the lead in agitation particularly by boycotting the foreign goods and promotion of the Swadeshi movement.

THE VADODRA RAJYA PRAJAMANDAL

This Prajamandal was established under the aegis of His Highness Maharaja of Baroda in 1916 with the following aims and objects :

(1) to establish unity and co-operation among the people by bringing them in touch with the different groups of people,

(2) to bring about solution of the people's difficulties and grievances by bringing them to the notice of the Government, and

(3) to get a responsible legislature under the aegis of His Highness the Maharaja Saheb.

It served as a forum for ventilating the grievances of the people of the Baroda State in social and political matters till the merger of the State in 1949. As stated previously, its main objective was to achieve responsible Government under the patronage of the Maharaja of Baroda. Though its methods were non-violent and co-operative with the State authorities, they were dynamic. The Prajamandal worked in full harmony with the State and State officials. It also received inspiration and guidance from Dr. Sumant Mehta, Shri Abbas Tayabaji, Darbar Gopaldas and Sardar Vallabhbhai Patel.

The Prajamandal first started its branch at Shertha known as Shertha Ashram in Kalol taluka on 20-10-1931. Thereafter, branches were set up at Chanasma, Mehsana, Kalol, Sidhpur, Unjha, Kadi and Patan.

As usual, the lawyers of the district were actively associated with the Prajamandal and the freedom movement in the district.

Right from 1918 onwards, they were in one way or the other associated both with the Prajamandal and the Indian Congress. Besides supporting the propagation of Khadi they also actively participated in the campaign against castes, picketing of liquior shops, etc.

The first session of the Prajamandal was held at Navsari under the presidentship of Rao Bahadur Hargovindas D. Kantawala. In the Mehsana district, its sessions were held at the following places: Patan (1924), Kadi (1931), Visnagar (1937), and Mehsana (1940).

Patan—The 4th session of Prajamandal was held at Patan under the presidentship of Shri M. H. Kantawala, in 1924.

Kadi—The 9th session of Prajamandal was held at Kadi in 1931. Shri C. Z. Sutaria presided over the session.

In 1935, a meeting of the Executive Committee of the State Prajamandal was held at Kalol.

Visnagar—The 14th session of Prajamandal was held at Visnagar in 1937 under the presidentship of Pranlal Munshi of Baroda. The following resolutions were passed at the sessions, *viz.*,

(1) reduction of land revenue due to depreciation of prices of agricultural produce and,

(2) adoption of agitational approach in case the resolutions were not effectively considered by the Government.

Mehsana--The 16th session of Prajamandal was held at Mehsana in 1940 and was presided over by Shri Vallabhbhai Patel. At this session, the following resolutions were passed, *viz.*,

(1) No award or title should be accepted from the State by one member of the Mandal.

(2) New annawari system was not beneficial to the farmers and, therefore, should be suitably revised

(3) Representatives could attend the sessions of the Mandal only with the Khadi dress.

The sessions mentioned above proved fruitful in many ways and contributed substantially towards freedom movement and awakening of the political consciousness in the district.

In 1946, elections were held for Legislative Assembly in the Baroda State. The State Prajamandal fielded its candidates throughout the State. Barring one or two of its members almost all of them were elected. The Baroda Government announced the scheme of responsible Government after taking into consideration the prevailing political climate of the country and the results of the elections. In the ministry, which was formed under the Chief Ministership of Dr. Jivaraj Mehta, Shri Ramchandra Jamnadas Amin (village Gozaria, taluka Vijapur) was appointed as Minister and Shri Mafatlal Motilal Patel (village Karli, taluka Sidhpur) was appointed Parliamentary Secretary. They served the Baroda State till the merger of the State in the Bombay. The Baroda State Legislative Assembly passed a epoch making resolution to remove the Maharaja from the throne. Thereafter, the merger of the Baroda State into the Bombay State was announced by the Government of India. Thus the goal set by the Baroda State Prajamandal was achieved and the Prajamandal was wounded up by a resolution passed at the session at Visnagar.

After the establishment of Vadodra Rajya Prajamandal, the another important phase which affected the district was the Rowlatt Act and the Satyagraha started by Gandhiji.

THE ROWLATT ACT AND THE SATYAGRAHA

Towards the end of 1917, the Government of India appointed a Committee with Mr. Justice Rowlatt of the King's Bench Division as President and as members two Indian Jurists Mr. Justice Kumarswami Sashtri of the Madras High Court and Sir Provash Chandra Mitter, a leading Advocate of the Calcutta High Court. The committee was asked to investigate and report on the nature and extent of the criminal conspiracies connected with revolutionary movement in India.[1] It presented its Report to the Government of India on the 15th April, 1918. On the basis of its recommendations, two bills called the Rowlatt Bills, were presented in the Indian Legislature. The bills were intended to introduce some permanent changes in the ordinary criminal law of the land. All the Indian leaders, therefore, opposed them on the ground that they would prejudicially affect the working of the Montford Reforms. If those bills were passed, Mahatma Gandhi declared that he would start a Satyagraha or Civil Disobedience Movement. In the teeth of public opinion, the Rowlatt Act was enacted. Gandhiji, therefore, started the Satyagraha on 6th April, 1919 at the Sabarmati

1. Cited in "*Jinnah and Gandhi*" by S. K. MAJMUDAR, p. 44.

Ashram which had its repercussions *inter alia* in the Mehsana district. In the agitation, tempers were frayed and one Mahrshankar Narsinhram Pandya of Kalol killed one Immamkhan, a military Jamadar. He was tried by a special court of whom Sir Chunilal Setalwad was a member. Under the Sections 121, 302 and 436 of the Indian Penal Code, on 23rd June, 1919, shri Pandya was convicted on the charge of murder. He was sentenced to imprisonment for life and was imprisoned in the Central Jail at Sabarmati. His property was confiscated. The judgment was delivered. In 1920, he was first transferred to the Central Jail at Thana, then to Allahabad, Calcutta and ultimately to the Cellalar Jail in Port Blair in the Andaman Islands. In the jail, he was declared a dangerous prisoner and was, therefore, locked up in the jail, and was put to considerable torture. In protest, he went on a fast. After sometime, he and Vir Sawarkar were brought to Madras, from where he was ultimately transferred to the Yeravada Central Jail at Poona. After serving his full sentence, he was released from the jail on 14th January, 1937. Thereafter, he returned to Kalol, his home town. The Government of Gujarat granted to him political pension of Rs. 20 p.m. which was, subsequently raised to Rs. 50.

THE SATYAGRAHA OF 1930

In February, 1930 Gandhiji started the Civil Disobedience Movement for the purpose of achieving complete Independence. In April, 1930 the programme relating to Salt Satyagraha and boycott and bonfire of foreign goods was undertaken throughout India The district was not immune from this. The Prajamandal in the district in response to the call of All India Congress launched an action programme. The women of Patan participated in the programme in large number, and were imprisoned. Some of the women of Patan conducted the adult education classes in the Sabarmati Central Jail, Ahmedabad. The action programme of Prajamandal during this period related to picketing liquor shops, boycotting foreign clothes and Salt Satyagraha. This programme roused political consciousness in the people of the district.

Shri Talajabhai Kesharbhai Desai took lead in Prajamandal's activities. Under the auspicies of the Prajamandal *prabhat pheris*, meetings and speeches against the Gaekwad were held.

The district again eagerly responded to the call of Gandhiji in 1942 when the 'Quit India' movement started. Its narration is given below:

QUIT INDIA MOVEMENT 1942

The important phase in the struggle for freedom began with the "Quit India" Resolution of the All India Congress Committee passed at Bombay on August 8, 1942. This resolution put forth the national demand for Independence and declared that India could participate in war efforts and render material and moral help only as a free and independent nation. The "Quit India" movement, which was a call to the nation to ask the British to leave India, became a mass movement which enveloped every activity and region of the country. The Mehsana district was no exception. At the time, major portion of the territories of this district excluding the territories of the Sami mahal, the Ghadwada area of the Kheralu mahal, the Mansa State area of the Vijapur mahal and the Katosan-Jotana are of the Mahsana mahal, belonged to the Baroda State.

Subsequent to the passing of the Quit India resolution, a meeting of the Executive Committee of the State Prajamandal was convened at Baroda. The meeting decided to support the resolution and exhorted the people to participate in the movement. It was also decided to take out processions and keep the people in formed of political developments.

The enthusiasm of the people knew no bounds. In different parts of the Mehsana Prant, programmes relating to processions, meetings and speeches were undertaken. In Visnagar, the people collected in the bazaar to defy the ban on meetings. The Police fired a few rounds which killed one young worker Govindrao Uttrankar.[1] Shri Sankalchand Ralidas Patel and other political workers were arrested and locked up in police custody at Visnagar. A huge crowd of the people went to the Police-station. The atmosphere became tense. To avoid untoward incidents, Shri Sankalchand Patel requested the people to disperse and carry on agitation peacefully. Subsequently, he was imprisoned in the Mehsana Jail.

Thereafter, an action programme was announced and Sarvashri Purshottamdas Patel, Vijaykumar Trivedi, Somnath Yajnik and others were arrested and sent to Jail. In Kalol, a public meeting was held at the Azad Chawk under the presidentship of Shri Chhotabhai Purshottamdas Patel, Sarvashri Purshottamdas Lallubhai, Natwarlal Pandit and others ware arrested. As the people resorted to lathi charge, feelings ran high among the people of the Kalol

1. A memorial has been erected in his memory near the corner of Mandi of Bazaar of Visnagar.

town and the mahal. Meanwhile, during this time the annual Janmashtami fair was to be held at Saij village near Kalol town. Thousands of people conggregated at this fair. The Deputy Superintendent of Police alongwith 25 police men went to this fair in order to strike terror in the hearts of the people. Thakarda, named Pratapji, challenged the police party who shot him dead. This wanton attack made the people furious. In self-defence, the police took shelter in the chora. People, sprinkled kerosene on the chora and set it on fire. The police, however, tried to bolt away from the back side by breaking the window. But they had to face the fury of the mob. In this attempt to escape, one Fauzdar and four or five constables were killed. One Fauzdar climbed the tree and stayed there for one night. He came down only after the rescue police party came to the village.

The Sarva Vidyalaya at Kadi at this time was the centre of national activities. Consequent upon sabotage on the *nullah* of the railway line, some teachers of the vidyalaya were arrested.

After the incident which took place at Saij, a rumour was spread that a special military train was being sent to wipe out that village. The people of Vadavswamy, Isand and Pansar removed the railway tracks and disrupted the railway communications. In the meanwhile, a goods train caused major railway accident Shri Maganbhai Patel and others of Vadavswamy village went underground to escape from the clutches of the police.

After this incident some young people went underground and carried on the movement and some went out of Gujarat in disguise.

Despite the ban on the processions and the rallies in the Baroda State, such processions and rallies were taken out and addressed by all types of workers. Moreover, printed pamphlets used to be sent from Ahmedabad and Baroda in the district. Such pamphlets were openly read in the meetings.

As the movement gathered momentum in British India, its impact began to be felt in the Mehsana Prant also Taking a cue from the strike of the labourers of Ahmedabad textile mills in 1942, the textile workers of Sidhpur also went on a long strike and put stiff resistance

Apart from the activities of the Prajamandal and the freedom movement, a reference should be made to the establishment of Muslim conference in the Baroda State. This conference followed

the Policy of the Muslim League of India. It had its branch at Mehsana.

Apart from the efforts of Prajamandal, the political consciousness was fostered by the progressive measures adopted by Sayaji Rao Gaekwad III. In the Prant Panchayat, there was majority of the nominated members and the District Collector acted as its President. Subsequently, the Constitution was changed. Of the total number of members, 2/3rd were elected and the President was appointed from the elected members. Shri Purshottamdas Patel, Shri Ganibhai Tajmahammad and Shri Pashabhai B. Patel acted as Presidents of the Mandal. In 1949, after the integration of the State, the Prant Panchayat was reconstituted as the District Local Board with Shri Sankalchand Patel, as its elected President. The compulsory education and the local self-Government institutions also contributed substantially to the development of the political consciousness among the people of the district.

THE IMPACT OF QUIT INDIA MOVEMENT ON THE DISTRICT

It has been observed that many persons in the district were inspired in the Quit India Movement of 1942. In response to the call of Gandhiji prominent persons courted arrests and had undergone imprisonment. To help the movement there existed at Baroda, a Mehsana Prant Mitra Mandal, Shri Vrajalal M. Brahmbhatt was one of its active workers and participated in the activities of the mandal. Unja, Kalol, Sidhpur, Visnagar, Patan and Mehsana were the important centres in this struggle. Even villages like Saij, Ladol, etc., did not lag behind. The details about Saij have been reviewed earlier. Mention, however, must be made of Sangram Samiti which existed at Ladol. Shri Jivanlal Ishwarlal Patel led several processions and rallies in the village. The Sangram Samiti brought out a cyclostyled paper entitled 'Sangram'. This paper helped spreading the news regarding the freedom movement. In the movement three persons in the district became martyrs.

	Name of the Person	Details Death by police firings at
1.	Shri Manilal Purshottamdas Patel	Adas (Kaira) (1942)
2.	Pratapji Malaji Thakor	Saij (Taluka Kalol) (1942)
3.	Shri Govindrao Krishnarao Uttrankar	Visnagar (1942)

KALOL

Being adjacent to Ahmedabad the town of Kalol was very active in the freedom movement. Many workers of Kalol attended the session of All India Congress Committee held at Haripura (Bardoli taluka) in 1937-38 under the presidentship of Shri Subhaschandra Bose. One of the principal workers was Makwana Sadabhai Govindbhai of Kalol who after having attended the meeting returned to Kalol and started gymnasium with a membership of over 100 and was assisted by Shri Mohanlal Bhagvandas and Shri Bachubhai Shankarlal Barot. The gymnasium and the Majoor Mahajan Sangh became the instruments for spreading the Congress movement in the Kalol mahal.

In the month of August, 1940, Shri Gulzarilal Nanda paid an unscheduled visit to Kalol on his way to Ahmedabad. As the British Government had decided to arrest all Congress leaders, Shri Nanda was also to be arrested. The Majoor Mahajan Sangh, therefore, made arrangements to stop Shri Nanda at Kalol. From the station, he was directly taken to the house of one Harijan leader Shri Ramjibhai Fulabhai, where he gave necessary instructions to the workers. Next day Shri Nanda left for Ahmedabad where he was arrested. At the time, Sardar Vallabhbhai Patel secretly visited Kalol, and gave necessary instructions.

For the town of Kalol, the 13th day of August, 1942 was a memorable day. On that day, a tricolour flag was hoisted on the building of the Kalol Municipality, by Shri Makwana and others. The police charged them with lathis injuring Shri Makwana and others.

NARDIPUR

Nardipur (Kalol taluka) was yet another important centre of freedom movement. Natvarlal Manilal Pandit of Nardipur was a first freedom fighter from North Gujarat who had undergone imprisonment for about 2 years in parts.

In 1930, he started salt satyagraha in Nardipur and was arrested.

Since 1930, he courted arrest and was imprisoned on several occasions for the cause of freedom of the country and for taking active part in the civil disobedience movement. He was only a Khada Satyagrahi selected by Mahatma Gandhi in 1941 from North Gujarat.

In 1942, he actively participated in 'Quit India Movement'. While he was addressing a public rally at Kalol in 1942 he was severely belaboured with lathis by the police. As a result he remained unconscious for 3 days. He was also extradited by the British Government. He is now devoting himself to the administration of Gram Seva Mandal at Nardipur.

The Summing up

From the forgoing survey, it will appear that the freedom movement in the British India had its repercussions in the Indian States. In 1857, a banner of revolt was raised in the leading town of Patan. The Koli rising in Chandap village of the adjacent Sabarkantha district affected the law and order situation in Vijapur, Vadnagar and Kheralu areas of the district. The Koli rising in Taranga hills was also due to the Revolt of 1857. The district was also affected by the decision of Government of India to disarm the Gaikwad territories. Accordingly several villages in the district were disarmed. Besides, some rebels from British India found rendezvous in the district where they passed the remaining period of their lives in disguise. Secondly, the partition of Bengal in 1906 and consequent boycott of foreign goods and the Swadeshi movement found its echo in the district. A third stage in the freedom movement was reached after the formation of the Prajamandal in 1916. Under the direction of the Mandal, the freedom movement became more organized and purposeful. Forthly, the passing of the Rowlatt Act in 1919 by the British created considerable trouble in the Kalol taluka. As a result, one Mahashanker Pandya who killed a military Jamadar, was sentenced to transportation for life. Fifthly, the Satyagraha movement of 1930 brought about great political awakening among the people who picketed liquor shop, boycotted foreign goods and clothes and carried on agitation against the British by holding meetings and issuing pamphlets.

Lastly, the "Quit India Movement, 1942" saw the intensification of the activities by the Prajamandal under the guidance of the Congress in the British India. Kadi, Mehsana, Patan, Sidhpur, Saij and Ladol became the storm centres in this political movement. The State Prajamandal played a vital role in activising the movement. The contribution of the district in the freedom struggle has been recognised on the occasion of 25th Independence day by Government of India in form of Tamrapatras given to following three persons, *viz*,, (1) Natwarlal M. Pandit, Nardipur; (2) Mahashanker N. Pandya, Kalol; and (3) Keshavlal L. Kundalia, Mehsana.

ANNEXURE I*

Translation of a Memorandum@ under the Seal of His Highness Syajee Rao Gaekwar, passed by His Highness to the Hon'ble Mr. Elphinstone, Governor of Bombay, for the future management of the affairs of Katteewar and the Mahee Kanta, dated 3rd April, 1820.

"With a view to the tranquillity of the country, and to the peaceable realization of His Highness the Gaekwar's tribute from Katteewar and the Mahee Kanta, it is agreed that His Highness Syajee Rao Gaekwar shall send no troops into the lands of the Zumindars in either of those tracts without the consent of the British Government, and shall make no demand on any Zumindar or other person of those provinces, except through the medium of the British Government. The British Government engages to procure payment of the Gaekwar's tribute free of expense to His Highness, agreeable to the principles of the settlement made with the Zumindars of Katteewar and the Mahee Kanta respectively, in the years 1807-8 (answering to Sumvut 1864), and in 1811-12 (answering to Sumvut 1868).

If any great expense be produced by the refractory conduct of the Zumindars, the British Government shall be at liberty to levy that amount, and no more, from the Zumindar resisting.

Executed on the 4th Chytru Vud (answering to Jumadee-ool-akur 1220), Fuslee, and to Sumvut 1876 A. D., April 3rd, 1820)."

ANNEXURE II**

BOND OF 11 ARTICLES 1822

In 1822 a security bond of 11 articles was executed before Major Ballantyne, Political Agent, by the most of the Mahi Kantha chiefs. The objectives of the security bond were not to harbour criminals and outlaws or associate with them; to restore to a jamindar his land if its boundaries had been encroached upon; to submit all internal feuds to the Political Agent, to entertain no *sibandi*, Pardeshis, Arabs, Pathans, Kathis, Rajputs, or Marathas; to abanden thieving and to be answerable for the goods of travellers according to the *pagla* system; to keep no extra horses for Kolis; to give security for

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* Bombay Government Records, No XII-New Series, *Miscellaneous Information connected with The Mahee Kantha*; Inclusive of the Question of Succession (in A. D. 1843 to 1848), to the Chiefship of Ahmednuggur. pp. 287-288.

@ Commanly termed the "Sicca Yad".

** DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. I, *General Information*, (1923), p. 682.

the due payment of the *ghasdana* and the *hak* of any *jamindar* to submit their claims for *giras* and *wanta* to the decision of the Political Agent; to observe rules connected with the opium trade, and to see that the inhabitants of *uparvadia* villages paid the *patels* their dues.

In 1828, Mr. J. Willoughby was appointed Political Agent for the Mahi Kantha, Panch Mahals and Rajpipla. The administration of those districts remained in his hands until the year 1828, when on his vacating the Political Agency, the appointment was abolished as a measure of economy. The Panch Mahals, Rajpipla and Mahi Kantha Agencies were then consolidated and entrusted to the supervision of Mr. J. Willoughby. On that officer leaving shortly afterwards, a further change was made. An officer was appointed in 1829 to reside at Sadra in the Mahi Kantha to superintend the Gaekwar's Contingent stationed there, to whom certain Political Authority was delegated, and one of the Assistants from the Baroda Residency was annually deputed to visit the Mahi Kantha for the purpose of realizing the tribute and preserving the tranquillity of the province.[1]

ANNEXURE III[2]

BOND OF 19 ARTICLES 1830

Other security bonds were executed, but the most important was passed before Colonel Miles, Acting Political Agent, prant Gujarat, on the 11th of August 1830. It consisted of nineteen articles and was signed by all the chiefs of the Province. The rights they agreed to respect consisted of the levy of the dues of *ghasdana*, *jamabandi*, *khichadi*, etc., and the customary dues of *jamindars*. Their own rights they agreed to submit to the arbitration of the Political Agent. The chiefs agreed that 'We will not resume the *giras*, *vanta* or *pasaita* we may have assigned away for debt, or in *ranvatia* or gift. We will continue to our bretheren and relatives and others their *giras*, maintenance or *aida jivak* lands, etc.' For the rest of agreement resembled those previously described. This bond was of signed not only by the *jamindars* of the Mahi Kantha, but also by the Kankrej *talukdars* and by the five estates of *Bhadarva*, *Umeta*, *Anghad*, Rayka, and Dodka. These last five estates formed part of the Rewa Kantha Agency, while Kankrej had been transferred to the charge of the Political Suprintendent of Palanpur.

1. FRAMROZ SORABJI MASTER, Deputy Political Agent, Kathiawar, *The Mahi Kantha Directory*, Vol I, Rajkot, (1922), p 46.
2. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. I, *General Information*, (1923), p. 682.

ANNEXURE IV

Important Historical Events

Sl. No.	*Date*	*Events*
1.	Pre-historic culture	Robert Bruce Foote discovered traces of pre-historic culture in the district in 1893.
2.	696 A. D.	King Nagabhata of Pratihara dynasty of Kanauj invaded Panchasar and slew the Chavada king Jayashikharin.
3.	746 A. D.	Vanaraj established his capital at Anhilwad Patan.
4.	766 A. D.	King Shiladitya VII encamped at Anandapura (Vadnagar) and issued grant of land to Brahmins.
5.	942 A. D.	Mularaja Solanki established Solanki rule at Patan and established the Chaulukya dynasty.
6.	1025 A. D.	Mahmud Gazani invaded Gujarat and attacked Somnath Patan. Bhimdeva I defended it.
7.	1064 A. D.	Karna I ascended the throne.
8.	1094 A. D.	Siddharaja Jayasimha succeeded.
9.	1114 A. D.	He invaded Junagadh and killed Ra' Khengar. He started the Simha 'Era'.
10.	1143 A. D.	Kumarpala succeeded Siddhraja.
11.	1160 A. D.	Kumarpala embraced Jainism.
12.	1173 A. D.	Ajaypala became the new king.
13.	1176 A. D.	Mularaja II succeeded Ajayapala.
14.	1179 A. D.	Bhimadeva II succeeded Mularaja II.

ANNEXURE IV—*contd.*

Sl. No.	*Date*	*Events*
15.	1197 A. D.	Muhammad Ghori invaded Gujarat.
16.	1225 A. D.	Bhimadeva II regained his throne from Jayantsimha.
17.	1238 A. D.	Visaldeva succeeded Viradhavala and established the Vaghela Chaulukya dynasty.
18.	1262 A. D.	Arjundeva succeeded.
19.	1275 A. D.	Ramadeva became the king of Anhilvad. He was shortly succeded by his younger brother Sarangadeva.
20.	1296 A. D.	Karnadeva II popularly called Karna Vaghela.
		The Medieval Period (1298 to 1828) *Muslim Period*
21.	1298 A. D.	The beginning of the Turkish Rule commenced in the district with Ala-ud-din's campaign. The combined armies of Ulagh Khan and Nusrat Khan, captured Patan, the capital of Raja Karna and took away Rani Kamla Devi.
22.	1304-05 A. D.	Ala-ud-din once again sent his two nobles called Malik Ahmad Jhampan and Panjuman to oust Karna. Raja Karna surrendered his capital and went to Raja Pratap Rudra Dev of Warangal.
23.	1305 A. D.	Alp Khan was entrusted with the newly conquered province of Gujarat by Ala-ud-din.
24.	1347 A. D.	Sultan Muhammad Bin Tughulug visited Patan.

ANNEXURE IV—*contd.*

Sl. No.	*Date*	*Events*
		Muslim Period—(concld.)
25.	1392 A. D.	The battle of Kamboi was fought in Chanasma taluka between Farhat-ul-Mulk and Zafar Khan. In the battle Farhat-ul-Mulk was defeated and slain.
26.	1407 A. D.	Muzaffar Khan (Zafar Khan) became Sultan.
27.	1411 A. D.	Ahmad Shah ascended the throne at Patan.
28.	1433 A. D.	Ahmad Shah set out on a campaign against Sidhpur.
29.	1520 A. D.	Rana Sangram invaded the districts of North Gujarat.
30.	1535 A. D.	Patan was conquered by Humayun.
31.	1560 A. D.	Bahram Khan visited Patan.
32.	1561 A. D.	Bahram Khan was murdered at Patan.
33.	1573 A. D.	Emperor Akbar invaded Gujarat and passed through the district.
34.	1577 A. D.	Raja Todarmal visited Gujarat and stayed at Patan
35	1609 A. D.	In 1609, Raja Gopinath, the son of Raja Todarmal was sent to Gujarat to curb the activities of some of the Hindu Chiefs.
		The Maratha Period
36.	1726 A. D.	Peshwa's forces under Antaji and Bhaskar burst into North Gujarat and attacked Vadnagar in the district.

ANNEXURE IV—*contd.*

Sl. No.	*Date*	*Events*
		The Maratha Period—(concld.)
37.	1763 A. D.	Damaji expelled the Babis out of Visnagar.
38.	1766 A. D.	Damaji Rao conquered Patan and made it a capital city.
39.	1802 A. D.	The town of Kadi was besieged by Sir William Clarke.
		The Modern Period
40.	1821 A. D.	In 1821, the Governor of Bombay, Mountsuart Elphinstone visited the terrioties of Mahikantha and established the Mahikantha Political Agency.
41.	1857 A. D.	Koli rising in Vadnagar, Vijapur, Kheralu and the Taranga hills.
42.	1858 A. D.	Disarming of people in the district.
43.	1906 A. D.	Partition of Bengal had repercussions in the district.
44.	1919 A. D.	The Rowlatt Act was opposed in the district.
45.	1924 A. D	The 4th session of the Baroda State the Prajamandal was held at Patan under presidentship of M. H. Kantawala.
46.	1930 A. D.	The impact of Salt Satyagraha was felt in the district. The Prajamandal carried out the action programme of the Indian National Congress.
47.	1931 A. D.	The 9th session of the Prajamandal held at Kadi under the presidentship of C. Z. Sutaria.

ANNEXURE IV—*concld.*

Sl. No.	*Date*	*Events*
		The Modern Period—(concld.)
48.	1937 A. D.	The 14th session of the Prajamandal held at Visnagar under the presidentship of Pranlal Munshi.
49.	1940 A. D.	The 17th session of the Prajamandal held at Mehsana under the presidentship of Sardar Vallabhbhai Patel.
50.	1942 A. D.	In 1942 Quit India Movement–its repercussions in Kadi, Kalol, Patan, Mehsana and Sidhpur.
51.	1949 A. D.	The State Prajamandal wound up in a session held at Visnagar.

PART III

CHAPTER III

PEOPLE

POPULATION

Growth of Population—The population of the former Mehsana district (Kadi Prant) was 865,356 in 1901. It rose to 1,170,329 in 1941. In 1951, it increased to 1,393,584 due to the merger of the States and estates in 1949.[1] In 1961, it rose to 1,689,963 (rural 1,389,970 and urban 299,993) recording a rise of 95.29 per cent during the last sixty years. As per the 1961 Census, the population increased by 1,689,963 or 21.27 per cent over the population in 1951 (1,393,584). The larger increase in population in recent times may be attributed to the general improvement in medical and public health services available to the people since Independence. The decennial growth of population between 1901 and 1961 for the district is given in the statement below.

STATEMENT III.1

Variation in Population during 1901 to 1961

Year	Population	Decade variation	Percentage decade variation
1	2	3	4
1901	865,356		
1911	862,115	3,241	0.37
1921	932,946	70,831	8.22
1931	1,032,237	99,291	+ 10.64
1941	1,170,329	138,092	13.38
1951	1,393,584	223,255	19.08
1961	1,689,963	296,379	21.27
1901 to 1961		824,607	- 95.29

Source :

District Census Handbook 1961, Mehsana, p. 12.

1. These figures are not comparable because of the territorial changes consequent upon the integration of the State and estates.

Density—According to the State Survey Department. the area of the district in 1961 was 9,333.0 sq. kms., or 5.07 per cent of the total area of the State. The density of population thus comes to 181 persons per square km., (urban-3,257; rural-150,) as against 112 for the State. The urban density is naturally higher than the rural where the pressure of population is comparatively less and the average density is worke out on the basis of the entire area within the revenue limits of the village and not of the village site. The rural and urban densities differ for different parts of the district as also for its rural and urban areas as will be seen from the table that follows.

STATEMENT III.2
Density of Population, 1961

State/District/ Taluka/Mahal	Total/ Rural/ Urban	Population Per sq. kms.
1	2	3
State	T	112
	R	84
	U	1,444
District	T	181
	R	150
	U	3,257
Patan	T	200
	R	150
	U	7,993
Chanasma	T	161
	R	140
	U	2,263
Sami	R	45
Harij	T	112
	R	96
	U	301
Mehsana	T	235
	R	195
	U	4,644
Sidhpur	T	265
	R	191
	U	4,430
Kheralu	T	170
	R	144
	U	3,688
Visnagar	T	260
	R	208
	U	9,993
Vijapur	T	253
	R	228
	U	3,762
Kadi	T	177
	R	149
	U	8,459
Kalol	T	240
	R	200
	U	4,095

Source :

District Census Handbook 1961, Mehsana.

The average density is highest 265 per sq. km., in Sidhpur taluka. This is because it is a place of great religious importance for the people of Gujarat. There is also a textile mill and some small industries. In the rural areas, Vijapur taluka has the highest (228) density, while the Sami taluka has the lowest (45), being backward and desert area. Among urban areas Visnagar tops the list with 9,993 persons per sq. km., and Harij ranks last with 301.

Rural-Urban Distribution—The growth of population in last six decades reveals a number of significant and interesting trends. The growth of population both in urban and rural areas is balanced indicating that there is no significant growth of urbanisation. Secondly, there is steady and continuous growth in rural population. Thirdly the decline in population between 1901-1911 in the urban areas due to the plague is not similarly reflected in the rural population. The following statement gives complete picture of the growth-rate of population in the last 60 years in the district.

STATEMENT III 3

Rural and Urban Population of the District from 1901 to 1961

Census Year	Rural Population			Urban Population		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
1901	711,532	366,004	345,528	153,824	76,500	77,324
1911	727,139	375,797	351,342	134,976	66,720	68,256
1921	791,658	406,579	385,079	141,288	70,621	70,667
1931	865,734	440,016	425,718	166,503	83,150	83,353
1941	964,441	488,734	475,707	205,868	104,816	101,072
1951	1,153,988	576,627	577,361	239,596	121,498	118,098
1961	1,389,970	703,122	686,848	299,993	154,934	145,059

Source: Census of India 1961, Vol. V, Gujarat, Part II A, *General Population Tables*.

From the above statement, it is clear that in the last 60 years the rural population increased from 711,532 to 1,389,970, *i.e.*, 95.35 per cent and the urban population rose from 153,824 to 299,993, *i.e.*, 95.02 per cent. Increase in the rural population may be said to be because of more lands having been brought under cultivation and of greater medical facilities and hygienic conditions brought about by development programmes under the Five Year Plans.

Rural Population—There are 1,119 villages in the district, of which 10 villages are uninhabited. The total rural population of the district is 1,389,970 giving an average of 1,253 persons per inhabited village, as against 824 in the State. Percentage distribution of rural population by size-group of villages is given below.

STATEMENT III. 4

Percentage distribution of Rural Population by Size Group of Villages, 1961

Size group	Number of villages	Percentage to total number of villages	Rural Population	Percentage to total rural population
1	2	3	4	5
Less than 200 .	60	5.41	7,038	0 51
200--499	229	20 65	81,285	5 85
500--999 .	329	29.67	243,935	17.55
1,000--1,999 ..	303	27 32	425,810	30.63
2,000--4,999 . .	168	15.15	506,652	36 45
5,000--9,999	20	1 80	125,250	9.01
10,000 and above ..		.	.	.

Source ·

District Census Handbook 1961, Mehsana, p 13.

Of the 1,109 inhabited villages, 289 or 26.06 per cent fall in the size groups of population below 500; 632 or 56.99 per cent in the size groups of 500-999 and 1,000-1,999; and 188 or 16.95 per cent are large size villages with a population of 2,000 and above. The concentration of population in rural areas is found in medium and large size villages. It can be generally said that the large size villages is a remarkable feature of this district. 632 villages or 56 99 fall in the size groups of 500-999 and 1,000-1,999. While 188 or 16.95 per cent are large size villages with population of 2,000 and above.

Urban Population— Statement III.5 that follows gives the number of towns classified by population.

STATEMENT III.5

Number of Towns Classified by Size Groups during 1901 to 1961

Year	I 100,000 and above		II 50,000 to 99,999		III 20,000 to 49,999	
	Number of towns	Population	Number of towns	Population	Number of towns	Population
1	2	3	4	5	6	7
1961		..	1	51,953	6	168,381
1951	.			..	6	155,156
1941			..		2	61,114
1931					2	50,298
1921	..		.	.	1	27,017
1911			.		1	28,339
1901	..	.			1	31,402

Year	IV 10,000 to 19,999		V 5,000 to 9,999		VI Below 5,000	
	Number of towns	Population	Number of towns	Population	Number of towns	Population
1	8	9	10	11	12	13
1961..	5	63,114	2	16,545		
1951.	5	61,892	15	94,213		.
1941..	8	120,950	11	71,003	3	11,400
1931.	5	67,303	8	60,[illegible]55	2	7,724
1921 .	5	65,520	8	59,2[illegible]5	[illegible]	7,629
1911	5	62,509	7	49,557	1	3,712
1901..	4	58,797	11	82,[illegible]34	2	8,777

Source :
District Census Handbook 1961, Mehsana, p 13

From the statement, it appears that nearly 1/6 of the total population (17.75 per cent) lives in urban areas, as against 25.77 per cent in the State. The number of towns 26 in 1951 has come down to 14 in 1961 owing to declassification of a number of them (towns) as a result of change in the definition of urban areas. According to this definition, Pethapur, Randheja, Sundhia, Umta, Balisana, Unava, Charada, Gojharia, Kukarwada, Ladol, Vasai and Valam which were treated as urban in 1951 were declassified and treated as rural in 1961. Among 11 talukas, the Sami taluka is the only taluka which has no town. The urban population of 299,993 persons is spread over 14 towns of different sizes. There are no towns in the district under class I (population over 1 lakh) while there is only one town, *viz.*, Patan and has population over 50,000 in the size group of 50,000 to 99,999 in class II. Of the rest, 6 towns are in class III, *i.e.*, size group 20,000 to 49,999. 5 towns fall under class IV and have a population below 10,000. The proportion of urban population in the district is less than that obtaining in the State as a whole.

Population of Towns

Name of town	Persons	Males	Females
1	2	3	4
Patan	51,953	26,566	25,387
Chanasma	12,106	6,155	5,951
Dhinoj	7,580	3,839	3,741
Harij .. .	8,965	4,815	4,150
Mehsana	32,577	17,420	15,157
Sidhpur	33,850	16,824	17,026
Unjha	20,371	10,129	10,242
Kheralu	10,418	5,329	5,089
Vadnagar	16,138	8,045	8,093
Visnagar	25,982	13,585	12,397
Vijapur	12,068	6,154	5,914
Mansa	12,384	6,267	6,117
Kadi	23,661	12,320	11,341
Kalol	31,940	17,486	14,454

Source :

District Census Handbook 1961. Mehsana.

Displaced Persons—As a result of the partition of the country in 1947, some Muslim families migrated to Pakistan and some Hindu families migrated to this district. The total number of such migrants to this district according to the 1961 Census was 2,723 (1,503 males, 1,220 females), of whom 2,063 have settled in urban areas and 660 in rural areas The Government extended various facilities to rehabilitate them by giving them financial and other facilities which included technical and vocational training, special priorities in recruitment to public services and loans to settle down in petty business or trade.

Sex-ratio—According to the 1961 Census, the number of females per 1,000 males was 970 which was higher than the similar ratio of 940 for the State. The proportion of females was comparatively less in towns (936) than in villages (977). The sex ratio for Harij (862), Mehsana (870), Visnagar (913), Kadi (921) and Kalol (827) is lower than the district average of 936. The ratio in respect of Harij, Mehsana, Visnagar and Kalol appear to be significantly lower due to concentration of male population brought about by the following factors :

Kalol : Taluka headquarters, Industrial and business centre and number of colleges.

Harij : Important business centre for foodgrains, taluka headquarters and scarcity of accommodation.

Mehsana : District headquarters, the railway headquarters, jail, educational institutions, scarcity of residential accommodation.

Visnagar : Educational and business centre.

The higher female ratio in Sidhpur, Unjha and Vadnagar is mainly due to the absence of male members who have migrated to towns and big cities for service or business.

Birth Place and Migration—The 1961 Census recorded that 403,976 persons, (23.91 per cent of the population) were born elsewhere within the district, 83,726 persons (4.95 per cent) outside the district but within the State and 21,655 persons, (1.28 per cent) outside the State. There has been a general tendency among the village people to go to nearby towns to earn their livelihood. Sex-wise distribution of migrants shows that 8.44 per cent of the male population and 39.85 per cent of the female population were born elsewhere but within the district and 2.86 per cent of the male and 7 12 per cent of the female population

were born outside the district. The high percentage of female migrants is due to marriage migrations resulting from girls leaving their parental homes after marriage.

It is interesting to note the study of migrants from Mehsana district to Ahmedabad undertaken by the Census of 1961. It reveals some significant facts as described below :

The Ahmedabad city is having 393,384 migrants from the Gujarat State. Considerable proportion of these migrants, *viz.*, 103,051 or 26.20 per cent come from Mehsana District. The main reason for this movement towards the Ahmedabad City seems to be its proximity to the highly industrialized centre of Ahmedabad where potentialities of employment are numerous and facilities for all types of higher education are readily available. The persons who migrated from Pakistan numbered 5,307.

STATEMENT III.6

Population by Place of Birth, 1961

Persons/ Males/ Females	Total population	Place of enumeration	Elsewhere in the district	Outside the district but in the State	Outside the State
1	2	3	4	5	6
Persons	1,689,963	1,180,606	403,976	83,726	21,655
Males	858,056	748,850	72,420	24,500	12,286
Females	831,907	431,756	331,556	59 226	9,369
Percentage					
Persons	100 00	69 86	23·91	4 95	1·28
Males	100 00	87·27	8·44	2 86	1 43
Females	100 00	51·90	39·85	7·12	1·13

Source

District Census Handbook 1961, Mehsana, p. 14.

Marital Status—According to the Census of 1961, 45.12 per cent in the district were married, 43.25 per cent males and 47.05 per cent females. Persons, who were never married accounted for 803,161 of the total population, males being 53.04 and females 41.84 per cent of their respective population. The widowed persons were 7.24 per cent and the divorced or separated constitute 0.12 per cent only. The following statement gives the percentage distribution of males and females by age and marital status.

STATEMENT III.7

Percentage distribution of Population by Age, Sex and Marital Status

	Never Married		Married		Widowed/divorced/separated and others	
Age groups	Percentage of males to total males	Percentage of females to total females	Percentage of males to total males	Percentage of females to total females	Percentage of males to total males	Percentage of females to total females
1	2	3	4	5	6	7
Total	**53.04**	**41.84**	**43.25**	**47.05**	**3.71**	**11.11**
0-9	100.00	100.00	.		..	.
10-14	93.61	84.21	6.32	15.73	0.07	0.06
15-19	71.83	28.86	27.88	70.77	0.29	0.37
20-24	27.90	2.38	71.10	96.48	1.00	1.14
25-29	9.54	2.37	88.65	94.84	1.81	2.79
30	2.65	0.24	86.63	68.07	10.72	31.69

Source :

District Census Handbook 1961, Mehsana, p. 16

The statement given above reveals that child and infant marriages have very nearly disappeared in the district as no one in the age-group 0-9 has been reported married. But the child marriages still persist as 6.32 per cent in males and 15.73 per cent in females of the age-group 10-14 years are returned as married in 1961. Among males, the age of marriage has shifted and risen to 20 years and above, as only 27.88 per cent of males in the age-group 15-19 years were returned as married. In the case of females, the marriageable age has gone well over 15 as disclosed by the fact that in 1961, 70.77 per cent of females in the age-group 15-19 years and 96.48 per cent in the age-group of 20-24 years were married. While 31.69 per cent of females of more than 30 years were widowed, divorced or separated, the similar percentage for males was 10.72 per cent only. These figures reveal greater tendency towards remarriage on the part of widowed males than widowed females.

Language—Gujarati is the mother-tongue of 96.94 per cent of the population of the district. The 1961 Census recorded 1,638,352 persons as speaking Gujarati. Speakers of other major languages included Urdu (30,769), Hindi (7,046), Sindhi (5,341), Marathi (2,891), Rajasthani (2,045) and Marwadi (1,848). The number of speakers of other languages is insignificant. The Gujarati script used universally by the speakers of that tongue is very much akin to the *devnagari* script but unlike the *devnagari* script, it is written without the line overhead.

Bilingualism—In the district 96.94 per cent have been returned as persons with Gujarati as their mother tongue. As such, it naturally claims the highest number also among its speakers as a subsidiary language. It is the medium of communication with the local people by those whose mother tongue is not Gujarati.

According to the 1961 Census, the total number of persons speaking languages subsidiary to their mother tongue was 86,597 or 3.44 per cent, who have returned between themselves as many as 30 subsidiary languages. The most important languages among them are Hindi (51,306), Gujarati (17,604), English (13,268), Urdu (2,382), Arabic/Arbi (595) and Sanskrit (523), followed by Marathi (312) and Sindhi (305). Among the Gujarati speakers (65,623), the general order of preference was Hindi, English and Urdu. For persons with Hindi, Sindhi and Marathi as their mother tongue, the most important subsidiary language was Gujarati.

Language and Script

As stated earlier, 96.94 per cent of the district population had Gujarati as their mother tongue according to the 1961 Census.

Gujarati is one of the major languages of the Indo-Aryan family, and is derived, like other languages of the group, from Sanskrit. Its history dates back to about one thousand years. The great scholar, Acharya Hemchandra (1087-1174 A.D.), who was a distinguished member of the court of the Chalukya kings, Siddharaj and Kumarpal of Patan, has given in his 'Prakrit Grammar' numerous quotations from contemporary literature which can easily be regarded as specimen of the oldest Gujarati literature.[1]

The progress of the Gujarati language since the time of Acharya Hemchandra to the present day can be divided according to the late R. B. Keshavlal Dhruva into three periods, *viz*, the first period from the tenth or eleventh century to the fourteenth, the second period from the fifteenth to the seventeenth century and the third period from the eighteenth century to the present times. The language of the first period may be called Apabhramsa or the 'ancient Gujarati'; that of the second period which is generally known as 'the old

1. Sandesara B. J. (Dr.), Article on the *Origin and Evolution of Language, Published in the Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 191.

Gujarati,' may be called 'mediaeval Gujarati', and that of the third period may be obviously called the 'modern Gujarati.[1]

The Gujarati vocabulary consists mostly of Sanskrit *tatsama* or *tadbhava* words. However, on account of the historical and social reasons, and contacts with foreigners due to its extensive seacoast and commercial contacts, it has absorbed words not only from the Persian, the Arabic, the Turkish, the Portuguese, the English and other foreign languages, but also occasionally from the Dravidian languages of the South India. There are in the Gujarati language hundreds of archaic words of unknown origin called *deshya* which suggest contacts with diverse cultures of many races. But all these contacts reflected in the vocabulary have had no appreciable impact on the formation of the Gujarati language, which has acquired its structure from Sanskrit through Prakrit and Apabhramsa. In the course of its historical development, its structure had already taken definite shape, form and content before the commencement of the modern period.[2] Having regard to the distribution of the different linguistic features, it appears that the innovating areas in the last two or three hundred years have been the region round-about Ahmedabad which was the centre of socio-economic growth and political capital, whereas the earlier innovating areas were in Saurashtra which was then the focal point of culture. Some earlier innovations from Saurashtra spread over the whole Gujarati-speaking community, which indicate that some dialect of Saurashtra was at one time a prestige or standard dialect [3]

All language communities contain areas of varying degrees of speech variations The speech of one region having the seat of power or a religion, cultural or commercial centre spreads at the cost of other speech forms. Thus occur dialectal diffusions and language growth.

The Gujarati language has dialects or *bolis* which are only the spoken variants of speech, which include Charotari, Surati and Kathiawadi, etc. A slight local variation in speech and accent is, however, found in different parts of the district or in different communities which retain special features of their own. This has been

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1 Pandit P. B. (Prof.), Article on the *Language and Dialects*, published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 201.

2. Sandesara B. J. (Dr.), Article on the *Origin and Evolution of Language*, published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p 191.

3. Pandit P B (Prof.), *op cit.*

reflected in the proverb "બાર ગાઉએ બોલી બદલાય," *i. e.*, the dialect changes every twelve *gau* (38.62 kms.). Besides Gujarati, the other important languages spoken by the people in this district include Urdu (1.82 per cent), Hindi (0.42 per cent), Sindhi (0.32 per cent), Marathi (0.17 per cent), Rajasthani (0.12 per cent) and Marwadi (0.11 per cent).

The language spoken by the people of this district does not differ much from the standard Gujarati. Moreover, the impact of facilities for transport, diversification of occupations and urge for advancement in education, business and science has contributed much to stabilise the different dialects in the standard Gujarati. However, a standard language is not a completely stabilised language. It is exposed to the changes in the dialects; which contribute to the evolution of the standard language.

Gujarati without a single exception is the mother tongue of the people of this district. But according to one of the local proverbs, dialects change at every twelve *gau* (38.62 kms.). The spoken language in this northern Gujarat is different from that in the central and southern Gujarat. The difference in spoken language is clearly noticeable in the form of expression, accent and pronunciation of certain words like *chyon* (च्यों) instead of *kyan* (क्यां where), *chyam* (च्यम्) in place of *kem* (केम why), *hun* (हुं) instead of *shun* (शुं what), *methum* (मेठुं) in place of *mithun* (मीठुं salt), etc. These examples give some indication as to which region of Gujarat the speaker belongs[1].

The people in the north substitute *e* for *i*, before a nasal consonant, for instance, *lemdo* for *limdo* and *peplo* for *piplo*, etc. *Ch* or *chh* are pronounced as *s*, and as we go further north, the difference becomes marked. Thus *pos* for *panch*, five; *uoso* for *ucho*, high; *sarvu* for *charvu*, to feed cattle; *soru* for *chhoru*; child, *pusvu* for *puchhvu*, to ask, and so on[2].

Following is an extract taken from the Linguistic Survey of India by Grierson which gives some idea about the dialects of this district.

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1. TRIVEDI R. K., Census of India 1961, Vol. V, Gujarat, Part VI, No. 5, *Village Survey Monograph, Tavadia*, District Mehsana, Taluka Sidhpur, (1966), pp 14-15

2. DESAI G. H. AND CLARKE, A. B., *Gazetteer of the Baroda State*, Vol. I, *General Information*, Bombay, (1923), p. 247.

The form of Gujarati spoken by the villages of this tract and of the neighbourhood is called Pattani as the capital was Pātan. This Pattani dialect is spoken in Mehsana district also.

Pronunciation—As usual in northern Gujarati, the *ā* in the word *bhāi*, a brother, is shortened, and we have *bhai*. The vowel *a* is changed to *ī* in *dīyā* for *dayā*, compassion.

As usual *a* is often pronounced as a broad *O* and is written, in Gujarātī character ઓ. Thus ચોંદો *chodo* for *chādo*, the moon.

A long *ī* is regularly changed to *e* before a nasal in northern Gujarati. Thus *neche*, for *nīche*, below; *kemat*, for *kīmat*, price; *vetī* for *vīti*, a ring, *māris* for *mareh*. I shall strike, In *dakh*, for *dukh*, grief, *u* has been changed to *a*. A final unaccented *e* often becomes *a* or *a*. Thus *ana* for *ane*, and; *ka* for *ke*, that (conjunction) *hama* or *hama*, for *hame*, now; *tama*, for *tame*, you. The words *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. The standard word, સાવચેત *sāwachet*, conscious, is actually spoken as છાવ્ચેત, *chhāw'a'set* and similarly સાંભળ્યો *sābhalyo*, he heard, is હાંભળ્યો On the other hand, *s* and *s'* are usually pronounced *h*.

As elsewhere in north Gujarat, *kh* is pronounced as *chh* and/or *s*. Thus *kheāu*, or *chhedu*, a cultivator, *chhetar*, for *khetar*, a field, *nāsyā* for *nāchhayā*, *i.e.*, *nakhvā*, on being thrown.

Very similarly, when the letter *l* is followed by *ī*, *e*., or *y*, it is pronounced *j*. Thus, *lag*ᵃ*wu* to begin, but *lājī*, she began, *lajyu*, they began; *war*ᵃ*jyo*, for *wal*ᵃ*gyo*, he embraced; *paje*, for *page*, on foot.

The letters *s* and *s'* regularly become unvoiced *h*. Thus, *ho*, for *so*, a hundred; *mānah*, for *manas*, a man.

Nouns-The neuter as often as not ends in *u*, instead of *u*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *ne* or *ne*.

Nouns ending in a consonant, even when masculine, have a plural in *a*. Thus, *ghara*, houses; *nok*ᵃ*ara*, servents.

The agent-locative ends in *i*, instead of *e*. Thus, *hati* for *hathe*, on the hand; *koti*, for *kote*, on the neck; *hathi* or *hathe*, for *sathe*, with; *bha*, a father; *mota-bhai*, by the grand-father.

Pronouns-The agent case of the first person singular is *mi* or *mi*. Similarly, we have *ti*, *.i*, or *tie*, by thee.

Other pronominal forms are *ami* or *ame*, we, *ap*ᵃ*de*, we (including the person addressed); *amaro*, *ap*ᵃ*do*, our; *tama*, for *tame*, you; *teno*. of him; *tene* (not *tene*), by him, to him.

Verbs-The verb substantive is thus conjugated in the present:

	Singular	Plural
1.	*su*	*saiye*, *siye*, *sa*
2.	*se*, *s a*	*so*
3.	*se*	*si*, *se*.

The *Definite* Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

I am striking.

	Singular	Plural
1.	*maru-su*, *marusu*.	*mariye-saiye*, *etc*.
2.	*mare-sa*, *marese*.	*maro-so*.
3.	*mare-se*.	*mare-se*, *etc*.

The future, I shall strike, is thus conjugated.

	Singular	Plural
1.	*maris, mareh.*	*marᵃsu, marᵃhu.*
2.	*maris, marᵃse, mareh.*	*marᵃso marᵃho.*
3.	*marᵃse, marᵃhe.*	*marᵃsi, marᵃhe.*

The Present and Past Participles are as in the standard Gujarati, with a few irregularities. The past participle of *janu*, to go, is *jyo, gyo* or *jelo*. That of *aw wu*, to come, is *ayo*. instead of *judyo*, got we have *jaro*. *Lewu*, to take, has its conjunctive participle *li* for *lai*.[1]

The people of north Gujarat end their word with long accented vowels. They speak like this.

Maro diyor. (મારો દિયોર).

Kal diyor jasho ? (કાલ દિયોર જશો ?)

Aaj nahi aapo to kale aapava padshe
(આજ નહિ આપો તો કાલે આપવા પડશે).

There is also a visible difference in the dialect spoken by the people residing on the river-bank (કાંઠા વિસ્તાર). Generally, they use *sh* (શ) in place of *ch* (ચ). They speak like this:

Chuan javu sh te ? (ચાં જવું શ ત ?)

Bafore pachhu aavasho n ?
(બફોરે પાછા આવશો ન ?)

Khavun hai to khai lo nak kutran ne nonshi daun shun
(ખાવું હોય તો ખઈ લો નક કુતરાંન નાશી દઉંશું).

Marun betun aaje lokai javanun chhe.
(મારૂં બેટું આજે લોકઈ જવાનું છે).

They say to an oxen :

Hahunalo hamo hedato nahi.
(હાહુવાળો હમો હેંડતો નહિ).

1. Grierson G A., *Linguistic Survey of India, Indo-Aryan Family Central Group)*, Vol IX, Part II, Specimens of Rajasthani and Gujarati, First Edition, (1908, Reprint 1968, Delhi, pp. 412-414.

The Proverbs of the District

Proverbs are the crystallised common sense of the people and are the quintessence of their experience and wisdom. In the nature of things, they are very cryptic, crisp, pointed and effective. Like any other State, Gujarat has a large fund of proverbs. Of these, most are of a general character and are applicable to all districts of Gujarat. However, there are certain proverbs which have their origin in certain districts and are applicable only to the district of their origin. The Mehsana district has a number of peculiar proverbs which have their origin in certain villages, castes, communities, certain specialised commodities or important places. An attempt has been made for the first time to collect them after contacting people in the villages The proverbs so collected are explained below.

Proverbs	*Meaning*
1. ઉપર ઉપર ભાભા ને અંદર નર્યા ગાભા.	This proverb is about the outward appearance of the Thakardas who appear showy but inside there are rags. This means that the Thakardas are showy but are generally poor.
2. નામ ધનોજી ને ખાવાના ઉધારા.	Although a person may have been named Dhanoji, a wealthy person, he may not have anything to eat. This means that the name of a person does not necessarily indicate his economic condition.
3. મોટું ગામ મોંઢેરા ઉંચા ટેંબે વસ્યું આપવા મેલવા કંઈ ન મળ્યું ઊભું થઈને હસ્યું.	The Modhera village is large and built up on a high mound, the people have no appreciation for the work done, the Bhavaiyas performed Bhavai for the night, but were not given remuneration by the residents of Modhera. This proverb emphasizes the fact that the appearances are deceptive.
4 મોંઢેરો વાયરો ઝણુઝાગરી વીજ,	If the wind blows from Modhera side and the lightning is seen

મારશો નહિ બળદ
ખોશો બીજ.

from the side of Karansagar, the popular belief is that there will be no rains. The farmers are, therefore, advised not to beat their bullocks and lose seeds, because all attempts at cultivation would end in smoke

5. ગોરાદ અને વીરતા
જોજો ધિણોજને ધીરતા.

The people of Gorad and Virta villages are advised not to lend money to the people of Dhinoj village; because it is very difficult to recover loans from the people of Dhinoj This means that the Dhinoj people are neither honest nor creditworthy.

6. ચાણસ્માના જોડે જસલપુર
જત્યું ને જુત્યું રહે છે.

Chanasma and Jasalpur are adjacent villages. When a small fry takes sides with a big gun without any cause, this proverb is mentioned. This means that a small or weak person seeks safety and security under a big or strong person.

7. છોકરીઓને ભણાવીને શું
હાટ મંડાવવો છે ?

The people think that as girls have not to run shops, there is no need to educate them. In villages the girls education is given a low priority. As a result, the female education is lagging behind.

8. મકકી રોટી ખાઇઓ મગર
છાબલીયા મત જાઇઓ

Chhabaliya is a village in the Kheralu taluka mainly populated by the Thakardas. Even the policemen, the guardians of law, are afraid of them and do not like to serve in this village. One policeman, advises another policeman that he should be satisfied with a bread of મક but he should not report for

duty at Chhabaliya. The proverb reflects the terrorising temperament and attitudes of the residents of Chhabaliya.

9. પશે લીધું પરોઢીયું અને મઠે લીધી ઉમી સાંજ.

Pashabhai wanted to avoid eating of મઠ. He, therefore, proposed to go in the morning but the મઠ went ahead of him in the previous evening. When ill-luck dogs a person, it is difficult to avoid it. Ill-luck goes ahead of the man.

10. ઢેડ મુઢેરું કર્યું.

A Dhed (low-caste man) was asked to go to Modhera to accomplish a certain task. Without fully understanding the instructions, he dashed to Modhera and returned without accomplishing the assigned task. This proverb is mentioned when without fully understanding the orders or instructions of a master, a person rushes out on an errand and returns without accomplishing it.

11. કરબટીઆની ઓઢી.

The Karbatiya village in the Kheralu taluka is known for its well-woven *chuddars*. When a man wrapped hismelf in such a *chaddar*, the people under stood that he had become insolvent.

12. પડી પટોળે ભાત ફાટે પણ ફીટે નહિ.

The tie and dye silken saris of Patan are woven with exquisite designs in different colours. The colours are fast to bleach. As a result, although the sari may be torn, its colours will not fade away.

13. સસ્તુ ભાડું અને સિદ્ધપુરની જાત્રા.

The pilgrim place of Sidhpur is not far away from the main cities of Gujarat As a result, it can be easily reached on payment of a moderate fare. One can go on pilgrimage to this place and perform the Matru-gaya Shraddha without much cost. Hence the proverb.

14. વાલમની ભગવાનને માલમ.

Valam is a village in the Visnagar taluka predominantly populated by the Brahmins. In case any marriage party goes to Valam, it is not sure whether it would return with a bride without any hitch. This is because the bride's father may demand money in the midst of the nuptial ceremony. Hence the proverb.

15 પાટણના વાણિયા જમે આજ અને મહેસાણાના ભાટ જમે કાલ.

During the dinners of the Banias of Patan, the Bhats or Barots of Mehsana had a right to dine with them. This custom had an element of compulsion because of the powerful influence wielded by the Barots in the administration of those days. As it was irksome to the Banias, they (the Banias) managed to obtain an agreement from the Barots to the effect that the Barots would get dinner not on the same day with the Banias, but on the next day. Subsequently, the Banias had their dinners but did not give dinner to Barots on the next day. Thus the Banias outwitted the politically powerful Barots This resulted in abolition of the oppressive custom of the Barots.

16. પટ્ટણ સો ડટ્ટણ.	Patan town was very prosperous. But on account of natural calamities like the earthquake, the original Patan is buried under the debris. The river Saraswati which flowed past the Chachar Hinglaj Mata in the midst of the town, has changed its course to its south. This means that vicissitudes of nature and the fury of elements may change the physical configuration of a region.
17. બનાસે બુદ્ધિનાશ.	The Banas river flows through the district. The tract traversed by the river is arid and treeless. The residents have, therefore, to undergo all privations modicum of educational and medical facilities are not available. This naturally affects their mental faculties. It is, therefore, believed that the mental faculties of a man who resides in the command area of the Banas, may be adversely affected.
18 બાબાજી તારી બકરી કેરો કોઈ ના પકડે કાન.	During the early part of the nineteenth century, there were certain persons known as Poladis (Muslims) in Sidhpur as they had bodies as strong as steel. They oppressed the Hindus so much so that the Hindu traders would give *ghee* on tender of a piece of a tile or a brickbat in lieu of a rupee. During his visit to Sidhpur *Diwan* Babaji Aapaji of Gaekwad came to know about the oppression of the Poladis. He, therefore, adopted measures to suppress them (Poladis).

Thereafter, Babaji put on golden rings on the ears of his goat and allowed it to roam in the town. The people of Sidhpur at large were so much awed and terror-stricken that none dared catch the ear of the goat and remove the ear-rings. Hence this proverb.

Religion—The district has a predominant Hindu population. The 1961 Census shows that as many as 1,562,417 or 92.45 per cent of the total population of the district were Hindus. Muslims numbered only 100,198 (5.93 per cent), Jains 26,720 (1.58 per cent), Sikhs 319 and Christians 284. Only 25 persons follow other religions and persuasions.

The following is the rural-urban distribution of the population under various religions distributed by sex.

STATEMENT III.8

Distribution of Population by Religion

Religion	Rural/ Urban	Males	Females
Hindus .	R	664,627	647,716
	U	130,024	120,050
Muslims	R	32,000	32,073
	U	17,900	18,225
Jains	R	6,454	7,041
	U	6,723	6,502
Sikhs .	R	30	6
	U	147	136
Christians . .	R	10	8
	U	126	140
Buddhists . .	R		
	U	4	2
Other Religions and Persuasions ..	R	1	4
	U	10	4

Source :
District Census Handbook 1961, Mehsana, p 122.

The Hinduism—Though the caste restrictions have tended to diminish with the spread of modern education and diversification of occupations, the religious life of an orthodox Hindu is mainly governed by custom and tradition and the particular sect to which he belongs. The Brahmins are the followers of Shiva and almost all have household gods whose worship some members of the family must perform everyday. They are expected to perform *sandhya* (twilight prayer) at least once a day in the morning, and repeat Gayatri or the Sun hymn. Generally, the Banias are Vaishnavas, staunch adherents of Shri Vallabhacharya who propounded the Bhakti cult, *i. e.*, the worship of Krishna by intense devotion. Both men and women wear round their neck a *kanthi* of small basil or *tulsi* (*ocimum-basilicum*) beads. The Rajputs, though partial to the worship of Shiva, are equally devoted to Shakti, the mother goddess. The agricultural and artisan castes are all god-fearing people, who worship some or the other deity of the Hindu pantheon, Rama, Krishna, Mataji or mother goddess in her numerous forms, Hanuman, etc. Beliefs in sorcerers, witches, the evil eye and bad omens still prevail particularly among the tribal and other backward classes.

The Shaivism—The main doctrine of Shaivism is the existence of one universal soul or *advaita* and of the individual soul or *jeevatma*. Adherents of Shaivism worship the deity under the name of Rudra, Shiva, Sadashiva, Shankara, Shambhu, Mahadeva, Neelkantha, etc., in their own houses, as also in the temples which are to be found in almost every village, town or city in this district. The orthodox use a transversed streak of three lines called *tripunda* on their forehead as a religious mark and use *rudraksha* rosary. The Shiva worship has continued from the earliest times to be the cult of the Brahmins, though this deity is equally favourite with all other castes except the staunch Vaishnavas and the Jains. Towards the close of the eighth century, the Shiva worship was extended and popularised by Shri Adya Shankaracharya. He established in India four *mathas*[1] or monasteries, where he appointed his four principal disciples as *acharyas*, who have in their turn been succeeded by their pupils to this day. The first head of this monastery was Mandanmishra, the famous *pundit*, whom Shankaracharya had defeated in philosophical polemics and who had taken *sanyasta* under the name Sureshwaracharya. The present Shankaracharya, Shri Abhinav Sadchidanand Tirth, is the 77th in the line. Shri Shankaracharya of Dwarka wields great influence over the Hindus in all parts of the western India. He goes about from place to place within his jurisdiction, preaching and disseminating the doctrine of the Vedic religion. His

1. These four *mathas* are: (i) Badrikedar (U. P.) in the extreme north, (ii) Rameshvar (Tamil Nadu) in the extreme south, (iii) Jagannathpuri (Orissa) in the east and (iv) Dwarka (Gujarat) in the west.

is the gospel word in all religous matters affecting the followers of the Shaivism in Gujarat.

The Vaishnavism—Vishnu is the god of preservation and universal prosperity whose various incarnations or *avataras* literally mean his descent to earth for the good of gods and men. Of these, Rama, the seventh incarnation and Krishna, the eighth incarnation are most revered. Among the worshippers of Rama, the chief are Ramanandis and Ramasnehis, though he is also worshipped by the followers of other creeds The Vaishnavism prevalent in this district is the *pushti marg* or creed of spiritual nourishment founded by Vishnu Swami and propagated by Shri Vallabhacharya. The philosophic doctrine it propounds is termed *shuddhadvaita* as distinguished from the *kevaladvaita* of Shankaracharya and *vishishtadvaita* of Ramanuj. It teaches that god, though eternal, is endowed with celestial form and all visible phenomena emanate from him. Building on this philosophical basis, Shri Vallabhacharya introduced love for god, devotion and an element of pleasure in divine worship rejecting the austerity and hardship of other sects. Such epicurean principles began to assume unseemly forms which caused comments and criticism from various quarters and led to the appearance of such reformist religious sect as Swaminarayanism founded early in the 19th century by Shri Sahajanand Swami (1781-1830) which has a large following all over Gujarat.

The Swaminarayan Sampradaya—The Swaminarayan Sampradaya was founded during the early decades of the nineteenth century by Shri Sahajanand Swami, well-known as Shri Swaminarayan, who tried to deliver Vaishnavism of those days from some of its corrupting influences. The faith which is named after its founder, possesses a large following all over Gujarat drawn from all classes of people. Gadhada in Bhavnagar district is one of the important centres. where the founder spent major portion of his life-time and propagated his religious teachings.

The founder, Sahajanand Swami, was born at Chhapaia, near Ayodhaya in 1780 A.D From infancy, he showed a sort of aversion to leading a worldly life and evinced great regard for the study of the *shastras*. On the passing away of his parents, when he was aged eleven, he renounced the world and left his home in the garb of an ascetic For nearly seven years, he practised severe penance and visited various centres of pilgrimage in India. At this time, he was known as Nilkantha Brahmachari. In 1800 A. D., he arrived at Loj in the Mangrol taluka in search of a true *guru*, where he met Swami Ramanand who initiated him in his quest of the Supreme Being.

By the force of his exemplary character and attainments, and life of intense asceticism, he endeared himself to his spiritual guide, who appointed him Acharya or Head of his followers before he left the world in 1801.

Nilkantha Brahmachari was then renamed Shri Sahajanand Swami, popularly known as Swaminarayan. He made mainly Saurashtra, Kutch and Gujarat, the area of his religious activities which he carried out with great vigour and energy. Though the religious doctrines preached by him were in no way distinct from those preached by the Vaishnavite Hinduism, his criticism of the immoral practices of the day and advocacy of a life of purity and piety evoked much opposition from the vested interests. But Shri Sahajanand Swami carried out his only mission with unique success, which greatly increased the numerical strength of his followers. He preached the worship of and faith in one god, who was Krishna, who alone could deliver the soul from the fetters of the body. The real value of his work as a spiritual reformer lies in his throwing open the portals of his discipleship to all strata of society irrespective of their caste and creed. Hindus and Muslims, higher and lower castes, worshipped god under the spiritual guidance of Shri Swaminarayan. The civilizing influence of this religion in reclaiming to the path of virtue, honesty and truth, those turbulent castes like the Kathis, and other downtrodden sections and subduing their predatory and blackmailing activities by converting them as loyal citizens of the State was profound and permanent.

Realising the necessity of creating suitable centres from where the preaching could be conveniently carried out, six great temples of beautiful architecture were built on sites that were extremely well chosen at Ahmedabad, Dholera (Ahmedabad district), Vadtal (Kaira district), Bhuj (Kutch district), Gadhada (Bhavnagar district) and Junagadh.

Shri Swaminarayan recognised the stages of spiritual development by creating different orders, *viz.*, (i) for the ecclesiastics and (ii) for the laity. He also created a class of nuns who are styled *sankhyayoginis* or female devotees.

Philosophy of the Sampradaya--The first and foremost amongst the works of the Sampradaya is the Shikshapatri or Code of Conduct containing two hundred and twelve verses written in Sanskrit for the various classes of devotees It aims not only at the moral and spiritual uplift of the adherents, but also gives practical guidance for the conduct of the individual in his daily life.

On the philosophic side, the Swaminarayan Sampradaya has adopted the *vishistadvaita* or qualified Monism doctrine of Ramanujacharya and on the ritualistic devotional side, it has taken a leaf from the *pushtimarg* of Vallabhacharya in the form of the worship of Shri Krishna. The Vachanamruta giving the religious and philosophical talks of Shri Sahajanand Swami to his disciples is an excellent work in simple Gujarati embodying his holy teachings. He struck at the very root of impure mixing of sexes by ordering separate *darshan* facilities in temples as well as separate temples for males and females and religious meetings of males and females, and thus put a wholesome restraint on those immoral practices which he had seen in other Hindu sects, which allowed free mixing of the sexes.

After achieving such a marvellous spiritual work within a short span of thirty years, he passed away leaving a vast and rich heritage of spiritual wealth in 1830 A. D., at the age of 49.

The Pirana Sect—A peculiar sect called Pirana has its frfollowers both among the Hindus and Muslims. It has got its name from the village of Pirana, ten miles (16 kms.) south-east of Ahmebaded. It is said that Imam Shah, a Shiah Ismalia Saiyad, converted many Hindus of the Kanbi caste early in the 16th century by showing them the miraculous powers of his faith. A story goes that after two seasons of scarcity, he brought about rains. As a result, Imam Shah was able to convert a large body of Hindu cultivators. Another is that a band of Hindu pilgrims, while passing by Pirana on their way to Benares, were told by Imam Shah that, if they would carefully listen to his doctrines, they would visit Benares without the trouble of going there. Some of the pilgrims paid no attention to what he said and went to Benares. Others who trusted Imam Shah, saw in a trance Benares, bathed in the Ganges and fulfilled their vows Astounded by this miracle, they adopted Imam Shah as their spiritual head. Those who were actually converted, came to be known as Momna, from *momin*, believers, while those not actually converted, but following a half-Hindu half-Muslim faith, came to be known as Matia, from *mat*, opinion. Another group of half-converted Hindus came to be known as Shaikh or Shaikhda. The Momnas, Matias and Shaikhs call themselves Pirana *panthis*. They read Imam Shah's book of religious rules in which Atharva Veda is also mentioned; and as a prayer, repeat their Saint's name. They keep the Ramzan fast and observe as Holidays Uras or Saint's day. Besides the Muslim holidays, they observe the Hindu holidays of Holi, Akhatrij, Divaso, Balev and Divali. During the last 40 or 50 years, there has been a tendency among the Matias

and Shaikhs to revert to Hinduism. In addition to the Muslim *nikah* ceremony, they call a Brahmin and go through the Hindu marriage ceremony. A Ramanandi *sadhu* named Nirmaldas, preached to the Matias in 1880 that they were originally Kanbis and should abandon their Muslim practices. As a result some, calling themselves *Vaishnava Matias*, separated from the Pirana Matias. Shaikhs, who have abandoned the Pirana sect, adopt Hindu caste marks and follow the Swaminarayan sect. In addition to the Momnas, Shaikhs and Matias, many Rabaris, Sonis and Vanias, while worshipping their Hindu gods and continuing as Hindus, worship Pirana saints and call themselves Pirana-*panthis*.

The Bij Panth or Margi Sect—The Bij Panth or Margi Sect is said to have been founded about 500 years ago by Ugamsi at Benares. Bij Panthis believe in an impersonal god holding that the human and the eternal soul are one. The object of worship is the flame of a lamp as an emblem of the formless but all intelligent essence. Their principal temples in Gujarat are at Dudhrej near Wadhwan in Surendranagar district, at Tarabh in the Visnagar taluka (Mehsana district) and at Chaveli and Pipal in the Chanasma taluka (Mehsana district). Their *gurus* or preceptors are generally monks of the Atit order. At present the Atit Bava who presides in the temple at Tarabh is their chief leader and preceptor, and makes new *chelas*, or followers. Potters, Barbers, Atits, Rajputs, Rabaris, Charans, Bhats and such other castes are members of this creed in this State. Their principal religious holiday is the 2nd of the first half of every month, on which they join together and sing *bhajans* or hymns. The Rabari followers do not sell milk on that day, nor do they prepare curds; but either use it themselves or give it away in charity. The special and peculiar custom among the followers of this creed is the meeting of the memberss of the Pantha. In a spacious room or hall, persons of both sexes are gathered together. In its centre a *bajath* or *patla* (square wooden seat) is placed and covered with a red cloth. Four small heaps of wheat, rice, *bajari* and pulse are arranged at the four corners, with images of Ramdev's horse, Ganpati. Hanuman, a *ling*, and an image of Shakti in the centre. Five lamps fed with *ghee* are then placed over these heaps and ignited by the Atit *bava* or *guru* after the recitation of certain incantations. The votaries feed the lamps with *ghee* and sing *Bhajans* or hymns. At midnight, an offering of sweets is made and a lighted lamp waved round it If a stranger wishes to be admitted as a members of this creed, he is first asked to stay out of the room, where the *pautha* meeting is held, by the Kotwal, who announces him first to the Atit *bava* or *guru*, who in his turn inquires of the persons sitting round about him as to the character of the stranger; and after some member has

vouched for him, the Bava asks him some questions from behind the closed door. If these questions are answered satisfactorily, the Kotwal is told to ushev him in, blindfolded. He is then made to take an oath that he will dutifully keep the pledge taken by him for life. When he promises to do so in the presence of all gathered there, by sitting before the central burning lamp on the *patla* and vowing in its name, the covering over his eyes is removed and he is given the *kanthi* or necklace. Thus, he initiated into the order as *chela*. Afterwards, he gives the *bava* or *guru* some *bhet* or present, generally in cash, and distributes sweetmeats as *prasad* to the congregation after offering it first to the lamp.

Non-idolatrous Sects—All the sect makers from Shankaracharya to Swaminarayan were Brahmins and men of learning. In Kabir and others of this type, we have men from lower castes, unacquainted with Sanskrit, showing the repulsion for caste and idol worship, seceding from the Vaishnavism, and founding non-idolatrous sects on a basis of equality between man and man. They also promulgated a high moral code, declaring that life was the sacred gift of god, and that the blood of men or animals ought never to be shed by his creatures. Great stress is laid on truthfulness and Vishnu or Rama are adored not as idols, but as names of one god.

Ramdev Pir Sect—The followers of Ramdev Pir worship the image of a horse called Ramdev Pir. The legend is that Ajmalsing Tuar, a Marwari Rajput, went to the temple of Dwarka to solicite a son. The deity gave him a son who was named Ramdev Pir. As enjoined by the deity, the favourite charger of Ramdev Pir is the horse now being worshipped along with his *padukas* or foot impressions. The principal temple belonging to this creed is at Ranuja in Marwar, which is, in consequence, considered to be a very sacred place There are in this temple the *paglas* (foot-impressions) of Ramdev Pir and four horses of metal representing the four principal *yugas*, or cycles. There are no particular forms or ceremonies in this sect Their worship consists in simply burning incense and keeping the lamp, fed with either *ghee* or oil, burning before their deity for sometime every day. A person wishing to be admitted into this creed has first to attend the big fair held in the temple of Ramdevji at Ranuja on the Bhadrapad Sud *agiarash*, and there pay Re. 1 and 25 paise as his humble offering to the deity; he then gets in return one of the many horses made of rags lying there, the pious offerings of the devotees. He has also to purchase a silver pair of *paglas* of Ramdevji which are sold in the shops at the fair. Both of these articles he takes home and worships daily. Hindus of all castes, high or lwo, including the depressed-classes, are admitted into this creed.

Paranami Sect—The Paranami sect which has many followers among Kanbi, Vania, Rajput, Bhat, Suthar, Darji, Gola, Koli and other castes is said to have been founded by Devchand (1582 A.D.) of Amarkot in Sindh, who was devoted to the study of the Bhagvat Puran. He travelled to Jamnagar where he consecrated a temple to Radha-Krishna. Devchand's chief disciple was Meheraj Thakore, after whom the sect is also called Meheraj Panth. Meheraj then instituted a *gadi* at Surat, and after travelling to Delhi and other places finally settled at Jharna Parna. The chief feature of this sect is that instead of an idol or image Meheraj's Book of Faith is used for worship. In spite of this discetion, devout Paranamis now worship Krishna as Bal Gopal. In some temples, ornaments are so arranged to look like an idol from a distance, while in others images of Radha-Krishna are openly worshipped.

Jainism—The Jainism preaches *tapa* or austerity, control of the mind and passions, *ahimsa* and renunciation of all worldly pleasures and attachments to attain *moksha* or liberation. The Jains worship the images of all the 24 *tirthankaras* in their temples, wherein are also found images of Hindu gods and goddesses in some side niches, at times under different names.

The Jainism has two major divisions, *viz.*, Shwetambar and Digambar. The Shwetambar monks put on white clothes and the Digambar monks, move in a nude condition, having directions as their clothes. The major point of difference between the two divisions is whether the injunction to renounce all worldly possessions for achieving salvation should be carried to the extreme by dispensing even with clothes and practising nudity.

Islam—The chief articles of Islamic faith are belief in the unity of god, in His Angels, in His Books, in His Prophets, in His Government of the world, in good and evil as coming from Him, and in the day of Resurrection.

The Muslims in the district constitute a little over six per cent of the total population according to the Census of 1961. The Muslims are divided into two sects, *viz.*, the Sunnis and the Shiahs. The former are more common than the latter. The group of Shiahs known as Ismailis or Agakhanis, whose Imam or religious head is His Highness the Agakhan, is also found among the Khoja community in the district.

THE PRESENT POSITION OF CASTES

The main communities in the district are Hindus and Muslims. Among the caste Hindus Brahmins,

Banias, Bhatias, Luhanas, Kanbis or Patidars, Rajputs, Malis, Sathwaras, Tambolis, Bharvads, Rabaris, Bhavsars, Darjis, Ghanchis, Golas, Kansaras, Khatris, Kumbhars, Luhars (Lavars) Mochis, Ods, Salats, Sonis, Suthars, Barots, (Bhats), Charans, Gandhraps, Targalas, Bards and Actors, Dhobis, Hajams, Bavas, Gosains, Ravalias, Bajanias, Bhois and Vagharis are the different type of castes Among the Muslims, Shaikhs, Pathans, Saiyads. Moghals, Shipahis, Kasbatis and local converts such as Khojas, Maliks (Maleks), Memons, Molesalams, Momnas, Pinjaras and Vohoras.

Among Brahmins, there are a number of sub-castes such as Audichaya, Jharola, Modh, Nagar, Rajgor, Saraswat, Sarvaria, Shrigaud, Shrimali, Tapodhan and Vyas. They are found all over the district but mainly in Sidhpur, Chanasma, Vijapur, Visnagar and Patan. As regards profession, they are cultivators, mony-lenders, religious mendicants and servants in Government and non-Government organisations. In the changing social order, the Brahmins have lost their traditional hold, influence and status in the hierarchical social order. Many of them are employed in Government service. Some act as petty money-lenders and some are cultivators. A few of them are land holders. Number of them live on charity and serve as priests and cooks. Many eminent lawyers are also found among the Brahmins.

The Audich Brahmins are so called because they entered Gujarat from the North Udicha. According to tradition, they were invited to Gujarat by King Mulraj (961-9c6 A.D) to aid in a sacrificial ceremony. When this was over, the king offered them money and grants of lands to induce them to stay in his country.

The Jharola Brahmins take their name from Jhalor in Marwar, whence they imigrated to Gujarat. Most of them act as family priests to Jharola Banias.

The Modh Brahmins are so called from Modhera, once an important place in the Chanasma taluka of this district They are divided into five sub-castes Agiarasana, Chaturvedi, Dhinoja, Jethimal and Trivedi.

The Nagar Brahmins claim to be highest in the hierarchical order of castes in Gujarat. Nagar is a Sanskrit word meaning belonging to or residing in a *nagar* or city. There are several traditions current among the Nagar Brahmins about their origin. According to one tradition they were created to officiate at Shiva's marri-

age. According to another, they were created to officiate at Shiva's sacrifice. A third is that they are the descendants of Nag, who pursued by some enraged snake-charmers, assumed the form of a Brahmin, fled to Vadnagar, married a Brahmin girl and had several children by her, who came to be known as Nagars. Vadnagar was no doubt the place of their original settlement and has given to them name Vadnagara Nagars. There is at present only one Nagar family in Vadnagar. There are seven main divisions of Nagars-Vadnagara, Chitroda, Krashnora, Prashnora, Sathodra, Dungarpura and Visnagara. By their tact, skill and intelligence, they generally prospered in Government service which is their main occupation. Their motto is said to be '*Kalam, Kadchhi ane Barchhi*' Pen, ladle and spear, which means that, writting, cooking and fighting, is the only work which a Nagar Brahmin will like to do. They are *vaidyas* and readers of Purans.

The Saraswat Brahmin is a very ancient Brahmin caste which still inhabits a tract in the north-west of India beyond Delhi, once watered by the famous Saraswati river. It is said that they are the descendants of Saraswat Muni. They came from the Punjab to Gujarat by way of Sindh and Kutch with their *yajmans*, patrons, the Luhanas, Bhansalis and Bhatias. Sarvaria Brahmins said to have been originated from Saraswat Brahmins.

The Shrigaud Brahmins are those Gauda Brahmins who migrated from Shrinagar in Kashmir and subsequently became known as Shrigaud.

The Shrimali Brahmins derive their name from Shrimal or Bhinmal about eighty kms., west of the Mount Abu, which from the 6th to the 9th century was the capital of the old Gujjar Kingdom. Among the Shrimalis, a serpent named Karkotak-Nag is worshipped at the time of marriage or at any anniversary. A picture of the Nag is drawn and worshipped. The Shrimalis are often called Astamangli. The bridegroom among them has to go round the marriage *homa* or sacrificial fire, eight times with his bride, while the other Brahmins go round only four or seven times.

Tapodhans are generally *pujaris* (worshippers) of Mahadev. They perform *pujas* at temples.

The Vyas Brahmins are said to be descendants of 108 Brahmins of several sub-divisions, who conducted a penance ceremony performed by a Brahmin jester in the employ of the Muslim kings of Ahmedabad. The families who took part in this ceremony were

ex-communicated and formed a separate caste. Some of them act as Bhavaiyas or strolling players and formed a separate sub-caste with the Targalas or Bhavaiyas.

The Brahmins are mainly followers of Shaivism but many of them follow Vaishnavism and Swaminarayan religion. They also follow goddess Saraswati, Ambaji and Kalika. In matter of birth, marriage and death, they follow the traditional system adopted by the Hindus.

Among traders the Banias, Bhatias and Luhanas are main castes. Among Banias, there are sub-castes, *viz.*, Disaval or Deshwal, Khadayata, Mewada, Modh, Nagar, Oswal, Porwad, Shrimali, Umad and Vayada. They are spread all over the district but concentrated in Kadi, Kalol, Patan and Sidhpur talukas. By occupation, the Banias are shop-keepers, traders, money-lenders and bankers; the first mentioned class being found in every village, large or small. They are mainly found in towns and cities and not in villages.

The Deshwal Banias are found mainly in the district. They are found in large numbers in the Kalol, Kadi, Patan and Sidhpur talukas. They take their name from Deesa an ancient town and a Cantonment near Palanpur. They are divided into Visa, Dasa and Pancha. Bride and bridegroom go round the *chori* eight times among the Deshwal instead of seven times as in other Banias.

The Khadayata Banias take their name from Khadat, a village near Mahudi in the Vijapur taluka. They are divided into Visa and Dasa. Their family deity is Kotyarkeshar at Mahudi.

The Mewada Banias are said to have come from Mewad and are divided into Visa and Dasa.

The Modh Banias derive their name from Modhera in the Chanasma taluka of the district. They form an important element in the Bania community and are spread all over the State. The Modh Banias are divided into six different sub-castes and are also sub-divided into Visa and Dasa. At the wedding of the Modh Banias, a sword and a flywhisk are used which suggest a Rajput origin, but no trace of tribal surname remains.

The Nagar Banias like Nagar Brahmins claim Vadnagar as their original home town. They are found in considerable number in this district, they are concentrated in Vadnagar, Visnagar and Vijapur

talukas and sub-divided into Dasa, Visa and Pancha. Like the Nagar Brahmins, they are shrewd and intelligent and are mainly employed in trade or Government service.

According to Tod the Oswal Banias are descendants of the Solanki Kings of Anhilwada (A. D. 942-1249). They have such surnames as Chaudhari or Jhala, which supports the theory of their Rajput origin. They are divided into three sub-castes, Dasa, Visa and Pancha. The family goddess of all the Oswals is Osia in Marwar, Rajasthan.

The Porwad Banias are said to take their name from Porwad, a suburb of Shrimal or Bhinmal, the old capital of south Marwar. They are divided into Visa and Dasa. Their family deity is the Shri or Mahalakshmi of Shrimal.

The Shrimali Banias like Shrimali Brahmins are settlers from Marwar. They are sub-divided into Visa, Dasa and Ladva.

The Umad Banias are said to have entered Gujarat from Marwar about ten centuries ago. They are generally found in Kadi taluka of the district. They are divided into Visa and Dasa. Some of them follow Jainism and some Vaishnavism.

The Vayada Banias like the Vayada Brahmins take their name from Vayad, a village near Patan. They are divided into Dasa and Visa. The Visas are further divided into Amdavadi and Surti. They are mainly found in Patan, Kadi and Kalol talukas. They are followers of Pushtimargi Vaishnavas, their family deity is Samiri Kamdadevi (Vayad Mata).

The Banias generally follow Vaishnavism of Vallabhacharya and they are called Meshri. Those Banias, who follow the Jainism are called Shravak. Oswal, Porwad, Shrimali and Umad are Shravak. Among Porwad, Shrimali and Umad Banias, there are also some followers of Vaishnavism In matter of social customs, they do not differ much from the rest of the Hindus.

Luhana stand as a separate caste by itself. Their surname is Bhatia. They are said to derive their name from, Lohanpur of Lohokat in Multan in north and were originally Rathod Rajputs. They were driven by the Musalmans from the Punjab into Sindh and afterwards, in the 13th century, found their way through Gujarat. They are found in the talukas of Sami and Harij of this district. They are Vaishnavas of Vallabhachari and also the followers of Ramanandi

sect. Their family goddess is Randel Mata and they are devout worshippers of Darya Pir, the spirit of the Indus, who is said to have saved them when they fled from Multan. They wear the sacred thread. In matters of social customs, they now do not differ much from the rest of Hindus.

As the great majority of the people in the district depend either partly or entirely upon agriculture for their maintenance, the number of cultivators is materially large. They include castes of Anjanas (Chaudharis), Rajputs, Kachhias, Patidars, Malis and Sathwaras.

[1]Anjanas are found mainly in the Kheralu, Visnagar, Mehsana, Vijapur, Chanasma and Harij talukas.

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1. About the genesis of the Anjna community there are number of stories in vogue brought out from mythology, history, bardic literature and sociology. According to the mythological fable it is believed that Anjnas are descendants of Yadav King Sahashrarjuna of classical period He had 8 sons. They fled to Mount Abu to save their lives from the wrath of Parsurama It is said that two of them took shelter behind the goddess and six of them were transformed as children by the goddess as such they were saved. The descendants of two sons are called Jats, while those of remaining six are called Anjna because goddess Arbuda called them અજાણ્યા (unknown).

There is another story with historical bias about the Anjna community. It is said that they are decendants of famous Bhimdev, the ruler of Gujarat (1022-64). According to the story, one Anjnabai was in the family of king Bhimdev, when Mahamud Ghazni invaded Gujarat, she fled to Mount Abu and became a devotee of goddess Ambaji. After the battle, and return of Mahamud Ghazni, Anjnabai made this place her permanent home. The settlement is called Anjangadh and inhabitants of this Anjangadh later on were called Anjna.

According to Khandesh Gazetteer, Anjnas are said to be from the stock of Gurjars. There were many sub-divisions among Gurjars, important of them are Doi and Reve Gurjars. In support of this views, it is noted that names of many of the sub-castes of Anjnas are found among the list of Khandesh Gurjars.

"The most important of Khandesh Gujar cultivators are the Reves and Dores .. .. According to their hereditary chroniclers, the Reve Gujars trace their origin from Lahu Raja and his four sons . . ..and say that they came from Ranthambhor in Hindustan. From this place they were driven to Junagadh Pavagadh and Champaner, where they founded a mighty city with thirty-six suburbs . .. ..From Kargund, with a vanguard of 2000 carts, they entered Khandesh, some of them across the hill by Thainer, and others down the Tapti valley by Asirgad. This immigration is said to have happened in the eleventh century, ... The Reve Gujars have eleven family stocks, *gotras*, and 360 families *kuls*. Of the families only thirty-six are represented in Khandesh †

†These are : Ambya, Anjnya, Bhardya, Bhatanya, Bohda, Chachrya, Chaudhrya, Chavrasha, Chhalotra, Gahindar, Kanhav, Kanhya, Kaniya. Kashyas Katarya, Loharya, Maloya, Mokati, Muchhala, Muchnaldev, Patlya Pipaldya, Pipalnerya, Punashya, Ratdya, Samosrya, Sarvaria, Shaha, Shindghavnya Sirsat Suryavansha,Unhalya, Vaigandya and Vishnu.

*Kadve Gurjars**

Kadve Gurjars, ...have the same peculiar custom as Gujarat Kadvas, celebrating marriages only once in twelve years. The shrine of their chief deity, *Umiya*, is at Oja about fourteen miles from Visnagar and sixty north of Ahmedabad.

*CAMPBELL J M., *Gazetteer of the Bombay Presidency*. Vol. XII, *Khandesh*, (1880), p. 63.

of this district. There are number of villages entirely inhabited by the Anjana Patels in the district. They are more like Rajputs than Kanbis. Like Rajputs, some of their names end in 'sing' as Dansing, Harising. Among them there are number of sub-castes known as Rathod, Solanki, Chohan and Parmar. They are generally whitish and well built and are capable of much hard labour for agriculture. Besides agriculture, they also do cattle breeding and business. In point of physical strength they are next to the Rabaris. Most of the males wear flowing beards divided by a narrow parting down the chin. They are believed to be of the same stock as the Chodhra tribe of the south Gujarat. Some members of this caste were employed as carriers by the Rajput Kings of North Gujarat. The present Anjanas are supposed to be their descendants. Even now they style themselves as Chaudhari and they celebrate the birth of a child just as the Chodhras do. Their women help them in their field work. They follow Vaishnavism, (Ramanuji), Swaminarayan religion and Shaivism. In matters of social customs, they do not differ much from the rest of the Hindus. They believe in omens and superstitions. Widow remarriage and divorce are allowed in this caste.

The Rajputs are scattered all over the district but concentrated in Sami, Vijapur and Chanasma talukas of the district. They are cultivators and also serve in different departments of Government or semi-Government and other organisations. They are divided into a number of clans such as Ada, Bhatia, Solanki, Dabhi, Chavda, Chohan, etc. Marriage within a clan is prohibited, as all members of the clan are believed to be the children of one common ancestor.

Their marriages are expensive because of the custom of sending a sword representing bridegroom. In other matters of social customs

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Dore Gujrars

Dore Gurjars, Who number forty-one families are said originally to have been Dor Rajputs.**.... .. .. . . They are said to have spread to Abu. thence to Ujain,... .. . . From Gujarat, apparently about the close of the fifteenth century, soon after the Musalman capture of Pavagad (1484). they retired to Turanmal hill in north-west Khandesh.. . ...They worship a naked swordblade and a goddess, Hemajmata, represented sitting under a sandal, *chandan*, tree.

From above references found in Khandesh Gazetteer, it is suggested that Anjnas and Rajputs of Khandesh have common ancestors.

**Dor Rajputs have disappeared from Rajputana where they were once famous and included in the thirty-six royal races. (Tod's Rajasthan, I. 105). They are still found in small numbers in the North-West Provinces (Elliot's Races, I, 87).

According to the sociological opinion it is said that Anjnas is derived from the place of their habitation According to them Anjana are so called because they were migrated from their original place Anjna village of Gadi Kasba of Vaswada State. From there they migrated to Gujarat. As they are migrated from Anjna Village they are called Anjnas. The Jain inscription from Jain Mandir of this place also gives bearing to this story.

like birth and death, they do not differ much from the other Hindu They follow the Shaivism and the Vaishnavism.

Among Rajputs, the sub-caste of the Nadoda Patel is main found in the Sami taluka of this district. As they paid poll-tax t the then king, they came to be known as Narvaiya and from Na vaiya, they became Nadoda Patel. Some have Gohel and Chavc as their surnames. They are landowners and are primarily agı culturists. As a result, they are very prosperous. Unlike Rajput they are pure vegetarians. The practice of child-marriage is veı common among them. According to recent trends mass marriag are performed among them as a measure of economy. There is r dowry system in marriage. At the time of first marriage, the bride father has not to pay anything to the father of the bridegroon (કંકુ અને કન્યા આપવા છે). But in the case of a widow, remarriage is allowed. In remarriage, the father of the wido demands a sum varying from Rs. 5,000 to 20,000 from the bird groom's father. Thus in the second marriage, the bride price rocket In matter of religion they follow Shaivism and Vaishnavism.

Kachhia is the caste of green-grocers from *Katchua*, a vegetab garden. They are found in the towns of the talukas of Kadi, Mehsar and Visnagar. They are sub-divided into three sub-castes as Ajvali Andharia and Khambhati. Besides growing garden produc Kachhias are also bricklayers, hand-loom weavers, carpenters an shop-keepers. They follow the Swaminarayan *sampradaya*. Tl social customs followed by Kachhias do not differ much from re of the Hindus.

Among Patidars, there are two main sub-divisions Kadwa an Lewa. Kadwa Patidars are so called as they are said to be create from the perspiration of the *ked* or waist of *sati* Parvati. It is becaus of this they believe Umia Mata as their *kul devi* (family deity) While tl Lewa Patidars claim to be of Kshatriya stock. It is believed tha they are Gujjars, who came from the Punjab. The Lewa Pate are more refined than the Kadwa Patels. They mainly depend upo agriculture for their Livelihood Recently they are doing busines No inter-marriages take place between the Kadwa and Lewa Patel They are Vaishnavites by religion. The Patidars are found all ove the district but are concentrated in Patan, Kadi Vijapur, Chanasma Visnagar and Sidhpur talukas of this district. They are primaril agriculturists but do business also They follow Swaminaraya *sampradaya* and Viashnavism (Vallabhachari) Some of them als follow Shaivism. In matters of social customs, they do not diffe much from the rest of the Hindus.

Malis are gardeners and flower sellers. They are spread all over the district. In this district, they are ministrants in the Jain temples and domestic servants. In religion, they are Kabirpanthi, Ramanuji, Vallabhachari, Swaminarayan or Jain. In social customs, they do not differ much from the rest of the Hindus. Widows are allowed to remarry and generally widow of the elder brother marries his younger brother.

Sathwara is a peculiar caste found in talukas of Kheralu, Visnagar, Mehsana, Chanasma and Patan. They are cultivators in villages but brick-layers in towns. In religion, they follow the Vaishnavism and Shaivism. They worship goddesses Ambaji and Chamunda. In social customs, they do not differ much from the rest of the Hindus.

The Tambolis are betel-leaf sellers. They are spread all over the district. They derive their name from the Sanskrit word *tambul*, a betel-leaf. It is both a caste name and an occupational term. It is the caste name of those Sathwaras (green grocers) who have taken to betel-leaf growing and selling and the occupational name of persons of different castes who follow the profession of selling betel-leaves. In the town of Kadi, there are Pardeshi Tambolis who have no connection whatsoever with Sathwaras. These people originally came from the Deccan. In religious matter they follow Vaishnavism or Shaivism. They follow the social customs similar to the rest of the Hindus.

Among the cattle-breeders, the Rabaris and Bharwads are the main castes. They are found in all talukas of the district. The population of Rabaris is the largest in the Patan taluka. Bharvad is a caste of shepherds. They claim Gokul Brindavan as their original home and to be of the same Meher caste as that to which Krishna's foster father, Nand Meher belonged. Rabaris are herdsmen. They claim to be Rajputs, who instead of marrying Rajput women, married celestial damsels (*apsaras*) that is, perhaps, Charan women or daughters of god (*deviputris*), therefore, called Rahabahari, that is going out of the path. Their original home is said to have been the Uttar Pradesh. Some of their surnames are Rajput such as Chohan. Dodiya, Gohel and Jadav. They follow Bijmargi and Ramanandi sects. Among them all marriages take place on the same day. The Rabaris of one or more villages who wish to have their daughters married meet in a temple. Widow remarriage and divorce are allowed. The practice of levirate is an accepted custom among the caste. In matters of social customs, they follow the rest of the Hindus. Their main occupation is cattle-breeding and sale of milk and *ghee*. Their language is a little different.

Bhavsars are calico printers. They are found chiefly in cities and large towns. According to their story, they were originally Kshatriyas, who during Parshuram's persecution hid themselves in a temple of Mata and for this act of *bhav*, or confidence in the goddess, came to be known as Bhavsar. They have such surnames as Bhatti, Chohan, Gohel, Parmar and Rathod which support their claim to Rajput descent. The original home of their ancestors was Brij Mathura in North India. Many Bhavsars have given up calico printing and have become confectioners, tailors, washermen sellers of cloth and brassware. They also serve in Government and private organisations. By religion some are Jains and some follow Vaishnavism (Vallabhachari), some are the followers of the Swaminarayan religion and the rest belong to the Kabirpanthi, Radhavallabhji, Ramanandi and Santrampanthi. Their family goddesses are Ambaji and Hingalaj. In matter of social customs they are with rest of the Hindus.

Darjis are also called Merai or Sui from *sui*, a needle, and live chiefly in towns and villages. Their sub-castes Pepavanshi or Rajkali are found more in this district. They seem to be of Rajput origin of which a trace remains in the surnames Chavda, Chohan, Gohel, Dabhi, Makwana, Parmar, Rathod, Solanki and Sonara. Their main occupation is tailoring but because of change in economic life due to impact of development programme, they have also shifted to varied walks of life utilizing new openings and opportunities. In matter of religion, they follow the Madhavacharya, Pranami Panth, Radhavallabha, Ramanandi and Swaminarayan or Vallabhachari religions. They worship goddesses such as Ambaji, Chamunda and Kali and in social customs, they do not differ much from the rest of Hindus.

Ghanchis are oilmen, found chiefly in towns and large villages. They have Rajput tribal surnames such as Gohel, Jhala, Parmar and Solanki. Ghanchis are fairly devout and belong to Kabirpanthi, Ramanandi, Swaminarayan and Vallabhachari religions They are also worshippers of the Kalikaji and Becharaji Matas Their marriage customs do not differ from rest of Hindus Levirate is common customs among this caste.

The Golas, grain-pounders are found in most of the towns of the district. As the story goes they were originally Rajputs of Chitod in Rajasthan. In token of their Rajput origin, the word Rana is always added to their name Their surnames like Rajputs are Chohan, Chodhavada, Daladia, Parmar, Solanki and Vaghela. As regards their food habits, they are not strictly vegetarian. They are now engaged in various occupations also such as grocers and cloth

merchants, as sellers of salt and carriers of goods or pedlars. In religious matters, they follow Kabir, Ramanand and Swaminarayan, while some of them are Bijpanthi and some follow the Pirana sect. They observe the Hindu social customs.

The Kansara is the caste of a copper smith. The name is derived from *kansu* (bell-metal). Their concentration is in Visnagar town. However, they are found in most of the large towns ezcept Sidhpur in this district, where there are no coppersmiths. Their saying is "Copper will not melt in Sidhpur"--(સિદ્ધપુરમાં તાંબુ પીગળે નહિ). According to them, their original home was the Pavagadh in Panchmahals district. Their surnames of Bhatti, Gohel and Parmar show that they have some strain of the Rajput blood. In matters of religion, they are Ramanandi, Shaiva and Vallabhachari. They hold their family goddess Kalika Mata in high reverence. They follow social customs like other Hindus

The Khatri is the caste of weavers found in the talukas of Patan and Kheralu and towns of the district. According to their claim they belong to the Brahma-Kshatri stock and came to Gujarat from Sindh in the 16th and 17th centuries, tempted by the strong European demand fo their cloth. They have shifted to different economic pursuits, keeping pace with general economic movement. The great veneration in which they hold the temple of Hingalaj Mata on the Western border of Sindh, suggests some early connection with Sindh. In matters of customs, they do not differ much from the Hindus in general In matter of religion, they are Vaishnavas.

The Kumbhar is the caste of potters. The name is derived from *kumbhakar* (*kumbha*, a water pot and *kar*, maker); they are generally found in all cities and villages of this district. In some places, they are called Ojhas and Prajapatis (creaters). Some of them have Rajput descent. Besides working as potters, many of them are employed now in villages as domestic servants and, in towns, have become carpenters or brick-layers. With the opening of economic opportunities, they have shifted to new occupations and services. Some of them have taken to agriculture. In matters of religion and social customs, they do not differ much from the rest of the Hindus.

The Luhars or Lavars are blacksmiths from Sanskrit *lohkar*. They are found in towns and large villages of this district. According to their account, they are the descendants of one Pithvo, who was created by Parvati out of the dust clinging to Shiva's back, to prepare weapons in Shiva's war against the demons Andhkar and Dhundhakar. Some of their surnames suggest influence of Rajputs. One of their

sub-caste, Panchal, Luhars claim to be Brahmins, who were degraded owing to their taking to the blacksmiths' profession. Besides their traditional occupation, they have also shifted to silversmiths, carpenters and other occupations and services. Divorce and remarriage are allowed. Luhars belong to many religious sects, such as Kabirpanthi, Swaminarayan and Ramanandi. They worship goddesses Ambaji, Becharaji and Kalika. They follow generally the social customs of the Hindus.

The Mochis, leather workers, are found in towns and in most of the villages of this district. According to their own account, they were Rajputs living near Champaner of the Panchmahals district. Traces of their Rajput descent appear in their surnames; Chohan, Chudasama, Dabhi, Gohel, Jhala, Makvana, Maru, Parmar, Rathod, Solanki and Vaghela. With passing of time and in view of economic compulsions, they are now employed in various occupations such as bricklayers, carpenters, masons and other artisans. They follow the Swaminarayan religion and worship goddess Amba In matter of social customs, they do not differ much from the rest of the Hindus.

The Ods are earth diggers. They are mainly found in Patan and Visnagar talukas of this district. They were originally brought by Siddhraj Jaysinh to dig the Sahasralinga tank at Patan. They are now engaged in various types of wage labourers. They follow the Shaivism, Swaminarayan and Ramdasi sects and do not differ much from the Hindus in matters of the social customs. They speak a mixed language.

The Salats, derived from *salya*, a stone, are stone workers and are found all over the district but chiefly in some larger towns such as Patan, Vadnagar and Visnagar. The leading class of Salats are the Sompura. According to their own story, the Sompura Salats were originally Brahmins and took to stone-cutting at the desire of Somnath Mahadev in Saurashtra. Kumbhars and Talabda Salats have formed separate castes. They are in every respect like other Kumbhars and Kolis. In matters of social customs, they do not differ much from the rest of the Hindus. Sompura Salats wear sacred thread like Brahmins. In religion, they are generally Swaminarayan or Shaiva.

The Sonis are gold and silversmiths. They are found in towns and large villages of this district. One of their sub-caste is called Tragad or Mastan and claim descent from a Bania father and Brahmin mother. They wear sacred thread Nando, the founder of

the Patni sub-caste went to Patan during the reign of Siddhraj Jaysinh 1094-1143 A. D., and established himself there. They follow the religious sects of Vaishnavism and Shaivism. In matters of social customs, they follow the rest of the Hinaus.

The Suthars are found in all talukas of the district and whole of the State. They have six sub-castes, *viz*, Pithvas, Gujjars, Mewada, Pancholi, Marvadi and Vashya. Pithvas are chiefly found in this district. They wear the sacred thread and claim to be Rajputs who took to carpentry when Parshuram resolved to destory the Kshatriyas. They are mainly carpenters, but with divercification of occupations, some of them also have shifted to various allied occupations. In matter of religion they follow Parnami, Ramanandi, Shaivism, Swaminarayan and Vallabhachari religion. The Suthar's social customs do not differ from the rest of the Hindus.

Barots or Bhats are bards and heralds. They are found in large numbers in all talukas of this district. According to their claim Bhats were originally Brahmins from Allahabad and Marwar, who settled in Kadi and its neighbourhood. Traces of their Brahmin origin survive in their wearing the sacred thread. In matters of social customs, they do not differ much from the rest of the Hindus. In some sub-castes, divorce is permissible. They were genealogists or court-bards. Now by force of economic compulsions, they are shifted to varied economic pursuits, some of them are well-to-do bankers, money-lenders and traders. They chant with modulation of voice and energetic graceful action, the verses which are either in praise of a some renowned warrior, in commemoration of a victory or a record of a tragic event. The chief patrons of the Bhats are Rajputs, but Kanbis, Kolis and Luhanas also have their Bhats, who visit their patrons' houses. His *vahi* (book) is a record of authority by which questions of consanguinity are determined, when a marriage or right to ancestral property is in dispute. They worship Ambaji, Becharaji and Kalika. They are Ramanuji, Shaiva and Vaishnavas.

Charans are spread all over the district. They are called Ghadhvis. They have left their traditional occupation as genealogists and now are engaged in various occupations such as cultivators, traders, shop-keepers, etc. They worship goddess Amba, Bhavani, Parvati, etc., and observe the social customs of the Hindus. They follows the Shaivism.

The Gandhrap is a caste of musicians from Gandharva the mythological musician of the gods. They are found in Visnagar and Patan talukas of this district. They migrated in this district from

the north and claim that they were originally Chitrods Nagar Brahmins. They play on various musical instruments and accompany dancing girls in all their performances. With diversification of occupations in the changing economic life they have shifted to allied occupations. They wear sacred thread. The marriage among the children of brothers and sisters is allowed and practised. In social customs, they do not differ much from the rest of the Hindus. In matter of religions, they follow Shaivism and Vaishnavism. Some of them follows the Sunni sect of the Islam.

The Targalas are also called Bhavaiya, that is performers of *bhavai*, folk-dramas. They are found mostly in Visnagar, Kheralu, Patan, Kadi and Kalol talukas The *bhavai* is derived from the Sanskrit word *bhav*, which is one of the names of Shiva.

There is a history about the genesis of the Targala caste Ala-u-din Khilji, the Emperor of Delhi had appointed Subedars for administration of Gujarat. One such Subedar, Jahan Roz used to stay in the camp near Sidhpur. During the camp, he managed to kidnap one Ganga, the daughter of Hema Patel of Unjha. In order to restore the girl to her parents, one Asayit Audich Brahmin, priest of the Patidars went to Sidhpur. He posed as a father of Ganga and freed her from the clutches of the Subedar. But during the process, Subedar suspected that Asayit was not a Patidar. In order to remove his suspicion, Asayit took meals with Ganga and returned to Unjha. On learning this, the Brahmins of Sidhpur ex-communicated Asayit. Thereafter, he left Sidhpur and settled in Unjha. He was a songster and made a living by singing and dancing. By grace of Becharaji he composed 360 *bhavais* and performed them with the help of his sons. His descendants followed his profession and formed a new caste.

Asayit had three sons and, therefore, they were called owners of three houses, *i. e.*, *tran gharavala* (ત્રણ ઘરવાળા). In common parlance, they came to be called Targalas. Among Targalas there are three sub-castes, *viz.*, Naik, Vyas and Bhojak. Because of these three sub-castes, they might also have been called Targalas. Among them, Naiks and Vyas sub-castes are Hindus. They follow Shaiva and Vaishnav religions. Some are devotees of Becharaji Mata also. But persons of the Bhojak sub-caste are Jains. Despite these differences, they inter-marry. In matters of social customs, they do not differ much from the rest of the Hindus Widow remarriage is allowed. Divorce is granted on the ground of disagreement, the offending party having to pay a fine.

The Dhobis from *dhovun* to wash are washermen and are found in all villages, towns and cities. They allow divorce and widow marriage. They follow the Kabirpanthi, Ramanandi and Vallabhachari sects.

The Nais, barbers are found in all towns and villages in the district. In earlier period, they were connected with surgical activities. A Nai is also called Valand from his profession of hair or *val*; a *gainjo* from his old operation of dressing wounds or *gha*. There are seven divisions of Nais, *viz.*, Limachia, Bhatia, Maru, Masuria, Pardeshi and Dakshani. Of these divisions, the Pardeshi and the Limachias claim descent from a band of Rajputs, who after defeat fled for protection to their goddess Limacha in Patan. From Patan, they went to Champaner and from Champaner, they spread all over Gujarat. Among their surnames are Bhati. Chavda, Dabhi, Gohel, Parmar and Rathod which suggest Rajput origin. Their general profession is of shaving, but in villages, they also cultivate land and their women act as midwives. In matter of religion, they follow Bijpanthi, Kabirpanthi, Ramanandi and Vallabhachari sects. In matters of social customs, they do not differ much from the rest of the Hindus Divorce and widow remarriage are allowed.

The Gosains are also called Atits. They are divided into two classes, *mathdhari* (celibates) and *gharbari* (householders) and ten sects, *viz.*, Gir, Parbat, Sagar, Puri, Bharati, Van, Aram, Saraswati, Tirth and Ashram. They add the clan name to the personal name as Karanagar, Hirapuri and Chanchalbharati. Among the *mathdharis*, the *gurushishya sampradaya* or succession from preceptor to disciple obtains. The appointment of a *chela* or pupil is made by *mundan* (tonsure) and covering him with *chadar* (white sheet). The ceremony is followed by a feast, *bhandaro*, to the members of the caste. They are for the most part professional beggars; but some among them have shifted to varioius occupations such as business, money-lending, Government service and service in the army. In religious matters they follow Shaivism and in social customs such as birth, marriage and death they follow Hindu rites

The Ravalias are also called Jogis. They appear to be of Rajput origin and are sub-divided into Sakhia (clansmen), and Vahalia (warriors). Sakhias are divided into Joshi Ravals, Maru Ravals and Patai Ravals. They eke out their living by cultivation of lands. They also beg and it is considered holy to give cooked food to a Rawal especially where a death has occurred in the family. Further they keep camel carts purchased from the co-operative societies.

They also keep donkeys. They transport food-grains, vegetables and bricks. In matter of religion they are Hindus and worship goddess, Amba Mata. In matter of social customs, they do not differ much from the rest of the Hindus. They are concentrated in Kheralu, Vijapur, Chanasma, Kalol, Visnagar and Mehsana talukas of this district.

The Bajania is a caste of wandering acrobats, deriving their name from *bajavavu*, to play upon a drum. They are also occasionally called Dholis, drummers. The caste has two sections, Parmars and Naghors. They are non-vegetarians. They are mainly found in Mehsana, Chanasma, Visnagar and Kheralu talukas. In matter of religion, they are Hindus They do not call any Brahmin to officiate at any of their ceremonies. No religious ceremony is performed at the woman's first pregnancy. Widow-remarriage and divorce are allowed. They bury their dead. They hold one Sambhai Naik, a famous acrobat of old, in special veneration as he is said to have lost his life in performing a wonderful athletic feat.

The Bhois were water-carriers and palanquin-bearers. They make fishing nets for fishing. They are strongly built They speak Gujarati They are mainly found in Kheralu. They now till lands, tend sheep and goats, grow water-chestnuts or work as field labourers. Widows are allowed to remarry and divorce is easy. In matter of religion they follow Bijmargi, Ramanandi, Shaiva or Vallabhachari sects. They all worship Meldi Mata and follow the Hindu social customs.

The Vaghari is a caste deriving its name from Sanskrit, *wagura*, a net and means tribe of netters. They are akin to the bird-catchers known as Pardhis. They claim to be Chohan Rajputs but their surnames such as Chavan, Charan and Koli suggest a mixed people. Vagharis are divided into four main sub-divisions. Chunara or lime-burners, who are also cultivators and fowlers; Datanias who sell *datan* or tooth brushes; Vedu who grow and sell *aria* (gourd) and live in towns; and Patanis who trade in wood and bamboos and sell chickens. The names of the other sub-divisions are Talabda, Champta, Kankodia, Marwadi and Saraniya. They are non-vegetarians. They generally keep goats and fowls, sell eggs, catch birds, believe in spirits and omens. They worship the Hindu goddesses, the chief among them being Becharaji, Kalika, Khodiar, Meldi, etc Divorce and widow remarriage are permitted. They are found grenerally in all talukas particularly in Chanasma and Patan. In matters of social customs, they follow the rest of the Hindus.

THE SCHEDULED CASTES

According to the 1961 Census, the population of the Scheduled Castes in the district, was 146,074 (73,117 males and 72,957 females) forming 8.64 per cent of the total population of the district, the rural-urban distribution accounted, for 121,085 persons (82.89 per cent) in villages as against 24,989 (17.11 per cent) in towns. The following statement reveals the details of their sex-wise distribution of the population.

STATEMENT III 9

Scheduled Castes distributed into Rural and Urban Areas, 1961

Name of Scheduled Castes	Total population			Sex		Percentage to total population of the district			Percentage of each Scheduled Castes population	
	Total	Rural	Urban	Males	Females	Total	Rural	Urban	Rural	Urban
1	2	3	4	5	6	7	8	9	10	11
Total	**146,074**	**121,085**	**24,989**	**73,117**	**72,957**	**8.64**	**7.16**	**1.48**	**82.89**	**17.11**
Bhambi, Bhambhi Asadaru, Asodi, Chamadia, Chamar, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Telegu Mochi, Kamati Mochi, Ranigar, Rohidas, Rohit or Samgar	48,890	43,305	5,585	24,676	24,214	2.89	2.56	0.33	88.58	11.42
Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar or Zadmalli	15,348	11,465	3,883	7,824	7,524	0.91	0.68	0.23	74.70	25.30
Garoda or Garo	8,201	6,578	1,623	3,997	4,204	0.48	0.39	0.09	80.21	19.79
Mahar, Taral or Dhegu Megu	1	.	1	1		.		N	.	100.00
Mahyavanshi, Dhed, Vankar or Maru Vankar	51,277	39,064	12,313	25,607	25,770	3.04	2.31	0.73	76.03	23.97
Meghval or Menghwar	79	79	..	31	48	.	.		100.00	.
Nadia or Hadi	2,517	2,458	59	1,298	1,219	0.15	0.15	.	97.66	2.34
Shenva Chenva, Sedma or Rawat	14,662	13,767	895	7,300	7,362	0.87	0.81	0.06	93.90	6.10
Tirgar or Tirbanda	129	128	1	67	62	0.01	0.01		99.22	0.78
Turi	3,161	2,553	608	1,550	1,611	0.19	0.15	0.04	80.77	19.23
Unclassified	1,709	1,688	21	766	943	0.10	0.10	.	98.77	1.23

N - Negligible

Source : *District Census Handbook* 1961, Mehsana, p. 19.

The predominant Scheduled Castes in the district are Mahyavanshi, Dhed, Vankar or Maru Vankar (51,377) and Bhambi or Bhambhi, etc., (48,890). Among them 76.03 per cent of Vankars live in rural areas and 23.97 per cent in the urban areas; while 88.58 per cent of Bhambis or Bhambhis live in rural areas and 11.42 per cent in the urban areas. Next to these two castes, numerically important castes in the district, are Bhangi (15,384), Shenva (14,662), Garoda or Garo (8,201), Turi (3,161) and Nadia or Hadi (2,517). Details of some of the castes are given below :

Turi—The Turi is a caste found chiefly in the taluka of Chanasma and Vijapur. They take their name from the word *tur* meaning a drum. Probably they are degraded Rajputs as suggested by their surnames Dabhi, Makvana and Parmar. They are considered as one of the Scheduled Castes. They cultivate lands in monsoon and wander about in fair season playing on *tur* and singing tales to the accompaniment of a *sarangi*. They also earn their living by taking part in Bhavai, Ramlila and dramatic companies. They are non-vegetarians. In matters of social customs, they are with the rest of the Scheduled Castes. Widow remarriage and divorce are allowed. The practice of levirate is very common among them. They bury the dead. They worship goddesses Becharaji and Ambaji.

Bhangi—The Bhangis or Bhangias are scavengers and night-soil carriers. They are also called Olgana. They have surnames such as Chohan, Chudasama, Dafada, Jethva, Makvana, Solanki, Vaghela, Vadher and Vadhiya, which point to a Rajput origin. The Dheds and Bhangis are devout and honour all Hindu gods. They are worshippers of Hanuman, Meldi Mata, Sikotri and the basil plant. Several persons follow of Kabir Ramananda and Nanak sects Divorce and widow remarriage are allowed. Levirate is a common practice among them They are non-vegetarians. They follow social customs like the Hindus.

Chamar—The Chamar derive their name from *charma*, the skin. They are also known as Khalpa from *khal*, (outer skin). They are tanners and are found all over the district. As they have Rajput surnames, it is supposed that they may be descendants from Rajput stock. In matter of religion, they worship all gods and goddesses of the Hindus. In matter of social customs, they do not differ much from the rest of the Scheduled Castes Their work is the tanning and colouring of leather, the making

of leather buckets, bags and ropes, and shoes. The leather which they use is chiefly made from the skins of bullocks, buffaloes and cows. They bury their dead. They are generally vegetarians but occasionally take meat.

Dhed—The Dheds claim that they are descendants of the kshatrias who to save their lives during Parshuram's persecution pretended to be Antyajas. Their names, Chavda, Chohan, Chudasama, Dabhi, Gohel Makvana, Parmar, Rathod, Solanki and Vaghela, seem to point to a Rajput origin. They are vegetarians but occasionally take non-vegetarian food In matter of religion, they are Hindus and worship Hanuman, Ganpati and Mata. Many of them belong to the Bijmargi, Ramanandi, Kabirpanthi and Swaminarayan religions In matters of social customs they do not differ much from the rest of the Scheduled Castes. Divorce and widow remarriage are allowed.

Garoda—The Garodas are the priests of the Antyajas Their surnames Dave, Joshi and Shukal point to a Brahmin origin, while a few have Rajput names such as Gohel or Parmar. The rituals such as fasts on holidays, recitation of hymns and passages from the Puranas by rote and little knowledge of Sanskrit Suggest their Brahmin origin. Some of them are small cultivators, while some are tailors and barbers and the rest of them are labourers. Some of them are professional beggars. They bury their dead and in matter of social customs, they do not differ much from the rest of the Scheduled Castes. They perform *shraddhas*. Divorce and widow remarriage are allowed.

Shenva—The Shenvas are also called Sindhva as their occupation has to do with the *shendi* or wild date and Tirgar because they are maker of arrows, (*tir*) They too have names which suggest Rajput descent. Most of them earn their livelihood by making mats and brooms from date palms, and ropes from *bhendi* fibre A few also serve as village servants. They are spread all over the district but mainly concentrated in Chanasma, Visnagar, Mehsana, Kalol and Kadi talukas. Their food is coarse grain but they occasionally take non-vegetarian diet. They are Bijmargi, Ramanandi and worshippers of Ramdev Pir and Bhildi Mata. They observe the ordinary Hindu fasts and feasts, but the followers of Ramdev Pir specially fast on each new-moon day and do not work on Friday. Some of them go on pilgrimage to Ambaji, Becharaji, Dakor and Dwarka. Among them divorce and widow remarriage are allowed.

THE SCHEDULED TRIBES

According to the 1961 Census, the Scheduled Tribes claim 4,125 or only 0.24 per cent of the total population of the district and 0.15 per cent of the Scheduled Tribes of the State. The main Scheduled Tribes in the district are Bhils (3,559), Bavacha or Bamcha (275), Naikda or Nayka (155), Pardhi (42) and Koli (36). Details about the Chief tribe Bhil are given below :

Bhil—Bhil is an aboriginal tribe, generally found in Kheralu taluka of this district. The man are muscular, sturdy, and of a medium height. The women are well built, but have coarse irregular features. The men wear their heir long, while the women fasten it in braids or plaits. The Bhil's usual dress is merely a cloth round the loins and a long strip twisted round the head. The women usually wear a enormous *ghaghra* (petticoat), a bodice and sari wrapped round the body and brought over the head. They tatoo their faces, and pierce their ears and noses. Bracelets of tin or brass cover the arm from the wrist to the elbow. Bangles of glass and lac are also worn. They are non-vegetarians. Formerly, they were vagrant people without settled habitation, but now they have for the most part, settle down in villages. They are a law-abiding people. They worship Mata, Devi, and the Moon and believe in witches. Their chief objects of worship are spirits and ghosts, to which they offer images of clay, especially clay horses. The dead are cremated. If the deceased was a man of importance, a year or two after his death his relations go to a stone mason and make him cut on a stone slab the figure of a man on horse back with a spear in his hand. The stone is washed and taken to the village *devasthan* or holy place. There a goat is sacrificed, its blood is sprinkled on the stone and its flesh cooked and eaten. Thus, hero-stones (*paliyas*) are erected in villages.

Koli—The Koli is a term applied to castes that differ widely from each other. Some writers speak of them as aboriginals of the plains or civilised Bhils. Again in the north and west, when the struggle with the Muslims set in, new-comers classed under the general head of Rajputs joining with the earlier settlements of Kolis, were in some cases absorbed by them and in others, succeeded in raising the Kolis to their own level. Even now intermarriages take place between the daughters of the Talabda Kolis and the sons of the Rajputs and the distinction between

a Rajput and Koli is one of rank rather than one of race. The Thakardas or Kolis are illiterate and educationally backward. They form one fifth of the total population of the district. They are mainly concentrated in the talukas of Chanasma, Patan, Kheralu, Sami and Harij, the Jotana area of the Mehsana taluka and the Khakharia tappa of the Kalol taluka. They are divided into several divisions, the principal of which are Chunvalia, Talabda Baria, Patanvadia and Thakarda. Each class is divided into a number of sub-divisions. They have taken to agriculture and other occupations. They are non-vegetarians but owing to poverty they generally take vegetarian food. In matter of religion, they worship all the Hindu gods and goddesses but specially the Khodiyar Mata. Some of them are the followers of Bijpanthi and some follow the Swaminarayan, Kabir and Ramasnehi religions They are superstitious and have a firm belief in spitirs. During the last five years, they have begun to worship the Ramdev Pir on a larger scale. They have formed several *mandalis*. The members of such *mandalis* have to take an oath to abstain from wine, meat, theft and adultery. They have played a great role in social reform. The Rajput practice of marrying out of the clan is closely followed. Widow remarriage is allowed and the custom of levirate is very common among them. A Koli can divorce his wife merely by a formal declaration to that effect in writing. A Koli woman can also abandon her husband, but in that case, she must return the *palla* or dowry.

The Chunvalia Kolis take their name from Chunval, a tract of this district, so called from its originally containing *chunvalis* or 44 villages. They are mostly to be found in this district. In the past, they where the terror of North Gujarat. Led by their chiefs or Thakardas of partly Rajput descent, they lived in villages protected by thorn fences. Now as a class they have settled down as cultivators and labourers.

The Talabda is a caste of the Kolis also called Dharala or swordsmen. The name Talabda is derived from *sthalpada*, meaning local. They consider themselves superior to other Kolis.

THE MUSLIMS

The Muslims are mainly found in the talukas of Sidhpur, Visnagar, Kheralu and Vijapur. Among the Muslims, there are two main divisions, *viz*, foreign Muslims and local converts. Among the foreign Muslims, there are five main divisions, *viz.*,

Shaikhs, Pathans, Saiyads, Mughals and Kasbatis. While the Muslims of the Hindu descent are divided into several communities or classes such as Khojas, Maliks or Maleks, Memons, Molesalams, Momnas, Pinjaras and Vohoras. They are traders, artisans, cultivators, labourers and employed in the Government services in the Police Department. In matter of social customs, the foreign Muslims observe the Muslim social customs regarding birth, marriage and death. While the Hindu descent Muslims follow some of the Hindu social customs, They are Sunnis or Shiahs by religion.

Shaikhs are naturally the most numerous as they include many descendants of local converts. After them come the Pathans and then the Saiyads and Mughals. A good number of these four superior classes of the Muslims are found in the district.

The Pathan is one of the four classes into which the regular Muslims are divided. Of Afghan origin, the males add *khan* to their names, and the females *khatun* or *khatu*. The Saiyad is one of the four classes into which the Muslims of foreign strain are divided. This class claims descent from Fatima and Ali, the daughter and son-in-law of the Prophet and are the descendants of those who came to Gujarat as religious teachers, soldiers and advanturers, when the Muslims ruled the country. To indicate their high birth, they place the title *saiyad* or *mir* before, and *shah* after their names, and *begam* if women. Shaikh is a term which means elder, and is applied to descendants of local converts as well as to foreigners. The men have the title *shaikh* or *mahomed* placed before their names and women *bibi* after theirs.

The Kasbati literally means dwellers in the towns (Kasba). Some Kasbatis are descendants of Baloch or Pathan mercenaries, and other of Rajput converts. Their language is either Urdu mixed with Gujarati. Some are agriculturists or employed in Government service as *sepoys*, or police constables. The males have Pathan names as Jaferkhan, Sirdarkhan, etc., and the females have such names as Laduibibi or Dulabibi.

The Muslims of almost entirely Hindu descent are divided into several communities or classes of which the principal found in the district are enumerated below. Vohoras are converts originally from the trading class. They are found in the largest number in this district in which the town of Sidhpur is their headquarters. A large number of these people have taken to trade, and do much business with foreign countries. Besides Vohoras, Maleks,

Molesalams, Momnas, Ghanchis, Tais and Pinjaras are also found in this district. Some traits of Hindu customs are found in their social functions.

The Khojas are the descendants of Luhanas who were converted to Islam by the preaching of a Shiah preacher called Nur Satagur or Nur-ud-din in 12th century. Nur Satagur is said to have made number of converts in Gujarat by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. The Luhanas were the first to yield to his influence and in consequence acquired their tribal name Khoja, or honourable convert. One of Nur Satagur's successor, Rande, originally a Tuwar Rajput, sowed the seed of Ismalia faith. On their first settlement in the towns of Gujarat, the Khojas were small dealers in grain and fuel, from which humble beginning, they have now risen to possess a powerful position in commerce. They are scattered all over Gujarat and have dealings with all important trade centres in India and foreign countries. Many of their customs differ materially from those followed by other Muslims. They observe, for instance. the *chhathhi*, the ceremony performed on the sixth day after a birth; and their law of inheritance is that of Hindus not of Musalmans. The Khojas are divided into two divisions called Panjaibhai and Pirai. The Panjaibhai section is more orthodox, looking upon the Aga Khan as the representative of the Prophet, or the incarnation of god himself. The Pirai, which is a very small division, considers Aga Khan merely a Pir, or a religious head of their community, and nothing more. A Khoja has to pay to his Imam the *dassonth* or *tithe*, the *petonth*, a smaller contribution and about sixteen other minor levies. Besides this, when pressed for money, the Imam sends the *jholi* demanding an extraordinary levy of the *dassonth* and *petonth*. The regular *dassonth*, is levied once a month at the New Moon, each Khoja dropping in the *jholi*, kept in the Jamatkhana for the purpose, as much as he is inclined to pay. The religion of the Khojas is Shiah Ismailism.

Maliks or Maleks are converted Hindus They are found mainly in the talukas Vijapur, Kadi and Visnagar. They are land holders, cultivators and constables. In their marriage and other customs, they do not differ from other converted Rajputs.

The Memon is a corruption of *muamin* or believer, a name given to the descendants of the Muslim converts from the Hindu castes of Luhanas and Kachhias. The conversion first took place in the middle of the 15th century in Sindh in response to the preaching of Saiyad Eusuf-ud-din Kadri, a descendant of a saint of Bagdad. Most of them shave their heads. Both males and females

blacken their eyelids with collyrium. The Memon women redden their palms, fingers and finger nails and their soles and toes with henna. The Memons are fond of costly clothes; the men are fond of gold embroidery and the women of gay colours. They are very fastidious in their tastes. Inspite of the Sindh strain in the Kutch and the Kathiawadi strain in the Halai, the speech of both is fundamentally the same. They never intermarry. Both are Sunnis of the Hanafi School.

The Molesalams are converts to Islam, mainly from among the Rajputs, particularly in the reign of Mahmad Begada (A.D. 1459-1513). Their name is derived from Maula-Islam, meaning masters in Islam. They are chiefly found in talukas of Kheralu and Patan. Molesalams dine with other Muslims and though they take occasionally non-vegeterian diet but ordinarily they are vegetarians like the Hindus. The son of a chief may get a Rajput girl in marriage; but other Molesalams marry either among their own people of the poorer classes of Muslims. They employ *kajis* and *maulvis*, but also maintain their old Brahmin family priests and support Bhats and Charans They eke out their livelihood through farming and service.

The Momnas from Momin (believers) are descendants of Hindus of many castes converted to the Shiah form of the faith by different members of the Ismaliya, Saiyads, of whom Imamshah of Pirana was the most distinguished. Instead of the Quran, they read Imamshah's book of the religious rules and also worship the Hindu gods. Circumcision is practised and the dead are buried. Both males and females have Hindu names. In additions to the Muslim marriage, the Kanham Momnas call in a Brahmin and go through the Hindu ceremony. Like Hindus, women wail and beat their breasts at deaths. They are traders, cultivators, etc.

The Pinjaras are cotton-cleaners. The term is applied to the Hindu converts who follow the profession of cotton-cleaning. They are found in talukas of Visnagar Vijapur, Mehsana, Kadi and Kalol. A Pinjara is a cotton scutcher, who striking a bow with a heavy wooden plectrum uses the vibrations of the bow-string to separate the fibres of the cotton, to arrange them side by side and to clean them. Some of them have left their traditional occupation after the introduction of the cotton mills, and are now shopkeepers, brick-layers, pedlars, or oil-pressers. In villages, they put on Kanbi like turbuns and in towns *fentas*. Their women dress like Hindu females. They are Shiah or Sunni by faith.

The Vohora—The Vohora is a general term derived from the Gujarati word *vohorvun*, to trade. Vohoras are divided into two main classes, Vohora traders and Vohora peasants. Both are quite distinct from each in manners, customs and religious beliefs.

Vohora-traders are mostly descendants of the Hindu converts to the teaching of Ismalian missionaries, who came to Gujarat in the 11th century. Even now, they have such surnames as Dave and Tarvadi, which point to their Brahmin origin but a few Vohoras claim descent from the Egyptian and Arab refugees. They are the richest and most prosperous class of Muslims in the district and the State. Trading Vohoras are divided into five sections-Daudi, Sulemani, Alia, Jaffri and Naghoshi or Ratia. The last four were formed by schisms from the main body.

The Daudi Vohoras are the most numerous among the Vohoras in the district. They are chiefly found in the Sidhpur, Kadi, Visnagar Mehsana and Vijapur talukas They are a widely spread class in India and foreign countries. They speak Gujarati with some peculiar pronounciations, such as the irregular use of the dental and palatal *d* for *j* and *kh* for *gh*. The Daudi Vohoras are noted for their fondness for living in large and airy houses and for their love of display in ornaments and furniture Their chief occupation is trade. Some Daudi Vohoras in Sidhpur have large trade dealings in Bombay, Madras and Africa Others are local traders and shopkeepers selling hardware and stationery Daudis are Shiahs of the Mustalian division of the great Ismaili sect. They are fond of pilgrimage to Mecca and Karbala. Their leader, both in matters religious and social is their Mullah who has headquarters at Surat. The Daudi Vohoras in Kadi have their Mullah there who decides all religious and social disputes. Appeals against his decision lie to the the Miya Saheb who resides in Ahmedabad, with a further appeal to the Bhai Saheb who also resides in Ahmedabad The final appeal lies to the Bava Saheb who resides in Surat. On both religious and civil question, his authority is final. Discipline is enforced in religious matters by fine and in case of adultery and drunkenness by fine and excommunication.

The Sulemani Vohoras though not so numerous as Daudi Vohoras are an influential division of the main class The origin of the Sulemani sect dates from the sixteenth century, when a Surat Vohora sent as a missionary to Arabia, succeeded in making a considerable number of converts. These, besides by the regular name of Ismail, became known as Biazi Vohoras, from the priest's title of Biazi, the fair For a time, they considered the Gujarat high priests as their

head. But about the close of the sixteenth century, upon the death of Daud bin Ajabshah, the high priest of Gujarat Vohoras, the Gujarat Vohoras chose as his successor one Daud bin Kutabshah. Meanwhile one of the Yaman priesthood, Suleman by name, was accepted by the people of Yaman as the successor. He came over to Gujarat, but finding his claim generally rejected, returned to Arabia. Such of the Gujarat Vohoras as upheld his claim were called Sulemani. In appearance, belief and custom, the Sulemanis do not differ from the Daudi Vohoras, with whom they associate but do not intermarry. In this district Sulemanis are found in Visnagar, Sidhpur and Vijapur talukas. They are traders and shop-keepers generally.

The Alia Vohoras are so called from Ali, the founder, one of the sons of Shaikh Adam, the head Mullah, who passing over his sons, appointed one Shaikh Tayyib as his successor. Tayyib had very few followers. Like Sulemanis, the Alias do not intermarry with Daudis but do not differ from them in appearance or customs.

The Jaafri Vohoras are a section of the trading Vohoras, who became Sunni on the advent of Muzaffar I, as Governor of Gujarat in 1391 A. D. As they are followers of Saiyad Jaafri Shiraji, a saint. they are known as Jaafri. They are also called Patani from Patan, their headquarters. Because they are Sunnis, they are also known as *badi jamat*, the large body, and as *char yari* or believers in the Prophet's four companions, ashabs. They wear round narrow-rimmed brown or black turban. Their occupation is trade and deal in hardware, glass, cloth and stationery shops.

Inter-caste Relations.—As in other parts of the country inter-caste relations were very rigid a generation ago. The members of different castes and sub-castes lived in close watertight compartments in such matters as inter-dining and inter-caste marriages. The picture has greatly changed especially after Independence and the changes that have occurred in recent times are noteworthy. Inter-dining is no longer looked upon with disapproval by Hindu anywhere in the district particularly in towns, though this restriction still persists in a diluted form in rural areas. Inter-caste marriages, though not very common, are more frequent than ever before and many of the traditional restrictions on marriage based on caste are gradually disappearing as a result of the spread of education, influence of western culture, equality of sexes and consequent removal of disabilities from which women suffered in the past.

SAINTS AND PIRS

Saints and pirs play an important role in moulding the life, character and social behaviour of the people. It is through their preachings and practice that some norms are set for social behaviour. They represent what is good and lofty in tradition. It is because of them that religion in its real content is understood by the people. The Mehsana district has a number of saints and pirs who had influenced the people. The following narration gives some idea about the life, teachings and impact of the saints on the people.

Kaji Anwarmiyan (Born at Visnagar, Vaishakh Vad 7 of Vikram Samvat 1889).—Kaji Anwarmiyan's ancestors are said to have descended from the famous Kureshi family of Mohammad Pegambar in Arabia. From Arabia they first settled at Delhi then shifted to Patan and finally to Visnagar where they received free land. Kaji Anwarmiyan Ajamiya was a learned man and a famous saint and devotee. From his early childhood, he remained in contact with the saints, *sadhus*, *pirs* and *fakirs* and passed time in prayers. Because of complete renunciation of worldly attachments and life, he preferred a pious and solitary life. He used to wander in the forest and around burial places and in such wanderings, he forgot often to take food At the request of his devotees, he settled at the Mosque of Kaziwad and passed time in prayers. His followers were more and more attracted to him because of his detached disposition

When he fell sick he went to Palanpur. Nawab Shermohammadkhanji of Palanpur came to know about his sickness, he took him to his place for treatment, but it did not help him much and he died on 22nd January, 1916 at the age of seventy-two.

A beautiful tomb was erected on the place where he was buried. An *urs* (a fair) is held in his memory. Thousands of people visit the place for the *darshan* of his *durgah*. '*Anwarkavya*', the collection of his devotional songs, poems and *garbis* is published by Mahasukhbhai Sheth of Visnagar. There is one marble plate in front of the tomb on which writings are carved in Urdu about the life and activity of this pious pir.

Buddhisagar Maharaj— Buddhisagar Maharaj was born in the Shaiva-Vaishnav family, belonging to the Kadwa Patel of Vallivas at Vijapur. His original name was Shri Bahechardas Shivabhai Patel. He was not educated. He came in contact with many Jain

saints from childhood. He studied Jain literature through these saints and later on became an erudite Jain saint. He was initiated into (*diksha*) the Jain order at Palanpur on Margashirsha Sud 6, Vikram Samvat 1957. On Margashirsha Sud 15, he achieved *acharya pad* of the *sangha* at the village Pethapur of the Gandhinagar District.

His followers were not confined to the Jains; but had many followers of different castes and creeds including Muslims. His devotional songs were famous among Muslim followers. His pious and detached life was very popular among Patels, Thakardas, Rajputs and Harijans. Shree Sayaji Rao Gaikwar III, former ruler of Baroda State had great reverence for him.

He has written many devotional songs and poems. Moreover, he has written 108 books on religion, philosophy, history and autobiographies such as : Karma Yoga, Yoga Dipak, Patrasadupadesha, Kakkavali, Bhajan-Sangraha, Jain-Khristi Dharma no Mukabalo, Adhyatma Bhajan Sangraha, Parmatmajyoti, Atmapradip, etc. About the book on 'Karma Yoga', Shri Bal Gangadhar Tilak wrote as follows from the Mandley Jail, Burma where he was imprisoned by the British Government. "Had I know that you are writing your Karma Yoga, I might not have written my Karma Yoga".[1] This observation shows the erudition and scholarship of the Maharaj.

Under his direct guidance a new Jain temple, was built at Mahudi in the Vijapur taluka. During his *yoga sadhna*, he saw an image of Vir Ghantakaran. He got the special stone brought from the stone quarries near Himatnagar, for preparing an image of Vir Ghantakaran. It was installed in present *mandap* in Vikram Samvat 1980. He died at the age of 51 years on Jyeshtha Vad 3, Vikram Samvat 1981 at Vijapur. A *samadhi mandir* in his own farm is built behind Guest House at Vijapur His last rites were attended by people irrespective of caste or creed.[2]

Shri Boriya Swami--There is a place of Boriya Mahadev near Sanskar Tirth at Ajol on the road to Lodra in the Vijapur taluka. Here Shri Boriya Swami came from a distant place in Maharashtra in the year 1857 during the Revolt of 1857 and settled here for the practice of the Yoga.

He is known for his renunciation and meditation and was greatly loved by the people of the surrounding villages. He died here.

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1 SHRI BUDDHISAGARJI SURESHWAR, *Karma Yoga*, (1951), p 13.
2 JAYBHIKHKHU AND PADRAKAR, *Yoganishtha Acharya Shrimad Buddhisagar Surishwarji*, Bombay, 1950.
Shah Rikhavdas J., Mehsana

On the left side of the entrance door of the Mahadev temple, there is a shrine of Boriya Maharaj where an epitaph has been fixed with the following words :

> "સમાધિ બ્રહ્મનિષ્ઠ સ્વામી શ્રી સદાશીવ સરસ્વતી
> સમાધિષ્ઠ સંવત ૧૯૯૪ ના કારતક સુદ ૧૦."

There is a photo of the Maharaj in the temple.

Sant Surajbai alias Ramji Maharaj—In 1829 A. D., Surajbai was born at Khayana Village (of Nanalal Dhirajram Rawal) in the Nagar Brahmin community. Sant Surajbai was married at an early age and became widow at the age of fifteen After her widowhood, she found solace in worship of the god. Once she met Mahatma Udayaram of the Ramsnehi sect of Jodhpur at the Bhimnath Mahadev. She accepted him as her *guru* and was initiated into the Ramsnehi sect.

After the death of her *guru* in the Samvat year 1912 A. D., she was installed on the *gadi* of her *guru*. Thereafter, she ceased to be Surajbai and came to be known as Ramji Maharaj, as she was a follower of Ram. Among her disciples there were people of many sects and religion, Hindus and Muslims

She died at Visnagar in 1929 A. D

Shri Ranchhoddasji Maharaj—Shri Ranchhoddas was born at the Tundav village of the Sidhpur taluka in 1819 A D. He went to Lala Bhagat at Sayla (Surendranagar district) and became his disciple In Visnagar he resided at the Patidar *chora*

Maharaj was well versed in the Vedant and the Yoga and also acquired spiritual powers by the Yoga.

Many saints from various sects such as Shri Motinathji of Shrinath Sampradaya, Shri Pataliya Swami of Kashmir of Jaleshwer. Bhikshandehi Maharaj of Nepal-Bhutan residing at Savala Darawaja below Hathi Vad, Kaji Anwarmiyan and Sant Surajbai came to him for religious discourse.

Shri Maharaj put on white clothes and *kan-topi* on head. Among his disciples, there are a number of eminent persons of the district A majority of his followers are the Nagar Banias.

He died in 1909 A. D., and his *samadhi* or shrine has been built at the Pindaria Talav at Visnagar.

Shri Kishordasji Maharaj—Shri Kishordasji Maharaj was born at Peshawar. He was Kshatriya by caste. He came in contact with the saints of Udasin Sampradaya.

During one of his tours he came to Visnagar and met Shri Vishnudasji Maharaj who was on the *gadi* of the Chhabila Hanuman. Maharajshri admitted him into his *ashram*. Here he used to receive saints and learned *sadhus* and enlighten them with religious discourse.

After the death of Shri Vishnudasji he was installed on the *gadi*. His favourite *mantra* was "ૐ નમો ભગવતે વાસુદેવાય".

He died on Chaitra Sud 5 of Vikram Samvat 2004 (1948 A.D.) at the age of sixty-five. A shrine (*samadhi*) has been set up by his devotees at Visnagar.

Shri Devshankar Hargovind Bhatt—Shri Devshankar Hargovind Bhatt was born at Sidhpur in 1886. He is commonly known as Guru Maharaj. For the last forty-five years he stays on the bank of the river Saraswati near the Aravadeswar Mahadev at Sidhpur. From early morning, he sits near the flowing water of the Saraswati, chants the Gayatri *mantra* and offers oblations to the Sun god. Such penance he has been practising for the last 45 years. He is respected by persons of spiritual eminence of all religions of Gujarat. In short, he has become, a living embodiment of the Hindu spiritualism. A fair is held at his *ashram* on Kartik Vad 4, which is the birth day of the Guru Maharaj.

SOCIAL LIFE

Social Customs:Hindus—The Hindus observe various social customs connected with birth, marriage and death. Most of these customs and practices are common among different castes with minor variations. Important customs are described below with recent trends.

Birth—The birth ceremonies and practices can be broadly classified into two stages, namely, pre-natal and post-natal.

In the pre-natal stage, at the time of first conception, a special ceremony known as *kholo bharvo* or *simant* is being performed either in the fifth or seventh month after conception at the husband's place. This ceremony consists of placing rice, coconut, etc., in the

lap of the woman called *simantini*. The prospective mother has to observe certain restrictions like non-carrying of heavy articles, non-acceptance of stale or heavy diet, etc. As regards the place of the first delivery, different castes follow different practices. Among the Patels, the first delivery normally takes place in the household of the parents of the women, whereas in case of the Thakarda families, it normally takes place in the household of her husband, but all the articles required in connection with delivery are supplied by the woman's parents. There is no special arrangement or selection of any particular place for delivery but one of the interior apartments of the house, having floor besmeared with cow-dung is generally preferred. In the post-natal stage, commencing from the birth pangs, necessary assistance is taken either from a woman of the neighbouring household, relatives or an indigenous *dai* and in the case of difficult and protracted delivery, medical aid is availed of. The Patidars pay Rs. 5 to the indigenous *dai* attending the delivery. The umbilical cord or *nayado* is severed with *nadachhadi* among the Thakardas. In all the castes, the birth of a female child is not deemed an occasion for rejoicing as that of a male child. If a male child is born, *gur* or sweets are distributed in the Patel community. In Thakarda community, a male child is considered *hiro* (diamond) and a female child *patharo* (stone) The practice of *chhatthi* is common among all the castes. On the sixth day after child's birth, known as *chhatthi*, a lamp is lighted and one blank paper and a holder and red turmeric powder are placed near the bed of the woman under the belief that on this day at midnight, the Vidhata or the goddess of Fate who controls the destiny will write the future of the child. The child is rocked in the cradle either on the seventh day or twelfth day when *jowar* or wheat corn boiled and mixed with *gur* is distributed to the relatives and neighbours.

The mother generally does not touch members of the family for ten days after which she can touch them and can also do light work After one month and a quarter, the father's sister and other relatives come with some clothes or ornaments for the newborn child and the *namkaran* or naming ceremony which is the main prerogative of the father's sister is being performed, in return of which one pair of clothes is given to her by her brother. When the child is first taken to its father's house, the mother from her parents' side gets certain clothes, ornaments, etc., which is known as *jyanu*.

The duration of suckling by the child varies from one to one year and a half. It is served with food when it becomes one year old, as by about this time generally the child starts walking and is able to digest the food taken. The *babri utarawavi* or the cere-

mony of cutting the hair for the first time before the goddess Bahucharaji or Ambaji or any other family deity is undertaken either when the male child becomes one year old or in certain cases according to convenience of the household between one and five years after birth. A sacred thread ceremony or *upanayan samskara* is performed only by a male child of the Brahmin caste.

In the context of the altered social and economic conditions the various ceremonies and practices connected with birth are no longer strictly followed. The people perform these ceremonies according to their means and convenience.

Marriage and Morals—Generally, the Hindus follow the traditional Aryan marriage customs which, with the passage of time, have undergone tremendous changes in regard to the ritual details. But broadly speaking, both in concept and practice, the Hindus of the district follow the traditional marriage ceremonies. According to the Hindu philosophy and tradition, a marriage is a *samskara* or a sacrament which calls for the performance of elaborate rites and ceremonies prescribed in the Gruhyasutras to enable a person to enter *grahasthashram*.

Marriage Ceremonies—The customary marriage ceremonies are elaborate. Two to three days before the day of wedding, ceremonies regarding the *mandap muhurta* (erection of the marriage booth) and the worship of Ganapati and *gotraj* (family deity) are performed at the houses of both the bride and the bridegroom. On the day of marriage or on the day previous, bride's maternal uncle and his wife bring presents (*mosalu*) for the bride and her mother. The presents to the bride consist of a *panetar*, a wedding sari and ornaments especially *chudo* (bangle) made of ivory to be worn at the time of the wedding. Similarly, the bridegroom also receives presents from his maternal uncle.

The marriage usually takes place at the bride's place. The *jan* or the bridal party starts in procession with a musical band or drummers and pipers in front with the bridegroom and the women folk singing in the rear. If the bride belongs to another village or town, journey to the bride's village or town is performed by any convenient mode of transport. On their arrival at the destination, they are received ceremoniously by the parents of the bride accompanied by their male relations. The party is then taken to the place known as *utara*, specially reserved for their stay. Before the wedding procession starts, the women folk of the bride's party go to the *utara* with *kalvo* consisting of sweets.

The wedding procession is usually a very grand affair. The bridegroom who is called *var raja* receives all the attention as if he were a king for the time being. He rides a horse richly decorated or sit in a horse-carriage or a motor-car. When the procession reaches the bride's place, a ceremony called 'ponkhvu' is performed in which a bride's mother waves four times a miniature plough, a grinding pestle and a churning stick, over the head of the bridegroom and places at the bridegroom's feet a *samput* made of two earthen cups or *kodia* painted white and tied together with a red string with their edges touching each other. The bridegroom treads on the *samput* and breaks it to pieces and entering the booth, takes his seat in the *mayura* or booth specially decorated for the occasion.

The marriage rites and ceremonies to be performed at the wedding are generally the same among all the Hindus, though they may vary in some minor details according to the caste and region The rites commonly in vogue are in order *kanyaduna*, *vivaha homa*, *panigrahana*, *lajjahoma* and *saptapadi*. There are interspersed with a number of minor ceremonies such as feet washing, honey-sipping, rice-throwing, instant naming, present-making, oath-taking, etc.

The Hindu *shastras* ordain that a person should not marry in his own *gotra* and within six degrees of relationship on the father's side and four or five on the mother's side. Only Brahmins, as they know their *gotras*, can abide by the rule of *gotra* exogamy. Usually, the *gotra* of the father alone and not that of the mother is considered when a marriage alliance is to be formed. Even this restriction has been showing sings of relaxation in recent times As a general rule, a Hindu is supposed to marry within the same caste or sub-caste. Any marriage outside is considered contrary to the caste system. These restrictions are gradually loosening and marriages outside the caste and sub-caste are on the increase particularly among the advanced and educated classes

The Hindu scriptures enjoin that the bride be given as a gift to a suitable bridegrooms. This is called *kanyaduna* In course of time, it came to be associated with the giving of a dowry which caused acute hardship to the poor In response to a strong agitation against the continuance of this social evil, an Act abolishing the giving or taking of dowry at the time of marriage was passed by the Indian Parliament in 1960, and any contravention of the provisions of this law was made penal.

Though the general pattern is the same, variations in celebration of marrigae, rules and methods of selection of partners and minor

ritual differences are found among different castes according to their level of education, tradition, culture and economic and social status. Child marriages were prevalent among Patels and Thakardas and other backward classes which now under the compulsion of the law and social reform seem to gradually disappear. In the past, it wassaid that among the Kadva Kanbis even unborn children were given in marriage wherein the pregnant woman would walk among the *Chori* or nuptial alter in the marriage booth, on the understanding that if the children born are a boy and a girl they will marry.

Betrothal or *sagai* precedes all ceremonies. This practice is not now generally adopted among elites of the district because social, educational and cultural activities among the youngsters give them ample opportunities of selecting their partners without formal ceremonial process of *sagai*. But among the conservative and lower castes, the practice of *sagai* or betrothal is still followed. At the time of betrothal, the girl's father comes with an offer. In some castes like Thakardas, they keep up *bhanjgadias* or go-betweens. In a number of castes, the betrothal is performed after negotiations and proper inquiry through relatives, about social, educational and economic conditions. and family status of the partners and then betrothal is settled. After one or two months, there is a ceremony of giving *chundadi* to the girl and some ornaments as a token of betrothal being settled.

In former times, when child-marriages were prevalent, the bride did not accompany the bridegroom on his return home. This is not the case now. The bridal couple is received ceremonially at the house steps. They then together offer worship to the *matrukas*, *gotraj*, *rannadev* or any other nuptial deities that were installed in the household at the commencement of the marriage of festivity. The bride and bridegroom then untie the *mindhal* (*randia dumetorium*) from each other's wrist, feed each other with *kansar* and play with *Kodis* (shall money). With a *vadhamana* or thanks giving at the temple of the village deity, the marriage ceremony ends.

Recent Trends—The social outlook of the people about marriage has considerably undergone change in recent times with the spread of education assisted by social legislation and economic pressure. A number of undesirable social practice which were strictly observed in the past are given up under the changed circumstances and in the atmosphere of freedom and independence, the people now think on fresh lines. The practice of child marriages which was common in the former times has well-nigh disappeared and the age of marriage

substantially advanced both in case of males and females. In the case of males, the age has gone beyond 20 and in the case of females beyond 18. Child marriage has been declared unlawful by a Central Law. Most of the restrictions which were accepted as a matter of course and scrupulously observed in the past are being modified and relaxed to suit the modern trends of thought and ways of living. Inter-caste marriages are also performed among the younger generations especially in towns and cities. Bigamy is prohibited by the law and made penal. Widowhood is no longer considered a mark of social superiority with the result that widow marriages are performed without any social stigma. Widow remarriage has ceased to be social taboo. Divorce is now permitted under the law and freely practised by some of the lower castes which permit them by tradition and custom. Its extent among the higher castes is comparatively less. Divorce is obtained by having recourse to a court of law as provided under the Hindu Marriage Act of 1955. Remarriages are, however, common among the lower castes where the custom known as *natra* is prevalent. Widow remarriage in the form of *diyarvatu*, that is to say levirate is permitted and practised among some of the lower castes, among whom a widow of an elder brother marries the younger brother of the deceased husband, irrespective of the difference in their ages.

The following statement gives details about never married, married, widowed and divorced persons in the district according to 1961 Census.

STATEMENT III.10

Marital Status

Marital status	Total		Rural		Urban	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
Total Population	**858,056**	**831,907**	**703,122**	**686,848**	**154,934**	**145,059**
Never married* ..	455,135	348,026	371,043	285,492	84,092	62,534
Married .	371,132	391,426	305,302	326,711	65,830	64,715
Widowed .	30,605	91,677	25 791	74,066	4,814	17,611
Divorced or separated	1,180	776	982	578	198	198
Status unspecified	4	2	4	1		1

Source .

District Census Handbook 1961, Mehsana, p. 111

* The figures include persons (1) who have not reached to age of marriage and (2) who, though attained the age of marriage, have not married for various reasons

Death—When it is known that the death of a person is now imminent, a lamp of *ghee* is lighted and the Ganga *jal* and leaves of *tulsi* or Basil plant are put in the mouth of the person on death bed. No such thing is done in Thakarda caste. When a person from the Thakarda caste goes on a horse bare-headed for carrying the mortuary articles, the whole village comes to know that a death has occurred in that caste. After death in the Kanbi caste, the dead body is bathed and placed on the floor, besmeared with earth and cow-dung. Curd is then put in the mouth of the dead body. The people from the village and relatives gather together. *Thathadi* or bier is prepared from bamboo sticks. A male corpse is covered with a white cloth but a female corpse is wrapped in a coloured cloth. Four persons carry the corpse on their shoulders from the four ends of the bier with four coconuts hanging at each end. At the outskirts of the village, the coconut is broken and bier is again carried to the burial place. In the Patel and Brahmin castes, only children below twelve months are buried; all the rest are cremated. *Agni sanskar* or lighting the pyre is generally preformed by the eldest son or brother of the deceased. In case there is no son, one of the near relatives in the paternal line performs this ceremony. On the next day the ashes and bones are immersed in the river Saraswati at Sidhpur, which is also one of the holy places for performing *matru shraddha*. Among the Patels, this is done on the third day of the cremation when an earthen pot full of water is placed on a heap of ash at the place where the dead body was cremated. The Thakardas bury their dead in a pit about 7 feet deep. A significant departure by the Thakardas is that unlike other castes like the Patels, Brahmins, they carry their dead body to the cremation ground with the beating of drum and throwing *gulal* or red powder all along the way. The head of the dead body while burning or burying is kept towards the north, which is believed to be a direction towards heaven. After the dead body is carried away from the house, women go weeping for some distance behind the corpse. Weeping and breast-beating continue at the house till the *daghu* or the mourners return from the cremation ground. This custom which is known as *kutavun* is now gradually getting out of vogue. The occasion becomes all the more pathetic when the couplets known as *rajiya* or *marashia* are recited. In the Thakarda caste, a Mirani woman who is well versed in reciting *rajiyas* is specially called for this purpose.

The period of mourning extends to thirteen days from the date of death. During this period, the relatives and acquaintances of the deceased come for mourning and giving solace. This custom is known as *kan*, when relatives from other places come

weeping to the house of the deceased. Women put on black clothes during the period of mourning. The *shraddha* ceremony for propitiating the spirit of the deceased is continued for three days starting from the llth and ending on the 13th day in the Kanbi caste. Among the Brahmins and the Kanbis, religious rites include ablutions of water and offerings of rice-balls or *pinda*, etc., to the deceased. On the twelfth day or *barama*, community dinner takes place Originally, the *barama* was an important after-death ceremony, but nowadays such death dinners are in disfavour. A peculiar custom that prevailed at the *barama* ceremony in the past was giving of Rs. 10 to Rs 15 by relatives by way of *dhal*. Such a voluntary contribution gave much-needed financial help to the bereaved family which was enabled to meet the expenditure incurred on such occasions. On the thirteenth day or *terma*, a bed is spread wherein clothes, utensils, ornaments, shoes, lamp, etc., placed and offered to the Brahmin priest in the belief that the deceased will get these amenities in heaven A small ladder made of silver is also offered to make the way to heaven easy for the departing soul. As all these articles are placed on a bedstead, this ceremony is known as *sajja bharvi*. They are given as *dan* or gift to the family priest or Brahmin.

The Thakarda and Vaghari castes believe in evil spirits and also have faith in re-birth which is a belief common to all the Hindus. A dead person is re-born according to the law of *karma*, according to his good deeds or misdeeds. The day on which a person has died is observed every year on the same day in the dark half of Bhadrapad to appease the departed soul.

Social Customs : Muslims—The Chief Muslim rites and ceremonies relating to pregnancy and birth, initiation, marriage and death are described below as followed by Muslims in general and Sunnis in particular.

The first pregnancy ceremony performed in the seventh or ninth month takes place at the husband's house. Thereafter, the expectant mother goes to her father's place On the seventh, fourteenth or twenty-first day after child birth comes the purely Muslim rite of *akika* sacrifice which has two parts, namely, the shaving of child's head and the killing of the one or two goats.

The Bismillah ceremony which consists of taking the name of god, is performed when a child completes four years, four months and four days. The child is made to repeat, after the priest, the opening chapter of the Quran and the relatives are

given a feast to commemorate the occasion. The *khatna* ceremony (circumcision) takes place when the boy is six or seven years old. There is rejoicing. A dinner is given in honour of a boy or a girl when he or she observes his or her first Ramzan fast.

Marriage—In general, a Muslim marriage lasts for two to three days. On the day of marriage, the bridegroom's relatives go to the bride's house in a procession called *bari* or *sachak* carrying in trays gifts of sweetmeats, dried fruits, ornaments and articles of dress for the bride. The party comes back with their trays refilled with clothes for the bridegroom. Sometime during the early hours of night, the groom dresses himself in wedding clothes and with a *sehra* (flower sheet) fastended round his forehead rides on a horse, and starts in a procession accompanied by friends and relatives with a musical band in front. At the bride's house, the bridegroom is led to his seat. Then the *kazi* asks the bride's agent whether he accepts so and so as her husband in consideration of *meher* (dower) as decided. If she assents, he takes the declaration of two other witnesses. He then puts the same question to the bridegroom. The proceedings are recorded by the *kazi* who blesses the couple. The *nikah* or wedding ceremony is followed by an entertainment programme after which the bridegroom returns home with the bride.

Marriage, between cousins, both parallel and cross, is not prohibited among the Muslims, that with the first cousin being preferred. However, sister's daughter is under incest taboo. A Muslim cannot marry his foster-mother or foster-sister, unless the foster-brother and sister were nursed by the same woman at intervals widely separated. Polygamy is restricted to four wives but is not very common these days. A man may not marry his wife's sister during his wife's lifetime unless she has been divorced. Widow remarriage is practised but avoided by many as a mark of social superiority. A widow can marry her deceased husband's brother or relative and a widower can marry his deceased wife's sister or relative. Talaq (divorce) as recognised by the Muslim Law is at the option of the husband, but among higher classes it is taken in the last resort when all attempts at rapprochement fail.

Death Ceremonies—To a person about to die, the sura-e-yasin from the Quran is read out in an under tone. The creed and prayer for forgiveness are recited so that the dying person may also repeat it, and a few drops of honey or sugared water are put into his mouth. After he breathes his last, the body is laid

on a wooden platform, washed and perfumed. A *kafan* (shroud) consisting of three white pieces of cloth to which two more pieces, namely, *simaband* and *odhani* are added in the case of a female, is put on the dead body. Then the bier is lifted on the shoulders of relatives and other Muslims and borne away to the graveyard, where the last prayers are offered. Till the third day, no food is cooked in the house of mourners. But friends or relatives of the deceased send cooked meals or cook them at their expense at the house of mourners.

The only form of mourning laid down by the Mohammadan Law is the strict seclusion of the widow in the case of the death of the head of a family. Unless forced to do so, she never leaves the house for four months and ten days. Besides this strictly Mohammadan observance, some of the customs prevalent among the Hindus are also observed. The widow breaks her bangles and never again wears them. She does not put on a nose-ring. If she is young, she wears dark coloured dress; if old, a white one.

Social Evils and Crimes—The people generally are free from such social evils as drinking, gambling, prostitution except small section of them comprised of Thakarda, Koli and Bhils. Sporadic cases of drinking during ceremonial occasions such as marriage or festivals do occur. The evil of gambling exists but proportionately not alarming. Varli-Matka gambling is very commonly found both in the towns and village while gambling in general is detected mainly in towns.

The cases of crimes against persons are due to domestic quarrels among the backward class people arising out of social customs connected with birth, marriage, death and events connected with sexual laxity. During festivals, minor quarrels sometimes give rise to big clashes between two groups.

The cases of murders are committed because of personal jealousy, vengeance or as a reaction against sorcery or witchcraft. Such cases are generally connected with disputes about land or a woman. During the year 1962, there were 534 cases of crimes against persons as against 532 in the year 1971 showing static position of such crimes.

Because of poverty among backward classes, some people among them often resort to thefts, robbery, dacoity, etc. Generally thefts are of small articles of little value like clothes, *bidis*,

utensils or household articles. Sometimes crops and cattle are also stolen. In the year 1962 there were 1,560 cases of crimes against property which had gone down to 355 cases in the year 1971 showing increasing evenues of employment.

A section of the people of this district also commit crimes against society which include cases of cheating, breach of trust, mischief, rioting, unlawful assembly, anti-curruption, etc. In the year 1962 there were 308 cases. The cases rose to 330 during the year 1971.

The crimes committed by the people under the crimes against State include the cases of crimes against the State (regarding coins, stamps, assault on public servants, etc.) In the year 1962 there were 30 cases which increased upto 46 cases in the year 1971 during the last ten years. In the year 1971, there is slight increase, as 46 cases were reported on the Record.[1]

Property and Inheritance—As regards inheritance and succession, the Hindus are governed by the Hindu Law and the Muslims by the Monammadan Law. The system of the Hindu Law, which is followed in Gujarat is Mitakshara in general and the Vyavhar Mayukha in particular. The main principle of inheritance is that the property of a Hindu is never held in abeyance, but devolves on the sons on the death of the father. Under the coparcenary law in force in Gujarat, the son acquires a right in the ancestral property as soon as he is conceived. But the self-acquired property can be disposed of by a person as he wills, as the son does not get any inherent right in such property. The disabilities in respect of inheritance and succession from which women suffered in the past have been removed by the legislature by enacting special laws like the Hindu Marriage Act, 1936, the Hindu Women's Right to property Act, 1937, and the Hindu Succession Act, 1956, which have introduced fundamental changes in the status of women in pursuance of the Directive Principles of the Constitution.

The Hindu Marriage Act enforces monogamy and makes bigamy penal. The Hindu Succession Act while breaking violently with the past lays down uniform system of inheritance and provides for equal treatment of male and female. Another distinguishing feature of these enactments is that any property held by a Hindu female is her absolute property over which she has full powers of disposal. The former restraints and limitations

1. District Superintendent of Police, Mehsana.

have been removed by making her a full owner and not a limited heir as in the past. Male and female heirs are treated equal without any distinction. When a Hindu male dies intestate, his property devolves in equal shares between his son, daughter, widow and mother. In actual practice, however, this legal provisions do not appear to be fully implemented. The rights of women have thus been fully recognised in law by ensuring equality of rights in all fields of human activity, social, economic and political, first by granting adult suffrage and later by passing social enactments guaranteeing equality of status in the laws.

Joint Family—The Hindu family is from ancient times joint in food, worship and estste. It consists of the head of the family, his wife, their sons married and unmarried, unmarried daughters and grand children living and working together. It was the responsibility of the head of the family to marry the younger members at the proper time, offer oblations to the dead and propitiate titulary deities. The joint income of the family was spent after all the members according to individual need. The widowed, the orphaned, the aged and the disabled were duly looked after. With the passage of time, the bonds of joint family system have begun to loosen and the desire for individual liberty and living has necessiated a change in the concept of the family as an economic unit. The need of getting higher and specialised education has separated the younger members from their family for studying at high schools and colleges which are located in towns and cities. On the completion of their studies, many of them like to settle there, as villages offer no prospects of their employment in profitable pursuits With the spread of industrialisation and the increasing pressure of population on land, the village people have moved to large industrial and urban centres to secure gainful employment. A large number of joint families have thus begun to disintegrate and the old social order characterised by the joint family system has been undermined under the stress of modern economic conditions and ways of life. The individualistic tendencies are gaining ground day by day, and the former ties which bound the family together are gradually disintegrating. Younger members of the family prefer to live separate rather than continue joint and are particular about their own needs and comforts in preference to those of other members of the family. Despite these changes, the joint family system still survives though in a diluted form without the former adhesion born of the spirit of sacrifice and regard for common welfare.

Place of Women in Society—Women have occupied a high position in the Hindu society from the ancient times. Lord Manu had

declared that gods reside in those households where women are respected. (यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता:।). The husband who cast off his innocent wife was punished by the king. The wife, likewise, was supposed to worship her husband as god(पति देवो भव ।) and to remain faithful to him. The status of women, however, declined after the Mohammadan invasions of India, when seclusion or *pardah* came into vogue as a measure of safety and protection. The practice continued, thereafter, particularly among the Rajput chiefs, and the Zamindars as a mark of social prestige. Their womenfolk remained confined to the four walls of their home. The seclusion was stricter in villages than in towns, and greater among the Muslims than among the Hindus. But things have changed much in modern times, and the former seclusion of women has well-nigh disappeared.

During the second half of the present century, the desire for a rise in the level of living and soaring prices have created problems unknown in the past. Generally and for the most part, it is men, who are engaged in economic activities though in rural areas among the cultivating classes, women have been givinig a helping hand to their male partners in rearing cattle, looking after crops and assisting them in agricultural operations. Formerly, it was in towns that women were more or less dependent on men and did not take part in any economic activity. However, women of the labouring classes were an exception and took an active part along with males.

HOME LIFE

Housing—In the district, according to the 1961 Census, the total number of houses were 530,529 of which 343,730 (64.79 per cent) were used as dwellings, shop-*cum*-dwellings and workshop-*cum*-dwellings, 93,741 (17.67 per cent) were vacant and the rest 93,058 (17.54 per cent) were used for non-residential purposes. Of the total houses, 80.05 per cent of the houses were in rural areas and 19.95 per cent in urban areas. Taking the district as a whole, on an average, out of every thousand census houses, 177 were vacant as against 823 which were occupied. The district average was exceeded in the Patan town and the Kadi, Vijapur and Kalol talukas, where the proportion of vacant houses was 260, 248, 236 and 203 respectively. In all other talukas the proportion was less than the district average, the smallest being 80 in the Sami taluka. There are several reasons for the houses remaining vacant. One reason, however, is that because of the desert and backward economy, the Sami taluka people have migrated elsewhere for their living, but they desire to keep their own houses in the native place so that they may stay in their own houses during a brief vacation or the marriage season.

According to the 1961 Census, the number of households was 339,901, as compared to dwelling houses which numbered 343,730. 86.50 per cent of the households lived in owned houses and the rest in rented houses. The proportion of owned houses was comparatively less in towns than that in villages. While in urban areas, 59.47 per cent of the households lived in their own houses, in rural areas this percentage was as high as 92.89. The higher proportion of rented houses in urban areas indicates the increased demand for the houses on the part of those attracted towards towns.

Housing facilities in the district appear to be on the whole inadequate. 20 per cent sample housing census conducted during 1961 disclosed that as many as 51.41 per cent of the total sample households in the district lived in single room houses, 32.00 per cent in houses with two rooms and less than 20 per cent in houses with more than two rooms. The extent of overcrowding can be measured from the fact that the number of persons, who shared single room houses came to 4.7 on an average, while that for households living in houses with two rooms was 2.5. These figures amply reflect growing overcrowding and the inadequate housing facilities in the district.

Most of the houses in villages had walls of burnt bricks or mud plastered with clay and cow-dung emulsion, though grass. leaves, reeds (wattle and daub) or bamboo were in frequent use in the construction of hutments of those who were poor. According to the Census of 1961, as many as 56.19 per cent of houses in rural areas of the district were built of burnt bricks and 41.85 per cent of houses were built of mud. 1.63 per cent had walls of grass, leaves, reeds or bamboos. As regards roofing material, 67.17 per cent of the dwellings had tiled roofs, 29.31 per cent had roofs of corrugated iron, zinc or other metal sheets and 2.74 per cent had roofs of grass, leaves, reeds and bamboos and the rest had stone slabs or iron or cement sheets. The roofs were mostly covered with *deshi* or country tiles, though the preference for *vilayati* or Manglore tiles is nowadays patent in many villages. The flooring in a majority of village houses was of beaten earth covered with cow-dung emulsion which is belived to possess certain antiseptic properties. Stone and cement tiles are used in houses of the well-to-do

In urban areas, 93.89 per cent of the houses had walls built with burnt bricks. while 7.06 per cent of the houses had mud walls and 1.05 per cent had stone walls The use of tiles as roofing material was found to be comparatively less in urban areas than in villages 52.90 per cent of the dwellings in urban areas had roofs of corrugated iron or cement sheets, 33.91 per cent had tiled roofs, 6.14 per cent

had concrete and stone slabs and 5.06 per cent had grass, leaves, reeds and thatch wood or bamboos as roof materials. In the Patan town, 95.95 per cent of the dwellings were built of burnt bricks, 1.76 per cent of mud walls and 1.44 per cent of cement concrete, while 45.36 per cent of the dwellings had tiled roofs and 42.79 per cent had roofs of corrugated iron, zinc or other metal sheets.[1]

LAYOUT OF TOWNS AND VILLAGES

Towns—The general layout of large-size villages and towns in this district appears to be essentially the same. Traditional mode of wards according to the castes or occupations still exists. As in the case of villages, towns, some of which have developed from large-sized villages or happen to be the headquarters of a district or a taluka are either on the bank of some river or on some elevated ground. For example, Patan and Sidhpur are situated on the bank of river Saraswati. Encircled by walls of the eighteenth century, the town Patan is quite modern in appearance, and there is little left-certainly nothing striking to suggest the antiquity and the former splendour of the capital of the Chavda and Solanki dynasties and one of the oldest and most renowned cities of Gujarat. The principal divisions of the city are called Vadas and Padas. Among the Vadas are Nagarvada, Rajkavada, Ghikanta, Salvivada, Tankvada, Rasaniyavada, Sonivada, Golvad, Chacharia. Among the Padas are Daliano Pado, Godadno Pado, Vakharno Pado, Limbadino Pado, Kanasano Pado, etc. The picturesque town of Sidhpur stands on the steep northern bank of the Saraswati, exhibiting towards the river numerous modern houses, the residences of Vohoras and other wealthy traders which, with Galustered terraces and windows fenced with Venetian screens, contrast with the frequent spire-covered Hindu shrines of the sacred town. Above the gardens here and there intervening protrudes the grim and giant-like structure of the old Rudra Mala with its flight of steps extending to a considerable distance along the edge of the river. Mehsana is situated on one of a series of gentle undulations, bare of trees, devoid of adornment, productive only of thick-lying dust. Kadi presents a mournful appearance due to its narrow streets, gaudily painted houses, lavishly decked with wood carving, hold a fair bazar, but choking dust and the crumbled appearance of the generality of the habitations.[2]

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1. Statement III.11-- showing Census houses and the uses to which they are put, Statement III.12-Distribution of sample households living in Census Houses used wholly or partly as dwelling by predominant material of wall and predominant material of roof (based on 20 per cent sample), Statement III.13-Sample households classified by number of members and by number of rooms occupied (based on 20 per cent sample) extracted from the Housing tables, published in Census of India 1961, Vol. V, Part IV-B, Housing and Establishment Tables are reproduced at the end of this chapter.

2. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. II, *Administration*, (1923), pp. 569 to 669.

In towns, the main road passes across the central area and branches off into sub-roads leading to the residential areas distributed according to the functional characteristics of castes.

Villages—As regards small-size villages, the traditional pattern has not changed to any appreciable extent. Generally, the villages in this district are situated where the natural resources are available for habitation such as water-supply and cultivable land.

In general, every village has localities earmarked for different castes. They follow the functional tradition founded and described in old texts. In a good number of villages, there is a central place known as *chowk* with public place called *chora* or panchayat houses which serves as a meeting place for elderly people or a public forum where the common village problems are discussed. Close to the village gate, and often outside, is what is known as Harijanvas, where the Scheduled Caste people reside in their mud-walled hutments. The tribal people have no village site or group of houses. Each man lives in his field. His hut is usually built of bamboo wattled between supporting columns of wood and strongly plastered with grass and mud. The roof is sometimes filled up but more commonly thatched. Their hut divided into two rooms is surrounded by a cattle-shed, a threshing floor, and a small yard for stacking grain and fodder. The houses of the higher classes are generally in the centre of the village followed by those of artisan and service classes (the *vasvayas*). The integrated layout of the houses also varies according to castes. The houses of traders or artisans are usually shop-*cum*-dwellings or workshop-*cum*-dwellings. A Brahmin's house is usually provided with a separate kitchen and water room with a corner reserved for worshipping the household deity. This practice has spread among other castes also. The houses of the backward classes are mostly single room tenements with a *verandah* in front. With the increasing efforts now made by Government to improve the living conditions of the Backward Classes and Scheduled Tribes and Castes, their newly constructed houses are much better planned and provided with greater amenities. A majority of the houses in villages in this district are found to be one room tenements with a *parsal* or *osari* in front. Dwellings with more than one room are mostly found to be occupied by higher and well-to-do classes. Most of the houses have an open courtyard in front or at the back enclosed by a wall where the agriculturists keep their cattle and the village artisans carry on their household industries. Separate rooms for storing, living or sleeping are unknown in such dwellings, though

separate kitchens are sometimes provided. Ventilation and sanitation are inadequate. As villagers spend most part of their time in the fields, the need for better ventilation and having sanitation arrangements was not felt. Nor was its provison possible in their small-sized dwellings. To them, the prime use of housing was safety and protection of their scanty belongings and cattle against adverse climatic conditions, wild animals and thieves. But after Independence, the situation and values have changed and, therefore, new structures which have been built do provide adequate ventilation facilities. Air and light are provided to a far greater extent than in the past as evidenced by keeping of more windows or widening of the ventilators in the walls. In the village houses windows and ventilations are generally kept at the minimum. With the improvement in economic conditions under the Five year plans in the villages, mud-walls are being replaced by burnt bricks and the country tiles by the Manglore tiles and corrugated iron sheets. The desire on the part of the village people for a better and decent living had made them to construct modern houses. This is evidenced from the new airy and spacious structures which are coming up in all rural areas. This trend thus indicates significant changes in the level of living brought about by improvement of economic conditions in the countryside.

Furniture and Decorations—The types of furniture used and decorations made in the household in a way reveal the status, the economic condition and the cultural background of the householders. It is an essential item for comfortable living. In urban households, various types of furniture are usually found. A rich family residing in a spacious residence with separate bed rooms and drawing rooms usually has a sofa-set, a few chairs, teapoys, dining and study tables, bed-steads and other items of furniture made of wood. A radio-set, wooden or steel cup-boards and decorative mirrors are other common items of a well-to-do family. An ordinary educated middle class family too has some pieces of the furniture on a moderate scale. Others rest content with a simple cot, a chair or two of ordinary type. *Hinchko* or a swing seems to be a favourite with all classes of people. The one used by the poorer classes is cheaper because it is made of simple wooden planks.

People in the villages are not furniture oriented. A well-to-do cultivator uses cots, a few chairs, a swing and some modern furniture as well. The tribal people prefer simple furniture such as *khatla*, *pat*, a chair, a table, etc., for their houses. The houses are whitewashed and decorated by the tribals by simple paintings

of images of animals, trees, gods and goddesses. Houses of well-to-do families in urban areas are decorated with curtains, pictures, and delicate pieces of wood-work. The ordinary family generally has a picture or two or a calendar on the wall for decoration. In orthodox households (both in cities and villages), doorways are decorated with *torans* made of glass beads.

FOOD, DRESS AND ORNAMENTS

Food—Upper class Hindus generally are vegetarian in this district. They take two meals a day, but those engaged in laborious avocations in urban areas, agriculturists, field workers, and village artisans in rural areas take food three times a day-a breakfast in the morning, full meal at noon and *valu* or supper at night.

The food taken by people in rural areas is very simple consisting of two or three items per meal. It is mostly confined to *rotla* or bread of wheat, *jowar* or *bajri*, taken with vegetables, pulses, *chhas* (butter milk), onion and chillies, which are popular and common items of meals. Rice and *dal* are not choiced items for their daily meals, as it is costly to some and some do not relish these items Only on some special occasions do they have rice, curry, vegetable or some sweet. Otherwise it is the butter milk which serves the purpose along with *rotla* or *khichadi* which is also a popular item of food and which is generally taken in the evening by most of the people both in rural and urban areas. The morning meal of an ordinary urbanite usually consists of wheat-*rotli*, rice, *dal* or curry and vegetable or *kathol* or pulse. The well-to-do have such ancillary items as *kachumbar* (salad), *chutneys*, pickles and one or more vegetables. The evening meals are comparatively simple usually consisting of *bhakhari* or *khichadi*, milk or *chhas* or curry and a vegetable The rice and *dal* generally are not preferred in their evening meals but a few well-to-do people do take rice and *dal* both the times. The use of tea has become universal among all classes of people and is taken twice a day, morning and afternoon, but sometimes in the evening also. A few persons have developed a preference for coffee.

Dress—The principal article of traditional dress worn by the males in the district is *dhoti*. It is worn round the waist with a pleated formation in front called *patli* and another at the rear called *kachhdi*. No undergarment is used under *dhoti*, but recently the urbanite and educated now wear a shewn one underneath. In rural areas, generally, dress consists of *dhoti* or *potdi* (waist

cloth) or *panchiyu* for lower part of the body while *paheran* (shirt) or *jabbho* (robe) and *bandi* (jacket) or a coat. Among the other castes, the Rabari and Bharvads mostly wear their traditional dress and the Thakors and Rajputs put on *dhoti*, *paheran* and *fento*. The Muslims wear shirt or *paheran*, trousers and pants. The type of headgear put on for the protection of head is a white piece of cloth called *faliyun* also known as *paghadi* or *fenta*, *safo* or turban. Turban was very common headwear before the advent of Gandhiji. It was also indicator of the castes distinction as the pattern of folding the turban differ according to different castes and regions. The Swadeshi movement brought white cap made of Khaddar in fashion. It indicated nationalism and simplicity. It became common headwear both in rural and turban areas. Women in villages put on *choli* or blouse, which covers their body over the waist and *chaniya* or petticoat which covers the lower portion of their body from waist to feet. Among the other castes the females of Thakarda caste specially put on red cloured *ghaghara* prepared out of coarse cloth. Over these garments, they wear cotton sari which admeasures 5 yards in length and about 45 inches in width. The Rabari and Bharvad females have maintained their traditional dress. The Thakor and Rajput women put on many folded petticoat, blouse or *choli* and sari while the Chaudhari females specially put on thick red cloured sari and black coloured petticoat. The Muslim women put on *kurta*, *surval*, *odhanu*, *lengho*, frock and *dupatto* of *innarkui* Elderly males of higher castes put on *dhoti* (waist cloth) and *kafani* or *paheran* (shirt), while the younger folk have taken to trousers or *pyjamas* or pants with shirts or bush-shirts and have practically discarded headwear.

In urban areas, the dress put on by the people in this district does not differ from those in other parts of the State.

The traditional type of the dress is consisting of *angarkhu* (coat), *jamo* (long robe or vest), *dupatto* or *khes* (shoulder-cloth). The womenfolk generally put on sari along with blouse and petticoat. The youngsters have commonly adopted shirts or bush-shirts and *pyjamas* or pants. The head dress of any type has gone almost out of fashion among the younger as well as most of the older people who go out bare-headed except the social workers and merchants. Turban is replaced by white cap. Women wear cotton saris of finer variety, petticoats and blouses. Girls do not put on *odhani* as before but have taken to frocks and skirts and Punjabi dress. The *chappals* on account of cheapness have become a favourite foot-wear for men, women and children.

The styles of younger generation in dress is much influenced by film stars and their dresses.

During the last three decades, fashion in dress have undergone tremendous changes. The factor which is primarily responsible for the change in dress of the people, is the starting of the Swadeshi movement by Gandhiji. In the last three decades the sartorial fashions have undergone considerable changes. These changes in the fashion are responsible for a number of factors-such as the Nationalist movement led by Mahatma Gandhiji, who brought simplicity and *khadi* in favour The more sophisticated classes of the society discarded mostly foreign cloth and some made their bonefire and readily adopted simpler clothes made of *khadi*, which had become an emblem of nationalism. Two World Wars and consequent economic stress also brought changes in the pattern of dress. style in vogue and material used. With increase of communication facilities after Independence regional integration also brought changes in the style of dress The shortage of cloth during World War II and which continued in the post-war period was one of the reasons for such change.

Ornaments--To decorate and enhance beauty ornaments are used both by males and females from time immemorial Ornaments have undergone changes from time to time according to the prevailing fashions. The ornaments differ from class to class. The change is effected not only in their style or design but also in their size, weight and contents. In the past, ornaments were also considered as source of security and saving for the rainy day. As such ornaments used to serve as both decoration and also as investment and insurance against economic difficulties. Ornaments used in the past were generally simple, solid and heavy. but those in vogue at present are much lighter, refined and sophisticated in designs. There is a tendency to use more and more silver light ornaments in preference to heavy gold ornaments due to the high price of gold and as a measure of economy. Now with the spread of modern banking and other facilities, the trend among upper classes is more towards refinement rather than on solidity.

There were certain ornaments which were commonly used by both males and females. Those included *kanthi* or *doro* worn round the neck, a silver *kandoro* worn round the waist and a gold or silver *vinti* (ring) worn on one or more of the fingers. Now except ring, males do not wear any other ornaments. Ring is the only common ornament for males and females both in rural

and urban areas. The silver *kandoro* has now staged a com back and ladies have begun to wear it on auspicious occasions.

Female Ornaments—Ornaments in regular use by women i rural areas are either of silver or alloy or of ivory, though gol ornaments are no less popular with those who can afford then Women in rural areas generally put on heavy silver ornament These include *har*, *doro*, necklace, *madaliyu* and *bormala* c *magmala* worn round the neck, *balaiya*, *kada*, locket, *chudla* an bangles of glass or silver or of ivory plated with gold or silv worn on the wrists and *kada*, *sankala*, *zanzar*, and *shero* or *he* on the anklets. Instead of light carrings, women in rural are put on heavy *kadi*, *kap*, *vali*, *doyana*, *butti* and ring on ear The nose-ring known as *chuni* or *nathani* used by them is heav and bigger in size, as compared with those used by women i urban areas.

Fashions in women's ornaments in urban areas are changin rapidly. They are much influenced by the size and shape c ornaments used by the film actresses. A general tendency appea to avoid heavy ornaments and to select finer and lighter ones o account of their tender health. Jewellery is worn by those wh can afford it. In general, women in the urban areas deck the ears with attractive earrings or *butti* made of gold or pearls c precious stones set in gold. Round their neck, they put on gold necklace or a light golden chain with a pendant attached a the middle or a *mangal sutra*, if married. Thick golden necklac known as *hansdi* is put on, on special occasions. *Nath* or *chun* or *chuni* in the nose which had gone out of fashion during th last decade, has now staged a come-back. As a result, even small school-going girl is seen wearing a *chuni* now a days. Bangl of gold, glass or plastic are the most common ornaments use by women. Gold rings of simple design or set with precious c immitation stones are also popular. Large sized stones are pr ferred in the rings. Many girls and women use hair-pins, ribbor and rings to fix up their hair in different styles. Silver *zanz* or *sankala*, worn on the anklets are used by many. A wri watch of big size is a recent addition and is gradually becomin popular among the younger generation.

Male Ornaments—Males generally do not put on any orna ments but some of them put on *kandoro* of silver around the waist, gold chain, buttons of gold and ring either of gold o silver. The males in rural areas, particularly agriculturists, pu on silver *valis* or *thansias* or *zolas* on ears, silver *dodi* or golde

tunpiyo in the neck, a silver *kandoro* or chain on waist, a ring on finger and *toda* or *bedi* on feet. Now most of them prefer to put on wrist watches. The ring is the most common ornament for urban areas. A wrist watch is a recent addition which is highly popular in towns. Those, who can afford, put on jewelled rings. A few persons put on *kanthi* or gold chain round their necks.

Ornaments for Children—Ornaments for children are light in weight and simple in design. Bangles are very common article of girl's ornaments in rural and urban areas. For boys, rings and wrist watches are choice articles of ornaments The practice of wearing simple earring or *kadi* (either of gold or rolled-gold), a *chuni* in nose, a *doro* in neck and silver *zanzar*, *kalla*, *shero* or *hero* on anklets is common. The boys in villages put on *chudis* on the wrists, a ring on a finger, a *doro* or *hansdi* round the neck and *kadi* on feet.

The extent of use of gold or silver in the making and wearing of ornaments is mostly governed by the social and economic status of the household and the class of society to which it belongs Those who cannot afford to have ornaments of gold or jewellery rest content with simpler and cheaper ornaments made of alloy and inferior metals, set with glass pieces and beads. The use of gold ornament has been considerably affected on account of the prohibitive price of gold and the enforcement of the Gold Control Order imposing restrictions on making ornaments out of pure gold.

A recent trend in the use of ornaments is the revival of some of the traditional silver ornaments, the artistic excellence of which has attracted notice of lovers of old handicrafts.

COMMUNAL LIFE

The Garba and Ras—Folk-dance called *garba or rasda* is a very interesting and important form of cultural activity Its origin can be traced to the religious celebrations of the people. It forms now a part of cultural programme in social associations as form of recreation and merriment. *Garba* and *ras* are generally performed both by men and women especially during the Navratri festival (the first nine days of the Hindu month of Ashvin) and are the commonest form of celebrations in Gujarat. *Garbi*, is generally played by males and is more vigorous and quicker in rhythm as compared with the *garba*, which is played by women.

Bhavai—*Bhavai* is another traditional mode of entertainment. It is a folk-drama performed at night and having as its themes, some religious or social anecdotes which have moral and entertainment value. *Ram-lila*, type of folk-drama, depicts the life of Lord Rama, and is played in the villages. It gives entertainment with religious teachings and substitutes the theatre in the past, when there was no organised theatre. The *bhavai* provided good diversion to village-folk. Its usefullness lies in its spontaneity, its folk-lore and entertainment provided to the villagers who easily follow and enjoy it. It brings entertainment cheaply to their door-steps. After Independence, efforts are, therefore, being made to revive the folk arts of the *bhavai* by the State aid as a form of popular entertainment. The *bhavai* is one of the important items in annual drama festival organised by the Gujarat State.

Among the tribal people like the Bhils, every important phase of their life, be it a marriage or a death a religious rite or a harvest operation, is enlivened by songs and dances. On account of their intense emotional value, dances find a place in all their activities of life.

Public Games and Recreation—Public game is one of the ways in which people like to pass their leisure time. It is a past-time and helps building some of the good traits of character such as spirit of co-operation, discipline and well balanced physique. It aims at creating community consciousness and enthusiasm amongst people with pleasure The people play a number of indigenous outdoor games such as *hu-tu-tu* (*kabaddi*), *kho kho*, *langadi*, *gilli-danda*, *pakad-dav*, *ambli-pipli*, which develop strength, speed, ability and endurance, are still played both in towns and villages but not with the same zeal and interest as in the past. At the same time, games like *gilli-danda*, *pakad-dav*, *ambli-pipli*, etc., are practically forgotten in urban areas and their place is being taken up by western games such as cricket, basket-ball, football, volleyball, tabletennis, badminton, etc. Facilities for playing modern games are provided in schools, colleges, sports clubs, and gymnasia. When the taluka and district sports are held, a large number of young boys and girls participate very enthusiastically. Carrom has gained popularity among the youngsters as an indoor game, while playing cards is a favourite pastime with adults. In rural areas generally, the Indian games predominate, particularly because of their cheapness.

The elder section among the higher and middle classes in the towns prefer to go to clubs and gymkhanas in the evening.

whereas the younger people studying in high schools and colleges have their own sports clubs and associations. At sports clubs, the games usually played by the adults are the rummy, the table-tennis, the carrom and the badminton. The district has a number of sports clubs and recreation centres. The district has the Lions Clubs and the Rotary Club. But for a majority of people have hardly time and money to spend after such clubs and also have little interest in them. Visits to cinema theatres is the only form of entertainment. Old men and women and some of the adults rest content with visiting some temples or *ashrams* either to hear *katha*, *kirtan*, *bhajan* or religious discourse or have *darshan* of the deity.

For the adults, *bhajan mandalis* and *ras mandalis* provide rest and recreation at night, when males assemble at the village *chora* and pass their time in singing devotional songs, *bhajans* and *kirtan*. The *garbas* are organised by the *mahila mandals* for the young ladies, while the little girls play the game of *kuka* or *kodio*. The tribal people revel in folk-dances, when they find themselves free from manual work. With the passage of time and the impact of the Community Development Programme, new forms of recreations are also coming up, though efforts are made to sustain and revive the older forms, which are still popular with the people at large. These are youth clubs and *mahila mandals* which provide the younger generation with entertainment coupled with constructive activities connected with rural welfare.

CALENDAR

The Hindu Calendar—According to the Indian tradition significant activities, celebrations of festivals and auspicious days are associated closely with the different systems of time-reckoning or calendars in vogue in different parts of the country. The various systems of time-reckoning which regulate the celebration of festivals in the district even to this day are the Vikram Era and the Hijri Era. Mention must also be made of the Vallabhi Era which was at one time important and came into vogue in this region prior to the adoption of the Vikram Era. The Vallabhi Era was started by the Vallabhi dynasty which continued for three centuries. It adopted the Gupta Era which later came to be known as the Vallabhi Era and commenced from Shaka Samvat 240. Kartik Sud 1, (318 A D.). The Vikram Samvat made its appearance in the North Gujarat between 750 and 950 A. D., under the influence of the Pratihars during this period, when the Vallabhi Samvat was also current. By the tenth century, the Vikram Samvat was universally

adopted in Gujarat during the reign of Mulraj Solanki from 942 A. D., equivalent to Vikram Samvat 998, with the result that the Vallabhi Samvat which was prevalent till then gradually began to disappear. Mention may, however, be made of the Sinha Samvat started by Siddhraj Jaysinh from Vikram Samvat 1170. It did not last for long, and soon disappeared. It would be interesting to refer to an inscription of the period of Arjun Dev, a monarch of the Vaghela dynasty, which mentions four eras, *viz.*, the Hijri year 662, the Vikram year 1320, the Vallabhi year 945 and the Sinha year 152, all of which are equivalent to 1264 A. D. Besides this era which is used for religious as well as commercial purposes, the Shalivahan Shaka, is also in current use in Gujarat. Shalivahan Shaka, beginning on Chaitra Sud 1, is used by astronomers and astrologers, who also invariably mention in the *panchanga* the Yudhishthir or Kali Samvat, counted from 3102 B. C., with the year beginning on Chaitra Sud 1.

The people in general in the Mehsana district follow the Vikram Samvat (era) which precedes the Christian era by fifty-six years. The year begins with the month of Kartik and is divided into three seasons, namely, the winter consisting of the months Kartik, Margashirsh, Paush and Magha, the summer extending over the months of Phalgun, Chaitra, Vaishakha and Jyeshtha and the monsoon over Ashadh, Shravana, Bhadrapad and Ashvin. Each month is divided into two fortnights, the *shukla paksha*, the bright fortnight, when the moon is waxing and the *krishna paksha*, the dark fortnight when the moon is waning. Dates are reckoned by the day of the fortnight of each month.

The Jain Calendar—The Jains specially follow Vir (Nirvan) Samvatsara which commenced in 527 B. C., from the day, when Mahavir the last of the twenty-four *tirthankars*, attained *nirvan* for the observance of their religious practices and events.

The Muslim Calendar—Muslims in the district for accounting and commercial purposes, follow the Vikram era. But for their religious and social activities they specially follow the Hijri era. The Hijri era is Arabic in origin. It came into being from 15th July, 622 A. D., in the 42nd year of the life of Prophet Mohammed to commemorate his migration (*hijrat*) from Mecca to Madina. A year according to this era is divided into the following twelve months;

1 Muharram, 2. Safar, 3. Rabi-ul-Awwal, 4. Rabi-us-Sani, 5. Jamadi-ul-Awwal, 6. Jamadi-us-Sani, 7. Rajab. 8. Shaaban, 9. Ramzan, 10. Shawwal, 11. Zilqaad and 12. Zilhijja.

FESTIVALS

Festivals as they are celebrated in this country symbolise people's cultural, social and religious aspirations which, besides helping them to lead a fuller and better life, also mitigate its monotony by providing physical diversion and mental recreation. Though principally associated with religion, there are a number of occasions wherein the social aspect assumes prominence. In fact, festivals are special days, periods of time and seasons, which are so designed as to ensure individual joy by practising religion coupled with social joy and domestic happiness. They are primarily connected with religious days and agricultural operations.

The Hindu Festivals

The Hindus have a number of festivals all the year round. The principal festivals which are observed by almost all castes and classes in the district include the Divali and the New Year s Day, the Makara Sankranti, the Holi, the Balev, the Navratri and the Dassera, besides the Mahashivratri, the Ram Navami and the Janmashtami which are mainly observed by the followers of the respective sects. There are a number of other festivals such as the Bhai-Bij, the Dev Divali, the Vasant Panchami, the Nag Panchami, the Rushi Panchami, the Shitla Satam, the Ganesh Chaturthi, etc., which are also popular in the district. The Akhatrij or Akshaya Trutiya falling on Vaishakh Sud 3 and the Bhadarvi Amas occuring on the *amavasya* of Shravan have special significance for agriculturists The Akhatrij is considered auspicious for commencing agricultural operations. The agriculturists worship their bullocks and implements and adorn them with *kumkum* and flowers. On Bhadarvi Amas which is considered to be the holiest among *amavasyas*, the farmers worship their bullocks and feed them.

To devout Hindus, every *ekadashi* is a sacred day to be celebrated by observing a fast and performing *kirtans*. Of all the *ekadashis*, those falling on Kartik Sud 11 (Dev-Uthi or Prabhodhini Ekadashi), Jyeshtha Sud 11 (Nirjala or Bhim Ekadashi), and Ashadh Sud 11 (Dev-Podhi Ekadashi) are specially sacred. There are certain religious festivals, which have special significance for ladies. These include Alunavrata during the month of Chaitra when women take *aluna* or saltless diet, the Vat-Savitri Purnima (Jyeshtha Sud 15), when married women worship banyan tree and keep awake the whole night for nuptial bliss and long life of their husbands. The Gauri Vrata or Jaya-Parvati Vrata is observed for five days from Ashadh Sud 11 to 15, both by married women and unmarried girls for worship of goddess Gauri or

Parvati, and Divaso (falling on the last day of Ashadh), when Hindu women observe fast and keep awake the whole night to please goddess Parvati for marital bliss. The Randhan Chhath (Shravan Vad 6) is an important day for ladies, which is devoted to cooking food for the day following sacred to the Shitla Mata. The goddess Shitla is supposed to wander about among the hearths. Artificial heat by kindling the fire in the oven or hearth is, therefore, eschewed on that day for fear of annoying the goddess. In the morning of Shitla Satam, the lady of the house worships the goddess under a *pipal* tree (*ficus religiosa*), whereafter the food cooked on the previous day is taken by the members of the household. Some of the festivals, which are important and popular in the district are described below in brief.

The Divali— Of all the numerous festivals celebrated in the district, the most important and most popular among the people is the Divali, appropriately known as the queen of festivals. It is both the climax and commencement of the yearly cycle of festivals, marking the close of the old year and ushering in of the new year. Its celebration is, therefore, spread over six consecutive days starting from Ashvin Vad 12, (Vagh Barash) and extending upto Kartik Sud 2 (Bhai Bij).

On Vagh Barash, also known as Govatsa Dwadashi, a cow with a calf is worshipped in the evening on its return from grazing and fed with a preparation of *udid*. Dhan Terash is dedicated to the worship of Laxmi, goddess of wealth. In rural areas, cows are adorned, their horns and hoofs are painted and their necks decorated with necklace of bronze bells. Kali Chaudash, also known as Narak Chaturdasi is dedicated to goddess Mahakali. It derives its name from the demon king Narakasur, who was killed on this day. The day is also important for the worship of Hanuman, who killed the demons Ahi Ravan and Mahi Ravan on this day and was, therefore, offered oil and red lead by Ram and Lakshman. Divali is celebrated by all and sundry on the *amavasya* of Ashvin. The day is very important to merchants, who close their annual accounts on this day, and open new account books with a traditional ceremony of Lakshmi and Sharda. This ceremony is called *chopada pujan* or *vahi pujan* (worship of account-books). During Divali festival, houses are decorated and made clean and tidy. Lamps (*dipmalas*) are lighted in every house, *rangoli* and *sathiya* designs are drawn near the entrance doors and crackers are fired at night.

The New Year Day is the most important day of the year for the Hindus. They get up unusually very early in the morning. After

bath and worship of the household deity, people visit temples and then go to pay respects to their elders and exchange greetings of the New Year with relatives and friends. At every house, dishes of sweet preparations are offered to the visitors. Salt or *sabras* which is the essence of all tastes, is the first thing bought in the morning as an auspicious omen representing the zest of life. Divali is also a harvest festival coming at the end of the rainy season. On the New Year Day, the *annakuta*, (offering of all possible varieties of food, sweets, fruits and vegetables prepared from fresh arrivals) is arranged for propitiating the gods.

The day following the New Year Day is known as Bhai Bij and is dedicated to the ideal love between a brother and a sister. Every Hindu housewife invites her brother to her home on this day and feasts him. The brother in return gives her presents in cash or in the form of some article of her liking.

The Makara Sankranti—The day on which the Sun enters the orbit of Makara (Capricorn) is called Makara Sankranti. On this day, cows are worshipped in the morning and fed with boiled *bajri* or *jowar* known as *ghughri* or *tethawa*. Foodgrains are distributed to the poor and needy. The day has a special significance to the agriculturists, as by Makara Sankranti, the *kharif* crops are ready, reaped and brought home. These are shared with others, as gift of grain in belief to earn great religious merit on this day. Grass is freely distributed to the village cattle. The young and old indulge in their favourite pastime of kite-flying.

The Holi or Hutashani—The Holi or Hutashani is celebrated as a festival of the spring by the young and the old alike. It is an ancient festival held at a time when the *rabi* crops like wheat, gram, cotton, *til*, etc., are harvested and brought in the market. The Holi fire is lighted at night at every village and in every part of the town or city and worshipped by all. The day after Holi is known as Dhuleti, celebrated by spraying colours and indulging in fun and revelry.

The Balev or the Coconut Day—On Shravan Sud 15, four distinct religious ceremonies, namely, (i) Shravani, (ii) Raksha-bandhan, (iii) Balev and (iv) Coconut day are celebrated. The day is known as Shravani, as it falls in the month of Shravan. The Brahmins change their sacred threads. Sisters tie *rakhadi* or *raksha* around the right wrist of their brothers as a charm protecting them from the evils during the ensuing year. The day is also known as Naliyeri Punam or the Coconut Day as in the coastal areas, merchants,

traders and others offer coconuts to the Varun the Sea God, as it is from this day that the boats are put to sail.

The Janmashtami—The festival to celebrate Shri Krishna's birthday falls on the eighth of the second half of Shravan and is known as Gokulashtami or Janmashtami. This festival has special significance for Dwarka, which was the adopted home and capital of Lord Krishna. Devout Vaishnavas observe fast for the whole day. A good number of fairs are held on this day at various places.

The Navratri--The Navratri, or the festival of nine nights, begins from the first day of Ashvin and spreads over nine days. It is sacred to the mother goddess, whose ten manifestations are described in Devi Mahatmya of the Markandeya Purana. The goddess is worshipped daily during these days and earthen pots pierced with numerous holes, containing a lamp called *garbo*, are kept near the image or a trident of the goddess. The lamp is kept burning throughout the night and during the entire Navratri period. Prayers and *garbas* in praise of the goddess are sung by devotees. On the ninth day of the festival, the *havan* ceremony is performed and *naivedya* (food offering) offered to the goddess and its *prasad* distributed.

The Dassera—The Navratri festival is immediately followed by the Dassera. so called from *das* (ten) and *ahar* (day). It is also called the Vijayadashmi or the tenth day of victory, as it commemorates the victory of Ram over Ravan. It is also belived that on this day, the goddess Durga killed the Demon Mahishasur after nine-day battle. Vijayadashmi is thus day of victory of good over evil and is considered auspicious day to start any new work. Great importance is attached to the worship of *shami* tree (*prosopis spicigera*) on this day. It is believed that one, who worships *shami* tree on this day, is freed from sins commitced by his ten senses. The day is, therefore, called Dash-hara.

Over and above the festivals described above, which are observed by the Hindus. such national festivals as the Independence Day, the Republic Day, and the Gandhi Jayanti Day are observed by people belonging to all castes and communities in the district.

The Jain Festivals

The Jain festivals are generally associated with severe austarities, fasting and worship. The devotee is required to avoid,

in addition to roots, which are prohibited on ordinary days, leafy vegetables, dry fruits. tasty food preparations. milk and curds and in some cases even water. when severe austerities and penance are enjoined. The Jainism lays great emphasis on *tap* or penance as a means of earning religious merit. And so it is the religious aspect which is for the most part prominent in Jain festivals.

The principal Jain festivals are the Paryushana, the Oli (Siddhachakra Puja), the Kartik Purnima and the Mahavir Jayanti

The Kartik Purnima (Kartik Sud 15) marks the close of the austerities of *chaturmas* or the four monsoon months starting from Ashadh Sud 15. Devout Jains who have undertaken the austerities of *chaturmas* end them on this day. The day is also observed as the birthday of Shri Hemchandracharya the well-known learned Jain *savant* who was born this day of Vikram Samvat 1145.

The Paryushana or Pajusan, the most sacred of the Jain festivals is the occasion of continuous religious activities and strict austerities. It is observed by all, high and low. The Shwetambars observed it from Shravan Vad 12 to Bhadrapad Sud 4 and the Digambars from Bhadrapad Sud 5 to Sud 14. Complete fasts are enjoined to be undertaken during the Paryushana. Those, who cannot fast for all the days, should fast atleast for some days during this *parva*. Everybody fasts on the last day popularly known as the Samvatsari, considered to be the most sacred of all the days. The Samvatsari denotes the annual *pratikraman*, or expiation of sins. On this day, as an atonement of his sins, every Jain begs forgiveness of others for any offence that he might have committed during the year gone by. This is known as *khamavavun* or pardon.

The Oli Siddhachakra Puja (Chaitra and Ashvin Sud 7 to 15)- The Shwetambars consider this festival next in importance only to the Paryushana and celebrate it for nine days from Sud 7 to Purnima twice a year in Chaitra and Ashvin. During these days *navpudas*, nine steps represented on the Siddhachakra or saint's wheel are worshipped in every Shwetambar temple. Partial fast is observed on all these days.

The Mahavir Jayanti (Chaitra Sud 13) is the birth anniversary of Mahavir Swami, the 24th and the last Jain *tirthankar*, born in 599 B. C. Besides religious ceremonies at the temple. processions are taken out with the idol of Mahavir. The Digambar Jains also celebrate the

Virashasan Jayanti on Shravan Vad 1, the day on which Mahavir after achieving omniscience, delivered his first spiritual sermon.

The Jains also observe the Nirvan Kalyanak or the holy anniversary of the Nirvan of Mahavir on the Divali day (Ashvin Vad 30).

The Muslim Festivals

The two sects of the Muslims, Sunnis and Shiahs, have different holidays except Muharram, Ramzan and Bakri-Id festivals, which are common to both. In the beginning of the year comes the month of Muharram, which is held by Shiahs in special veneration as being the month in which Imam Hussain, the son of Ali was killed. His death is the subject of public mourning during the first ten days when fasting and self-denial are also enjoined. An interesting religious activity in the Muharram, festival is the preparing of *taziahs* or *tabuts*, bamboo and tinsel models of the shrine of the Imam at Karbala. These shrines are taken round in procession on the tenth day and sub-merged into water of a river or lake. Sweet bread and sugared water are distributed among friends in the evening. Shiahs, unlike Sunnis, keep Muharram for forty days. Of these the first ten are a time of special mourning.

The thirteenth of Safar is known as Tera Tezi or Talan Tezi and kept by the Sunnis in memory of the Prophet's recovery from a severe sickness. Another important day is the twelfth of the month of Rabi-ul-Awwal, the wafat or day of the Prophet's death. This day is called Id-e-Milad, as it is also the day of the birth of the Prophet, Id meaning happiness and Milad meaning birth. It is celebrated more as the birth anniversary than as the day of death of the Prophet. The *gyarvi* festival falls on the eleventh day of Rabi-us-Sani on which Sunnis celebrate the birth of Saiyad Abdul Kadir Jilani by illuminating their houses and eating *malidah* (powdered sugar bread) at night. On the first eleven nights of Rabi-ul-Awwal in honour of the Prophet's birth, *waazes* (sermons) are delivered, a large number of people attend them and on the eleventh day, charitable people give a morsel of sacred food called *taburruk* to every one present. The Shab-e-Barat which falls on the night of the fourteenth day of Shaaban is among Sunnis characterised by the preparations of special dishes, which are distributed to the poor after the recitation of the *fatiha* (opening chapter of the Quran) and by feasting of friends and relations. Greater than this festival is the Id-ul-fitr

commonly known as Ramzan Id which falls on the first day of Shawwal. Throughout the preceding month of Ramzan, a general fast is observed every day from sunrise to sunset, prayers known as *taraveeh* are offered in the mosques and Quran recited during the month. Ramzan Id marks the close of the fast and in consequence, Muslims--Sunnis and Shiahs of all ages and both sexes bathe, put on new clothes, apply perfumes, repair to the mosque, and, thereafter, meet friends and relations and bid them good-luck and god-speed. The Id-e-Baqr falls on the tenth day of Zilhijja and is characterised, like Ramzan Id, by prayers in mosques. The eighteenth of Zilhijja is a great Shiah holiday known as Id-e-Ghadir or the lake holiday. On this day, the Prophet seated by a lake proclaimed in a joyous moment that Ali was his own flesh and blood. Shiahs also observe the twenty-eighth of Zilhijja as a festival of three days in memory of Baba Shuja-ud-din a fire-worshipping convert to Islam, who on this day murdered the Khalifah Umar.

PILGRIM PLACES

In Chanasma taluka, Becharaji is one of the important places of pilgrimage in this district for the people of the State. There is a main stone temple, where a silver idol of Mataji riding on a cock is decorated with sari, ornaments, etc. On every full-moon day, the shrine of the goddess is visited by devotees from different places for tonsorial ceremony of their sons.

For eunuchs or *pavaiyas*, this place is very important because here they have their chief *math* or residence. *Pavaiyas* have their *guru* or spiritual head from Kamalias at Becharaji, whom they honour and worship and whose directives they carry out at any cost. They consider themselves as creatures of the goddess Becharaji. According to their tradition a king of Champaner had no son. He was a devout worshipper of goddess Bahuchara and through her favour, a son was born whose name was Jeto, as he was impotent, he was dedicated to the goddess by the king. He established a *math* in village Bechar and passed his life in her worship.

Those who seek recruitment in their community as followers are kept on probation for a year. They are treated well and enjoined never to steal or indulge in vices, and, after watching their conduct for a year or so, finally are admitted to the order. The occasion is celebrated with a feast and the novice assumes a female name and puts in a female's garb from then onwards.

Sidhpur, the taluka town is also important for being pilgrim place of the Hindus. Here Hindus perform *matru ga) shraddha*. The place is considered holy owing to the river Sara: wati and the Bindu Sarovar, one of the four holy *sarovars* i India.

The Taranga hill in the Kheralu taluka is one of the importa1 places of pilgrimage for the Jains in the district. Thesre is a Jai temple built by Kumarpala on the Taranga hill which is a plac of pilgrimage for the Jains.

The Unava Mira Datar in Sidhpur taluka is an importar pilgrim place for Muslims where there is a famous *durgah* ι 'Mira Datar', a Muslim saint. An Urs (a large fair) is held nea the *durgah* of Mira Datar at this place on 28th of Muharrar (June) in honour of the Muslim Pir (saint) which is visited b nearly 15,000 Muslims from all parts of India. The saint's *durga* is also visited by many suffering from epilepsy.

FAIRS

Broadly speaking, the fairs are associated with deitie religious observances and agricultural seasons. The Statemen III. 14 given at the end of the chapter gives the names of deitie to which the fairs are dedicated, months in which they are helc and the number of persons participating.

According to the statement, 99 fairs are held. The congre gation at these fairs varies according to the season and exigencie of agricultural operations. The month of August or Shravan Bhadrapad is ranked first, as 51 fairs are held in this month. Οι of the total fairs 24 are held in reverence to Lord Shiva. Nex in order, 20 fairs are dedicated to Lord Krishna and 17 fair to Mataji. Other fairs are dedicated to local deities, local saint: local heroes, Ramdev Pir, Muslim Pirs. Shitla Mata, Hanumar Ganesh, Serpent god etc.

Because of religious, social, historical and numerical importanc three fairs among all deserve specific mention. During the fair besides the usual religious practices of having a dip in the hol waters of the river and reverence to the deity, cultural activitie such as film shows, exhibitions, etc., are also organised by th Taluka Panchayats. The details of these activities are as follows

(1) *The Kartiki Purnima Fair at Sidhpur*[1]—Sidhpur is a taluka headquarters situated on a rising ground on the west or north-west bank of the river Saraswati. It is a railway station on the Ahmedabad-Delhi metre gauge section of the Western Railway, 105 kms., from Ahmedabad. It is also linked with Mehsana, Patan and other important towns of the State through State Transport bus services. *Kartiki Purnima* fair is about 800 years old and is held on the bank and the river-bed of the Saraswati at Sidhpur, about 75,000 people congregate from the adjoining areas. At the time of the fair, arrangements are made for special trains and buses to meet with the abnormal increase of passenger traffic. Farmers and villagers also visit the fairs in carts in large numbers. Apart from many *sadhus* people of all castes and communities attend the fair especially members of the Thakarda, the Rabari, the Bharwad and the Harijan castes are found in a large number.

It is believed that the Ganga with its tributary Yamuna flows into the Saraswati for a holy bath at midnight on this day. As it was not possible for the Ganga to have a bath in the Saraswati everyday. God himself advised her to select this occasion for the purpose. The pilgrims, therefore, have a bath in the river on this auspicious occasion. Besides trade and entertainment, the fair also gives people an opportunity to meet their relatives and acquaintances.

About 500 stalls of different commodities are set-up at the fair. A large camel bazar is its special attraction. It is estimated that about 700 to 800 camels are sold at the fair every year, as it is an important means of communication in the dry and sandy regions of the north Gujarat, Kutch and the neighbouring areas of Rajasthan. There are merry-go-rounds, circus and animal performances for entertainment. An agricultural exhibition is held and prohibition propaganda carried out.

The culture of the north Gujarat is vividly reflected in the dress and folk-songs of the villagers who attend the fair. For example, Rabari women, robust in health and clad in embroidered skirts, *sadlas* with *jari* embroidered *palavs* and *kinkhab* or *atlas* blouses make the fair flambogant. They are very fond of getting various desings tattooed on their hands, feet and faces. The Thakarda women dance and sing melodious folk-songs. The Thakardas sing *hadilas*, or folk-songs, especially by the side of the

1. Census of India 1961, Vol V Gujarat, Part VII-B *Fairs and Festivals*, (1965), pp 265-267.

merry-go-round, significantly worded and sung in full rich voice. They easily attract the young. On hearing a *hadila* from one standing on the ground, a youth riding in the merry-go-round may give its reply in a similar song filling the whole atmosphere with joy and amusement. The tunes of *pavas* or flutes add to the festive atmosphere. There are also many *bhajan mandlis*. In short, every corner of the fair is enlivened by the surging mass of humanity.

The caste *panch* of Harijans takes the opportunity of meeting at the fair when it decides the issues facing the community and settles the internal disputes and other issues brought before it. The fair also affords a good venue for engagements, as the parties concerned are present at the fair.

The fair is organised by the Pilgrim Committee of the Sidhpur Municipality constituted under the provisions of the Bombay District Municipal Act, 1901.

(2) *The Chaitri Punam Fair at Becharaji*[1] – A big fair is held on Chaitri *purnima* at the village Becharaji in Chanasma taluka. It is about 32 kms., south of Chanasma, the taluka headquarters, and a railway station on the Kalol-Chanasma metre gauge section of the Western Railway.

The fair held here on the Chaitra Sud 15 is over 200 years old and it is the biggest of all the congregations during the year. It starts on Chaitra Sud 13 and ends on Vad 2. It is organised by the temple authority in co-operation and assistance of the gram panchayat. About 70,000 people of all communities attend the fair.

The fair is held in the vicinity of the temple of the Bahuchara Mata, which is one of the principal Shakti shrines of Gujarat. The goddess is believed to have performed miracles when Allauddin Khilji invaded Gujarat. Due to the religious importance of the place, the people come here to fulfil their vows.

Pilgrims throng at the stalls dealing in articles of everyday use. Merry-go-rounds and giant wheels attract large crowds; acrobatics, magic shows, mobile cinemas and dramatic parties are other items of entertainment. For educational and entertaining purpose, the district panchayat also arranges agricultural and cattle-shows and prohibition exhibition. Information Depart-

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1 Census of India 1961, Vol. V, Gujarat, Part VII-B, *Fairs and Festivals* (1965), pp. 268 275.

ment exhibits documentary films and magic lantern slides about development activities of the State in various fields. The *bhavais* are performed and the *garbas* and the *bhajans* in praise of the goddess are sung at night in the Chachar *chowk* during the period.

(3) *The Vardayini Mata Palli Fair at Rupal*[1]—Rupal, is at a distance of 13 kms., east of Kalol and 35 kms., north of Ahmedabad. The village is at a distance of 3 kms., from the railway station Sonipur-Rupal on the Kalol-Ambaliyasan metre gauge section of the Western Railway. It has its own importance for a unique celebration of the festival of Palli during the Navratri festival. A fair is also held in reverence to the Vardayini Mata on Ashvin Sud 9 commonly known as Palli fair. The river Sabarmati flows at a distance of 6 kms., from this place. Sonipur is a suburb of the village Rupal. It is also linked with Kalol, Mehsana, Pethapur, Gandhinagar and other important town of the district by State Transport buses. Special buses ply on the day of the fair from these places as also from Ahmedabad and a special train also runs from Ahmedabad to Sonipur, *via*, Kalol to cope with the heavy rush of pilgrims. The fair known as Palli fair, is held in the vast open ground on the left side of the temple. Nearly 3,000 people congregate every year on this occasion. The visitors come here from far and near People come by various means of communications such as train, buses, scooters, horses, camels and donkeys They belong to all castes and come from all over Gujarat and even from outside the State. Necessary arrangements as ragards their lodging and boarding are voluntarily made by the inhabitants of the village at their homes. The unique feature of this festival is the hospitability of the local people They receive pilgrims with pride and pleasure even though they may be quite unknown to them.

From the early morning of the bright ninth of Ashvin, the whole village shows enthusiasm for the celebration of the Palli festival. The word *palli* is derived from the words *panch bali* or five oblations. *Palli* is a wooden structure in the shape of a chariot of the goddess without wheels. It is noteworthy that all sections of the people irrespective of caste or creed give voluntary services in the making of *palli*. The image of the goddess is taken round the village in a procession and this is indeed unique in Gujarat. The fair starts from the morning and ends at midnight to enable the assemblage to partake in the *palli* procession and worship the goddess at *Mahapuja* A procession of *palli* of Mataji is also taken.

1. Census of India 1961, Vol. V, Gujarat, Part VII—B, *Fairs and Festivals*, (1965), pp. 275-279

Nearly one hundred and twenty stalls are erected in the open place mainly trading in tea, eatables, cigarettes, earthen, wooden and metal toys, articles of domestic use and toilets articles. There are merry-go-rounds, giant wheels, etc., for recreation. The fair is organised by the gram panchayat.

THE NEW TRENDS

The winds of change are blowing all round under the impact of the Five Year Plans. The pattern in dress, ornaments, social customs, food and other habits of the people, their mode of living, the religious beliefs and practices have undergone considerable changes. The impact of the cinema is far-reaching. With the diversification of occupations and spread of education, the social barriers are gradually breaking down the rigidity and the caste system has lost its former rigours. As a result, cases of inter-caste and inter-provincial marriages have increased and the entire society has become sociable except in a few cases where untouchability persists particularly in the rural areas. The social legislation for abolition of untouchability has not made any serious impact on the rural population The extension of general and technical education has opened up new vistas of employment on account of the schemes undertaken under the Five Year Plans. Women have shed their shyness and have secured place alongwith males in the Government offices, public undertakings, private business organisations, educational and social institutions. They have shown their competence in various fields and as such, they are not confined to the hearth and home as before. By and large, the people have become politically conscious and take intense interest in the elections whether they are of the Panchayats, the State Legislature or of the Parliament. With the increase in the agricultural prices, the purchasing power of agriculturists has increased tremendously with the result that they spend lavishly on social customs. With the introduction of the Panchayati Raj, the farmers have acquired political power to reckon with as vote-banks both at the State level and the district level.

After Independence, the entire landscape of agricultural economy has changed under the impact of the Five Year Plans. Government has provided financial and technical assistance in the form of agricultural tools and techniques. The land reform measures cover abolition of intermediaries such as Talukdars, Jagirdars, Inamdars, Watandars and Ankadedars, etc. The tenancy reforms, provide for security of tenure, regulation of rent and transfer of ownership to tenants. The consolidation of holdings and imposition of ceiling on land-holdings have cut down tall *poppies* in the district. The

intermediaries between the State and the actual cultivators have now been mostly removed. The concept of private ownership has given the cultivators incentive for investment of capital and labour in the lands under their cultivation. After implementation of the land reforms, a few persons remain as landless agricultural labourers. After acquisition of occupancy rights, cultivators are now able to procure loans from banks, Government, etc., for improvement of their lands and crops. Thus, now the cultivators are in a position to make their lands more fertile to grow cash crops like cotton, groundnut, etc. Most of them are also taking two or three crops during a year.

Under the Five Year Plans, education has spread even to the farthest tribal areas, roads have been constructed, opening hilly and forest areas; and small-scale industries are coming up, providing greater employment to the people. The improved condition is also resulted in the elevation of cultivators' social status and educational standard. The increase of means of transport and comunications has facilitated migration from villages to towns and cities. The entire economy of the district has been thus undergoing quick transformation as a result of concentrated efforts the State and the people made in various fields of activities.

To sum up, the society which was static under the Baroda regime before merger is in a process of continuous change by the impact of the development programmes under the Five Year Plans. The transition from tradition to modernity is not complete. With the introduction of new tools and techniques of agricultural production and much feather-bedding of agriculture and small-scale industries by Government, the employment opportunities have increased and the people have acquired more purchasing power. This change is reflected in their level of living. They now use all modern gimmicks such as motor-cycles, radios, motor-cars, tractors, terelyne clothes, better food, well-built and well-furnished houses. On the whole, the people have a better standard of living consequent upon improvement of their economic conditions.

STATEMENT III.11

Census Houses and the Uses to Which They are Put

Sl. No.	District/Taluka/Mahal/City/Town with population of 50,000 or more		Total/Rural/Urban	Total No. of Census Houses	Census Houses vacant at the time of house-listing	Occupied Census Houses used as — Dwellings: Dwellings	Shop-*cum*-dwelling	Workshop-*cum*-dwelling	Non-dwellings	Others
1	2		3	4	5	6	7	8	9	10
	Mehsana District	..	T	**530,529**	**93,741**	**340,409**	**1,562**	**1,759**	**25,499**	**67,559**
			R	**424,698**	**72,870**	**276,149**	**1,112**	**1,215**	**14,051**	**59,301**
			U	**105,831**	**20,871**	**64,260**	**450**	**544**	**11,448**	**8,258**
1.	Patan	..	T	65,858	10,180	40,901	217	379	3,239	10.942
			R	46,148	5,036	30,184	123	173	1,266	9,366
			U	19,710	5,144	10,717	94	206	1,973	1,576
	Patan Town (M) 2. 50 Sq. Miles 6. 48 Sq. Kms'	..	U	19,710	5,144	10,717	94	206	1,973	1,576
2.	Chanasma	..	T	43,882	7,701	28,212	108	27	2,130	5.704
			R	37,465	6,382	24,106	102	24	1.473	5,378
			U	6,417	1,319	4,106	6	3	657	326
3,	Sami	..	R	21.816	1,753	14,090	31	7	746	5,189
4.	Harij		T	13,089	1,990	8,606	39	7	660	1,787
			R	10,072	1,682	6,775	28	1	256	1,330
			U	3,017	308	1,831	11	6	404	457
5.	Mehsana	..	T	57.623	9,730	37,860	156	53	3,039	6,785
			R	46,807	8,452	30,611	97	16	1,680	5,951
			U	10,816	1,278	7,249	59	37	1,359	834

6. Sidhpur ..	T	55,782	7,262	35,687	133	369	3,322	9,009
	R	37,042	4,087	24,080	94	245	1,183	7,353
	U	18,740	3,175	11,607	39	124	2,139	1,656
7. Kheralu ..	T	52,150	9,521	32,793	257	648	2,046	6,885
	R	41,358	6,727	26,916	205	517	1,165	5,828
	U	10,792	2,794	5,877	52	131	881	1,057
8. Visnagar ..	T	38,476	4,000	24,618	109	110	1,748	7,891
	R	30,044	2,579	19,380	62	106	911	7,006
	U	8,432	1,421	5,238	47	4	837	885
9. Vijapur	T	72,968	17,213	48,699	205	34	3,610	3,207
	R	63,670	14,850	43,305	160	29	2,570	2,756
	U	9,298	2,363	5,394	45	5	1,040	451
10. Kadi .	T	50,526	12,555	29,642	96	29	2,118	6,086
	R	42,116	10,862	24,556	77	11	1,125	5,485
	U	8,410	1,693	5,086	19	18	993	601
11. Kalol .	T	58,359	11,836	39,301	211	96	2,841	4,074
	R	48,160	10,460	32,146	133	86	1,676	3,659
	U	10,199	1,376	7,155	78	10	1,165	415

Source . Census of India 1961, Gujarat Vol V, Part IV-B, *Housing and Establishment Tables*, pp 16-19

STATEMENT

Distribution of Sample Households Living in Census Houses Used Predominent

(Based on 20

Sl No.	District/Taluka/ Mahal/City/ Town with population of 50,000 or more	Total/ Rural/ Urban	Total No of households	Predominent: Grass, leaves, reeds or bamboo	Timber	Mud	Unburnt bricks	Burnt bricks
1	2	3	4	5	6	7	8	9
	Mehsana District	T	69,493	996	105	**24,461**	**61**	**43,658**
		R	56,215	915	73	**23,524**	**25**	**31,589**
		U	13,278	81	32	**937**	**36**	**12,069**
1.	Patan Taluka	T	8,344	105	2	2,927	2	5,259
		R	6,124	98		2,888	2	3,129
		U	2,220	7	2	39	..	2,130
	Patan Town (M)	U	2,220	7	2	39	.	2,130
2	Chanasma Taluka	T	5,705	77		1,856	2	3,770
		R	4,881	75		1,829	2	2,975
		U	824	2		27	..	795
3.	Sami Taluka*	R	2,827	390		1,952	.	443
4	Harij Mahal	T	1,737	138	63	973	1	560
		R	1,363	111	58	910	1	283
		U	374	27	5	63	.	277
5.	Mehsana Taluka	T	7,652	29	3	2,387	19	5,168
		R	6,180	26	3	2,313	11	3,822
		U	1 472	3	..	74	8	1,346
6.	Sidhpur Taluka	T	7,510	31	2	1,040	2	6 419
		R	5,133	16	2	988	2	4,123
		U	2,377	15	.	52		2,296
7	Kheralu Taluka	T	6,783	59	10	3,150	4	3,545
		R	5,550	54	.	3,021	3	2,462
		U	1,233	5	10	129	1	1,083
8.	Visnagar Taluka	T	5,141	19	3	1,031	19	4,061
		R	3,945	17	3	967		2,954
		U	1,196	2	..	64	19	1,107
9.	Vijapur Taluka	T	9,878	34	2	2,603	7	7,213
		R	8,780	29	2	2,412	.	6,320
		U	1,098	5	..	191	7	893
10.	Kadi Taluka	T	5,969	55		3,139	2	2,771
		R	4,942	46	.	2,978	2	1,916
		U	1,027	9	..	161	.	855
11.	Kalol Taluka	T	7,947	59	20	3,403	3	4,449
		R	6,490	53	5	3,266	2	3,162
		U	1,457	6	15	137	1	1,287

* Entirely rural

Source Census of India 1961, Gujarat, Vol. V, Part IV-B, *Housing and Establishment Tables*, pp 488-491.

III.12

Wholly or Partly as Dwelling by Predominent Material of Wall and Material of Roof

per cent sample)

Material of Wall				Predominent Material of Roof						
C. I. sheets or other metal sheets	Stone	Cement con-crete	All other mate-rial	Grass, leaves, reeds, thatch, wood or bamboo	Tiles, slate, shingle	Curru-gated iron, zink or other metal sheets	Asbes-tos cement sheets	Brick and lime	Con-crete and stone	All other material
10	11	12	13	14	15	16	17	18	19	20
37	**76**	**60**	**39**	**2,211**	**42,263**	**23,499**	**100**	**143**	**1,171**	**106**
10	**24**	**18**	**37**	**1,539**	**37,761**	**16,475**	**35**	**22**	**356**	**27**
27	**52**	**42**	**2**	**672**	**4,502**	**7,024**	**65**	**121**	**815**	**79**
3	8	35	3	206	5,804	2,151	6	2	173	2
1	..	3	3	79	4,797	1,201	5	1	39	2
2	8	32	..	127	1,007	950	1	1	134	.
2	8	32	..	127	1,007	950	1	1	134	.
	..	..	..	145	4,011	1,447	27	3	68	4
.		..	..	138	3,624	1,067	10	3	36	3
.	..		..	7	387	380	17	..	32	1
1	7	6	28	592	2,168	43	..	6	14	4
1		1	..	239	1,386	94	5		13	..
.	..	.	..	200	1,095	64	4	..		
1		1	.	39	291	30	1	..	13	..
7	31	7	1	212	4,475	2,641	29	..	211	84
..	2	2	1	96	3,922	2,091	4	.	59	8
7	29	5	..	116	553	550	25	..	152	76
3	9	2	2	142	3,302	3,688	8	111	258	1
	2	.	.	77	2,875	2,106	3	2	69	1
3	7	2	2	65	427	1,582	5	109	189	..
5	9	.	1	139	4,940	1,662	1	2	37	2
3	6		1	120	4,356	1,054	1	2	15	2
2	3		.	19	584	608	.	.	22	..
2	2	4	.	87	2,452	2,489	4	.	108	1
2	.	2	..	47	2,115	1,766	..	..	16	1
..	2	2	.	40	337	723	4	.	92	..
4	8	4	3	81	5,182	4,561	2	3	44	5
1	7	4	3	53	4,929	3,757	2	3	31	5
3	1	..	..	28	253	804	.	..	13	.
2	..	..	..	169	4,084	1,652	5	8	50	1
	.	.	..	55	3,725	1,125	4	2	31	..
2	..	..	.	114	359	527	1	6	19	1
9	2	1	1	199	4,459	3,071	13	8	195	2
..	.	1	1	82	4,155	2,201	2	3	46	1
9	2	..	..	117	304	870	11	5	149	1

Sample Households Classified by Number of Members and by Number or Rooms Occupied

(Based on 20 per cent sample)

Sl. No.	State/District/Taluka/City/Town with population of 50,000 or more		Total Rural Urban	Total No. of house-holds	Total No of members		Total No. of rooms	Households with no regular room			Households with one room		
					Males	Females		No. of house-holds	No of members		No. of house-holds	No. of members	
									Males	Females		Males	Females
1	2		3	4	5	6	7	8	9	10	11	12	13
	Mehsana District	..	T	69,493	173,670	166,973	120,980	69	140	116	35,723	85,345	[illegible]
			R	56,215	142,210	137,742	91,321	39	82	80	30,704	74,475	[illegible]
			U	13,278	31,460	29,231	29,668	30	58	36	5,019	10,870	[illegible]
1.	Patan Taluka	..	T	8,344	21,542	20,420	12,812	8	15	16	5,792	14,647	13,803
			R	6,124	15,988	15,351	7,625	7	14	16	4,909	12,597	12,045
			U	2,220	5,554	5,069	5,187	1	1	..	883	2,050	1,758
	Patan Town (M)	..	U	2,220	5,554	5,069	5,187	1	1	..	883	2,050	1,758
2.	Chanasma Taluka	..	T	5,705	14,262	13,843	8,629	2	11	7	3,423	8,093	7,862
			R	4,881	12,268	11,941	7,061	2	11	7	3,093	7,384	7,170
			U	824	1,994	1,902	1,568	..	..	..	330	709	692
3.	Sami Taluka*	..	R	2,827	7,303	7,060	3,593	2	3	7	2,313	5,763	5,556
4.	Harij Mahal	..	T	1,737	4,481	4,171	1,997	1	2	2	1,552	3,926	3,686
			R	1,363	3,561	3,378	1,454	..	..	..	1,300	3,371	3,200
			U	374	920	793	543	1	2	2	252	555	486
5.	Mehsana Taluka	..	T	7,652	19,349	18,209	12,311	13	29	30	4,081	9,689	8,970
			R	6,180	15,883	15,124	9,543	9	22	2	3,428	8,310	7,813
			U	1,472	3,466	3,085	2,768	4	7	10	623	1,379	1,157

6. Sidhpur Taluka ..	T	7,510	18,844	18,424	14,616	12	20	15	3,897	9,1[illegible]	8,782
	R	5,133	13,261	12,739	8,399	3	3	6	3,024	7,339	7,091
	U	2,377	5,583	5,685	6 217	9	17	9	873	1,847	1,691
7. Kheralu Taluka .	T	6,783	16 741	15,871	11,601	5	6	4	3,112	7,502	6,958
	R	5,550	13,990	13,361	8,833	5	6	4	2,745	6,693	6,200
	U	1,233	2,751	2,510	2,768		.	.	367	809	758
8. Visnagar Taluka	T	5,141	12,701	12,450	10,777	8	17	11	1,644	3,706	3,544
	R	3,945	9,862	9,864	7,737	7	13	11	1,373	3,151	3,136
	U	1,196	2,839	2,586	3,040	1	4	..	271	555	408
9. Vijapur Taluka ..	T	9,878	24,485	24,244	21,869	2	7	5	2,558	5,648	5,490
	R	8,780	22,011	21,823	18,858	2	7	5	2,389	5,339	5,217
	U	1,098	2,474	2,421	3,011				169	309	273
10. Kadi Taluka .	T	5,969	14,88[illegible]	14,285	8,736	4	7	6	3,929	9,652	9,101
	R	4,942	12,446	12,060	6,604	2	3	4	3,469	8,601	8,236
	U	1,027	2 437	2,225	2,132	2	4	2	460	1 051	865
11. Kalol Taluka	T	7,947	19,079	17,996	14,048	12	23	13	3,422	7,533	7,041
	R	6,490	15,637	15,041	11,614	.			2,661	5,927	5,700
	U	1,457	3,442	2,955	2 434	12	23	13	761	1,606	1,341

STATEMENT III.13--*contd.*

Sl. No.	State/District/ Taluka/City/Town with population of 50,000 or more	Total Rural Urban	Households with two rooms: No. of households	Households with two rooms: No. of members: Males	Households with two rooms: No. of members: Females	Households with three rooms: No. of households	Households with three rooms: No. of members: Males	Households with three rooms: No. of members: Females	Households with four rooms: No of households	Households with four rooms: No. of members: Males	Households with four rooms: No. of members: Females	Households with five rooms or more: No of households	Households with five rooms or more: No. of members: Males	Households with five rooms or more: No. of members: Females
1	2	3	14	15	16	17	18	19	20	21	22	23	24	25
	Mehsana District	T	22,237	57,015	55,119	7,889	21,204	20,738	1,998	5,485	5,530	1,577	4,481	4,677
		R	18,043	47,238	46,144	5,942	16,169	15,908	1,018	2,905	2,932	469	1,341	1,314
		U	4,194	9,777	8,975	1,947	5,035	4,830	980	2,580	2,598	1,108	3,140	3,363
1.	Patan Taluka ..	T	1,530	4,062	3,883	530	1,533	1,406	236	605	629	248	680	683
		R	944	2,597	2,553	242	716	673	14	36	45	8	28	19
		U	586	1,465	1,330	283	817	733	222	569	584	240	652	664
	Patan Town (M) ..	U	586	1,465	1,330	288	817	733	222	569	584	240	652	664
2.	Chanasma Taluka .	T	1,775	4,710	4,596	403	1,124	1,088	74	224	197	28	100	93
		R	1,463	3,933	3,874	268	773	733	40	114	101	15	53	56
		U	312	777	722	135	351	355	34	110	96	13	47	37
3.	Sami Taluka*	R	367	1,071	1,036	74	236	219	46	143	154	25	87	88
4.	Harij Mahal .	T	144	426	367	22	53	52	9	42	36	9	32	28
		R	49	152	139	6	15	16	4	16	14	4	7	9
		U	95	274	228	16	38	36	5	26	22	5	25	19
5.	Mehsana Taluka ..	T	2,771	7,314	7,002	580	1,642	1,572	133	453	419	74	222	216
		R	2,223	6,045	5,854	428	1,195	1,161	78	278	234	14	33	42
		U	548	1,269	1,148	152	447	411	55	175	185	60	189	174

6. Sidhpur Taluka ..	T	1,778	4,473	4,276	982	2,816	2,750	365	991	1,004	476	1,358	1,597
	R	1 249	3,328	3,179	642	1,972	1,840	136	387	415	79	232	208
	U	529	1,145	1 097	340	844	910	229	604	589	397	1,126	1,389
7 Kheralu Taluka	T	2,846	7,185	6,870	605	1,539	1,566	135	293	306	80	216	167
	R	2,363	6,151	5,984	405	1,065	1,106	21	41	48	11	34	19
	U	483	1,034	886	200	474	460	114	252	258	69	182	148
8. Visnagar Taluka ..	T	1,986	4,962	4,830	1,098	2,947	2,951	258	676	721	145	393	393
	R	1,554	3,974	3,932	824	2,225	2,268	156	430	445	31	69	72
	U	434	988	898	274	722	683	102	246	276	114	324	321
9. Vijapur Taluka ..	T	3,960	10,009	9 896	2,670	6,924	6,932	358	983	1,000	330	914	921
	R	3,591	9,245	9,108	2,315	6,072	6,102	266	741	766	217	607	625
	U	369	764	788	355	852	830	92	242	234	113	307	296
10. Kadi Taluka	T	1,623	4 147	4,126	232	609	555	104	255	269	77	213	228
	R	1 304	3,404	3,403	142	379	362	24	53	54	1	6	1
	U	319	743	723	90	230	193	80	202	215	76	207	227
11. Kalol Taluka .	T	3,455	8,656	8,237	693	1,781	1,647	280	820	795	85	266	263
	R	2,936	7,338	7,082	596	1,521	1,428	233	666	656	64	185	175
	U	519	1,318	1,155	97	260	219	47	154	139	21	81	88

* Entirely rural

Source : Census of India 1961, Gujarat, Vol V, Part IV-B, *Housing and Establishment Tables*, pp. 518-521.

STATEMENT

Fairs According to Deity, Months and Size of Congregation

Deity	Month	Total: No. of fairs	Total: Congregation	Below 5,000: No of fairs	Below 5,000: Congregation
1	2	3	4	5	6
Total		99	644,021	61	119,021
MATAJI	*Total*	*17*	*189,400*	*9*	*14,400*
	February	2	50,000	..	..
	March	1	5,000	.	..
	April	3	82,500	1	2,500
	May	2	7,500	1	2,000
	July	1	1,000	1	1,000
	August	1	3,000	1	3,000
	September	1	3,500	1	3,500
	October	6	36,900	4	2,400
SHIVA	*Total*	*24*	*124,401*	*15*	*26,901*
	February	3	11,200	2	1,200
	March	1	25,000	..	..
	July	2	5,000	2	5,000
	August	16	58,201	11	20,701
	September	2	25,000	..	..
KRISHNA .. .	August	20	94,370	13	24,370
NADI TIRTHA . ..	*Total*	*2*	*78,500*	*1*	*3,500*
	March	1	3,500	1	3,500
	November	1	75,000	..	..
JAIN	*Total*	*5*	*35,500*	*3*	*7,000*
	April	2	6,000	2	6,000
	November	3	29,500	1	1,000
MUSLIM PIRS	*Total*	*5*	*34,050*	*3*	*4,050*
	July	1	2,500	1	2,500
	August	1	750	1	750
	Muharram	1	15,000	.	..
	Safar	1	15,000	.	..
	Shaaban	1	800	1	800
SHITLA MATA . ..	August	4	23,500		.
SERPENT GOD	August	7	21,600	4	6,100
RAMDEV PIR	September	6	19,600	5	14,600
HANUMAN .. .	*Total*	*4*	*16,000*	*3*	*11,000*
	July	1	4,000	1	4,000
	August	2	7,000	2	7,000
	September	1	5,000	.	.
LOCAL SAINTS ..	October	2	2,500	2	2,500
GANESH	April	1	2,500	1	2,500
LOCAL DEITIES ..	April	1	1,100	1	1,100
LOCAL HEROES	November	1	1,000	1	1,000

Source :
Census of India 1961, Gujarat, Vol. V, Part VII-B, *Fairs and Festivals.* (Part II, Tables), pp. 247-248.

III.14

(In Descending Order of Congregation)

5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
No. of fairs 7	Congre-gation 8	No. of fairs 9	Congre-gation 10	No. of fairs 11	Congre-gation 12	No. of fairs 13	Congre-gation 14
19	**109,500**	**14**	**178,000**	**3**	**92,500**	**2**	**145,000**
3	*17,500*	*2*	*20,000*	*2*	*67,500*	*1*	*70,000*
..	..	1	10,000	1	40,000	..	..
1	5,000	..	..	..	..	..	..
..	..	1	10,000	..	..	1	70,000
1	5,500	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
1	7,000	..	..	1	27,500	..	..
5	*30,000*	*3*	*42,500*	*1*	*25,000*	..	..
..	..	1	10,000	..	..	..	..
..	..	..	..	1	25,000	..	..
..	..	..	..	..	..		..
4	25,000	1	12,500	..	..		..
1	5,000	1	20,000	..	..	..	..
2	13,000	5	57,000	..	..	..	..
..	..	..	..	..		*1*	*75,000*
..	..		..		..	..	..
..	..	..	..	..	..	1	75,000
..	..	*2*	*28,500*	..	..	..	..
..	..	..	..	..	..	..	..
..	..	2	28,500	..	..	..	..
..	..	*2*	*30,000*	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..			..	..
..	..	1	15,000	..	..	..	..
..	..	1	15,000		..	..	..
..	..	..	..	..	..	..	..
4	23 500	..	..		..	..	..
3	15,500	..	..	..	..	..	..
1	5,000	..	..	..	..	..	..
1	*5,000*	..	..	..	..	..	..
..	..	..	..	..		..	..
..	..	..	..	..	..	..	..
1	5,000	..	..	..	..		..
..	..	..	..	..	..	..	..
..	..	..	..	..	..		..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..

PART IV

CHAPTER IV

AGRICULTURE AND IRRIGATION

AGRICULTURAL POPULATION

The outstanding fact about the economy of the district is that it is primarily agricultural. According to the provisional statistics supplied by the 1971 Census, 69.40 per cent of the total working population of the district was engaged in agriculture as against 65.07 per cent in the State as a whole. This shows that the economy of the district is mainly dependent on agriculture. The statement that follows gives the number of persons working as cultivators and agricultural labourers in 1971.

	Total	Males	Females
Cultivators	267,514	253,201	14,313
Agricultural labourers .	141,175	100,809	40,366
Total	**408,689**	**354,010**	**54,679**

Source :

Census of India 1971, Gujarat, Series-5, p 24.

The statement indicates that of the total number of persons engaged in agriculture, 267.514 or 45.43 per cent were cultivators and 141,175, or 23.97 per cent were agricultural labourers. It is significant to note that the proportion of female workers is higher in the case of agricultural labourers.

As regards population engaged in agriculture, the former Gazetteer recorded as follows: "In the Kadi district the principal cultivating classes are Kadwa Kanbis, Anjanas, Brahmans, Rajputs, Malis, Sathvaras, Musalmans, Kolis, Bhils and Dheds. Among these the Kanbi holds the first place. He is a born tiller of the soil. Gifted by nature with a strong constitution, and early trained to habits of endurance, to him agricultural pursuits come easy. Dependent only on the fruits of the soil, all his energies and interests are centred in his work. In labour, attention, and care he excels all others. He has an hereditary knowledge of the seasons and crops, and of the requirements of plants. Though slow to accept improvements or innovations, he is not deficient in any other quality requisite for success, and the soil rewards him better than it does others. Like the Kanbi. the Anjana is also a careful and intelligent cultivator. The Brahman is hard-working and intelligent but is deficient in skill. He succeeds better when he sub-lets his land to others than when he tills it with his

own hands. The Rajput is a man of the sword, whose hand does not fall easily on the plough. The Koli is by birth and instinct a thief, and succeeds better so, than as a tiller, and he is too indolent to win from the soil the reward it can give. Among the Musalman tillers, the Memons (Memanas) are the best, for those of the Sipahi class are indolent and careless and neither till the land carefully, nor manure it sufficiently. The cultivators are as a class well-to-do."[1]

These classes still continue to remain the main agricultural classes in the district. However, the Koli of today is no more 'a thief' as described above. As others, he devotes his time and energies in agricultural pursuits.

Land Utilisation

A study of the land utilisation would determine whether the agricultural potential of the district is properly harnessed and whether there is any scope for further development. Utilisation of land resources thus forms a major item in the programme of economic planning especially in an economy which is predominantly agricultural. It also reveals the various uses of the land in the district.

The following statement shows the changes in utilisation of land resources during 1950-51, 1955-56, 1960-61 and 1968-69.

1. Desai G H and Clarke A. B., *Gazetteer of the Baroda State*, Vol I, Bombay, (1923), p 273

STATEMENT IV.1

Utilisation of Land

(IN '00 HECTARES)

Sl No. 1	Classification of area 2	1950-51* 3	Percentage 4	1955-56* 5	Percentage 6	1960-61* 7	Percentage 8	1968-69† 9	Percentage 10
1	Total reporting area for land utilisation purposes ..	11,194	100.00	10,463	100.00	9,245	100.00	9,000	100.00
2	Forest ..	84	0.75	78	0.75	81	0.88	64	0.71
3	Land put to non-agricultural uses ..	333	2.97	167	1.60	284	3.07	376	4.18
4.	Barren and unculturable land	819	7.32	359	3.43	223	2.41	210	2.33
5	Permanent pastures and other grazing lands	837	7.48	937	8.96	800	8.66	749	8.32
6	Land under miscellaneous tree crops and groves not included in net area sown ..	607	5.42	40	0.38	38	0.41	33	0.37
7	Culturable waste	660	5.90	531	5.07	871	9.42	455	5.06
8	Fallow lands other than current fallows	196	1.75	192	1.83	52	0.56	46	0.51
9	Current fallows	358	3.20	145	1.39	161	1.74	81	0.90
10	Net area sown	7,300	65.21	8,014	76.59	6,735	72.85	6,986	77.62
11	Total cropped area	7,460	66.64	8,431	80.58	7,283	78.78	7,847	87.19
12	Area sown more than once..	160	1.43	417	3.99	548	5.93	861	9.57

Source :
* *Basic Agricultural Statistics*, Directorate of Agriculture, Gujarat State. Ahmedabad, 1968, pp 24-25.
† Directorate of Agriculture, Gujarat State. Ahmedabad

As the statement indicates, the total cropped area of the district has increased from 66.64 per cent to 87.19 per cent of the total reporting area between 1950-51 and 1968-69. Double-cropping which was almost negligible in the past is now being practised on a fairly wide scale, as can be seen from the increase in the proportion of 'area sown more than once' from 1.43 per cent to 9.57 per cent between 1950-51 and 1968-69. As a result, the net cropped area has increased from 65.21 per cent to 77.62 per cent which is the highest among all districts of Gujarat.

Irrigation

Agricultural development depends to a large extent on adequate and regular supply of water. The main source of water supply is the monsoon rain, which is uncertain and irregular. As a result, the importance of conserving the rain water by constructing wells, tanks, storage reservoirs, etc., is felt from time immemorial.

In the distiict irrigation is mainly carried out by wells and tube-wells. The implement usually employed in the past for lifting water out of the wells was the *ramia kos*, but in some areas, such as Kalol a modified form of the Persian wheel worked by a single person was also employed. As stated in the former *Gazetteer*,[1] there were about 11,000 *pucca* wells in the district at that time. The number increased to nearly 40,000 in 1920-21,[2] and now stands at about 68,000. This number is the highest among all districts of Gujarat. The wells provide irrigation to about 1,72,325 hectares which form about 96 per cent of the total net area irrigated in the district. The important place occupied by wells as a source of irrigation is thus obvious. The other sources of irrigation are described below.

Irrigation Projects

It needs to be noted that there is no major irrigation project in the district. But the irrigation is provided through the medium and minor projects.

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1. ELLIOT F. A. H., *Gazetteer of the Bombay Presidency, (Baroda)*, Vol. VII, Bombay, (1883), p. 93

2. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. II, Bombay, (1923), pp. 593-668.

Medium Irrigation Projects

There are two projects of medium irrigation (i) the Saraswati Barrage and (ii) the Sabarmati Reservoir Project.

The Saraswati Barrage—The river Saraswati rises from the extreme south-western slopes of the Arvalli Ranges from the Menager hill behind Koteshwer. It flows for a total length of 167 kms., before finally disappearing in the little Rann of Kutch.

The project envisages construction of a barrage-*cum*-bridge and canal across the river Saraswati near village Matarvadi in Patan taluka of the district. The work of the barrage was started in 1965-66 and is expected to be completed by 1973. The main as well as the branch canal is already completed. The total length of the barrage is 297 metres, with a storage capacity of 50 m. c. ft. of water. The Khan Sarovar tank and the Vatrasar tank are also fed from this storage.

Twenty-five villages of the Patan taluka and two villages of the Chanasma taluka will be benefitted by this project. Irrigation will be provided in kharif and rabi seasons, and will mainly benefit cotton, *jowar* and rape.

The cost of the project is estimated at Rs. 203 lakhs.

The Sabarmati Reservoir Project—Rising from the Arvalli Hills and descending in southernly direction, the river Sabarmati traverses the areas of the Rajasthan State and the districts of Mehsana, Sabarkantha and Ahmedabad in the Gujarat State before emptying its waters in the Gulf of Cambay. Its total length is 418 kms., and is joined by important tributories like the Wakal, the Harnav, the Hathmati, the Meshvo and the Vatrak. The river upto the project site near village Dharoi (Kheralu taluka) runs in hilly areas with dense forest.

Attempts at harnessing the resources of the Sabarmati date as far back as the latter half of the 19th century when the construction of a small weir near Ahmedabad was thought of by the Bombay Public Works Department. Thereafter, in 1937, a scheme for constructing a dam and pick-up weir on the Sabarmati was prepared by Shri T. R. N. Chari, State Engineer of the ex-Baroda State. This scheme was later on modified bv him in 1942.

It comprised construction of a pick-up weir at Ransipur to irrigate lands in Mehsana district and a dam at Dharoi to irrigate lands belonging to the ex-Idar State and the ex-Bombay Presidency. In 1947, the investigations for a basin wise development of the river Sabarmati were entrusted to the Central Water and Power Commission. Accordingly, the Commission undertook investigations in 1949 and prepared a project report in 1952. This scheme was, however, not included in the First Five Year Plan nor in the Second Five Year Plan. Thereafter, a smaller scheme for water supply to the city of Ahmedabad and the proposed new capital of the Gujarat State was prepared by the Central Design Organisation in August, 1960. A full-fledged project report of this scheme was prepared in 1961. The modified project report was submitted to the Central Water and Power Commission for clearance of the Planning Commission in 1965. The preliminary work on the project was taken up in 1971 when the clearance was received from the Planning Commission.

The reservoir at Dharoi is to be formed by construction of a composite dam of 1,228 metres length and by plugging of four saddles, two on the right bank and two on the left bank with earthen bunds totalling to a length of 6,099 metres. The reservoir will impound 1,003 m. cu. m. of water. This storage will be utilised for water supply to Ahmedabad and Gandhinagar besides providing irrigation to an area of 28,328 hectares in the district and 8,498 hectares in the Sabarkantha district.

Moreover. the construction of the dam will provide flood control to a limited extent particularly to the Ahmedabad city and villages down stream and will provide protection of riparian rights on the down stream. The project is estimated to cost about Rs 17 42 crores.

Minor Irrigation Schemes

Minor irrigation schemes have an important role to play in the development of agriculture, as they extend facilities to areas where major or medium irrigation schemes are not feasible. Further, their construction is cheap and quick. Moreover, their maintenance by beneficiaries and village panchayats is easy and convenient. Minor irrigation works mainly consist of tanks, wells and other sources such as lift irrigation, tube-wells, etc. Of these, wells remain the main source of irrigation in the district. The significant feature of well-irrigation in Mehsana district is that the district accounts for the highest number of wells and

tube-wells among all districts of Gujarat. During 1961-62, Mehsana had 68,072 wells and 313 tube-wells which increased to 68,394 and 1,180 in 1968. Similarly, the number of oil-engines also increased, from 5,148 in 1961-62 to 20,739 in 1968 In this respect Mehsana ranks second among all districts of Gujarat.

Tube-wells—The first effort of drilling tube-wells was made in the Vijapur taluka during the Baroda State regime. 27 tube-wells were drilled till the year 1941. These tube-wells are still functioning. After the introduction of the Five Year Plans, significant advances have been made in the drilling programme of tube-wells. During the Three Plan periods, as many as 535 tube-wells were drilled in the district. The total number of tube-wells was 1,180 at the end of the year 1968.

Irrigation Tanks—Several irrigation tanks were constructed by the Baroda State with small distributary channels. These included Chimanabai Sarowar, Thol, Khakhad, Chandarsana tank, etc The total number of tanks which stood at 72 in 1960-61 increased to 1,422 in 1968-69. They provide irrigation to 964 hectares of land in the district. Among talukas, Mehsana has the largest number of tanks (234) while Harij has the least (41).

SOURCES OF WATER SUPPLY

As stated earlier the area under irrigation in this district is the maximum among all districts of Gujarat. The net area under irrigation was 178,801 hectares in 1968-69 which formed 25.59 per cent of the net area under cultivation as against the State average of 10 52 per cent.[1] The following are the figures of area irrigated by different sources of water supply in the district for the years between 1950-51 and 1968-69.

Area Irrigated by Sources

(AREA IN HECTARES)

Source	1950-51*	1960-61*	1968-69‡
Government canals	.	405	4,786
Tanks .. .	.	647	964
Wells	67,623	120,960	172,325
Others	9,065	16,552	726
Total ..	**76,088**	**138,561**	**178,801**

Source

* *Basic Agricultural Statistics*, Directorate of Agriculture, Gujarat State, Ahmedabad (1968), p. 40

‡ Directorate of Agriculture, Gujarat State, Ahmedabad

1 *Gujarat 1968*, Director of Information, Ahmedabad, (1969), p 31

It will appear from the above statement that irrigation by well continues to be the most important source of irrigation. It accounted for about 96 per cent of the total irrigated area in 1968-69. The Government canals provided irrigation to only 3 per cent of the area. Increasing use of oil and electric power is being made by cultivators in the district for lifting and pumping water from the wells for irrigation purposes. These devices are easy to handle and prove more economical in the long run, though the initial capital expenditure involved in the purchase of oil-engine, electric motor and pump is quite large.

Irrigation facilities available during 1968-69 are given taluka-wise in the following statement.

STATEMENT IV.2

Sources of Water Supply and Area Irrigated, 1968-69

	Wells (In Number)											In Hectares				
		Tube-wells			Masonry wells							Net area irrigated by				
Taluka/Mahal	Government Canals	Government	Private	Total	Government	Private	Total	Non-masonry wells (Private)	Total wells	Tanks	Oil engines	Government Canals	Tanks	Wells	Other sources	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
District Total	**2**	**435**	**745**	**1,180**	**957**	**59,795**	**60,752**	**7,642**	**68,394**	**1,422**	**20,739**	**4,786**	**964**	**172,325**	**726**	**178,801**
Visnagar		53	103	156		4,733	4,733	664	5,397	64	1,617			15,867	.	15,867
Vijapur	.	144	8	152		12,187	12,187		12,187	135	4,950			33,073	.	33,073
Kheralu	1	10	16	26	70	12,703	12,773	825	13,599	183	1,303	356	.	15,149	196	15,701
Sidhpur		18	24	42	130	1,957	2,087	4,983	7,070	87	1,823			14,807	.	14,807
Harij		2	55	57	.	399	399	40	439	41	310			5,210		5,210
Sami			49	49		317	317		317	121	193			970		970
Patan	1	25	77	102	253	6,745	6,998	405	7,403	145	1,635	4,430		21,174		25,604
Kadi	.	32	85	117	104	6,454	6,558	75	6,633	213	[illegible],561		695	15,912		16,607
Mehsana		55	129	184	120	8,906	9,026	7	9,033	234	4,353			23,782		23,782
Chanasma		55	194	249		2,208	2,208	558	2,766	125	702		159	11,848	65	12,072
Kalol		41	5	46	280	3,186	3,466	84	3,550	74	1,292	..	110	14,533	465	15,108

Source : Directorate of Agriculture, Gujarat State, Ahmedabad.

The statement indicates that there are only two Government canals, one in the Kheralu taluka and the other in the Patan taluka. Of the 1,180 tube-wells, the largest in the State, 435 are Government owned. Vijapur has the highest number (144) while Sami has none. Out of 745 private tube-wells, Chanasma claims the highest number (194), followed by Mehsana (129) and Visnagar (103). Vijapur and Kalol have only eight and five respectively. Of the total of 68,394 wells in the district, 60,752 are masonry and only 7,642 are non-masonry. Kheralu claims the highest number (12,773), followed by Vijapur (12,187) and Mehsana (9,026). Harij (399) and Sami (317) have the smallest number of wells. Non-masonry wells are reported only in private category. So far as tanks are concerned, out of 1,422, Mehsana claims the highest number (234), followed by Kadi (213) and Kheralu (183). Harij stands at the bottom in the list. The district has nearly 20,700 oil-engines of which Vijapur claims 4,950, followed by Mehsana (4,353). This may be attributed to the large number of wells in these areas which are inhabited by progressive farmers.

Area Irrigated—Expansion of irrigational facilities is of considerable importance to agriculture as it reduces the dependence on monsoon rains and enables cultivation of the high-yielding crops.

As noted earlier, the district has 178,801 hectares of land under irrigation. Of these, Vijapur has the maximum area of 33,073 hectares followed by Patan (25,604 hectares) and Mehsana (23,782 hectares). Sami has the least, only 970 hectares of irrigated area. Thus the need for providing irrigational facilities in Sami is apparent.

The principal irrigated food-crops in the district are wheat, paddy, *jowar* and *bajri*. Irrigated wheat is grown extensively in almost all talukas, while irrigated paddy is grown largely in Kadi and Kalol. Under the impact of the Five Year Plans, irrigated cotton is also grown extensively. Kadi, Mehsana, Patan, Kalol and Chanasma covered large area under irrigated cotton during the year 1968-69. Irrigated rape and mustard are grown on a large scale in Patan, Vijapur, Kheralu, Visnagar and Sidhpur. Cultivation of irrigated tobacco is considerably high in Vijapur taluka.

The following are the comparative figures of area under irrigated crops between the years 1950-51 and 1968-69.

STATEMENT IV.3

Area under Irrigated Crops

(AREA IN '00 HECTARES)

Crops 1	1950-51* 2	1960-61* 3	1968-69† 4
Total food crops	*475*	*803*	*1,229*
Rice	5	24	65
Jowar . .	27	38	38
Bajri .	2	15	46
Barley . .	33	16	12
Wheat .	273	442	635
Other cereals	3	10	13
Total cereals . .	*343*	*535*	*809*
Gram . .	16	Nil	Nil
Tur . .	6	Nil	Nil
Other pulses ..	1	Nil	Nil
Total pulses .	*23*	*Nil*	*Nil*
Total food-grains	*366*	*535*	*809*
Sugar-cane	1	6	4
Other food crops	108	262	416
Total non-food crops ..	*318*	*583*	*634*
Rape and mustard	53	106	217
Castor .. .	36	7	6
Cotton	96	187	234
Tobacco .	28	31	33
Other non-food crops ..	105	252	144
Total area under irrigated crops	**793**	**1,386**	**1,863**

Source :

* *Basic Agricultural Statistics*, Directorate of Agriculture, Gujarat State, Ahmedabad, pp. 54-57.

† Directorate of Agriculture, Gujarat State, Ahmedabad.

The statement shows that the total area under irrigated crops increased steadily from 79.300 hectares in 1950-51 to 138,600

hectares in 1960-61 and ultimately to 186,300 hectares in 1968-69. Of this 65.97 per cent were occupied by food crops and the remainder, *i. e.*, 34.03 per cent by non-food crops. The increase in irrigation facilities is more rapid in case of food crops than in case of non-food crops.

The talukawise details are given in the statement appended at the end of the chapter.

SOIL CONSERVATION

Productive farm-land is indispensable to men and to all enterprises and none except the fish can survive if there is no fertile soil to produce crops. The top soil is the farmer's principal asset as it is upon the productiveness of this top soil that all agricultural activities ultimately depend. Erosion into the land leads by a vicious circle to impoverishment of soil resulting in reduced yields. The ill effects of erosion are deposition of soil on lands lower down and silt deposit in reservoirs and waterways.

The programme of soil conservation includes (i) contour-bunding, (ii) afforestation, (iii) reclamation of land, (iv) *nala*-plugging, (v) *kotar* reclamation and (vi) terracing. Out of these schemes, the scheme of contour-bunding is being implemented very extensively in this district. Under this scheme, the slopy and unlevelled fields are bunded to retain and conserve rain-water. The contour-bunding not only prevents the fine layer of the good soils being washed away but also improves the moisture content of the soil by holding and allowing water to sink deep into the soil. The soil conservation work was initiated in 1950. During the First Five Year Plan period, under the scheme of contour-bunding, 1,469 hectares were bunded at an expenditure of about Rs. 1 lakh. The work was mainly confined to Kheralu, Sami, Kadi, Kalol, Vijapur, Mehsana and Harij talukas of the district. During the Second Plan period a total area of 5,788 hectares was bunded at a total cost of Rs. 4.95 lakhs. The scheme thus gathered momentum during the Second Plan and covered the talukas of Sidhpur, Chanasma and Visnagar. During the Third Plan period the work of contour-bunding was doubled and covered 10,459 hectares at a total cost of Rs. 12.91 lakhs. All talukas except Chanasma, Sami, Patan and Harij have been brought under the scheme. The following statement shows the yearwise and talukawise progress of the schemes of contour-bunding and terracing implemented between 1968-69 and 1970-71.

STATEMENT IV.4

Progress of Contour-bunding and Terracing

(AREA IN HECTARES)

Name of the Taluka	Contour-bunding				Terracing			
	1968-69	1969-70	1970-71	Total	1968-69	1969-70	1970-71	Total
1	2	3	4	5	6	7	8	9
Mehsana	100	234	280	614	1	10	10	21
Kalol	28	180		208	32	10		42
Kadi	.	17		17				
Vijapur	58	130	76	264	9		1	10
Sami ..	..	.	55	55		.		
Sidhpur	.	46	48	94	.	8	26	34
Kheralu	101	127	161	389	8	5	8	21
Patan .			2	2	1		8	9
Visnagar	3	205	105	313	2	5	1	8
District Total .	290	939	727	1 956	53	38	54	145

Source :
Sub-Divisional Soil Conservation Officer, Mehsana.

SOIL

In the Mehsana district, nearly 90 per cent of the soil is light sandy. Black soil is met with, but only in patches and chiefly towards the south and west of Kadi, the west of Kalol and in the low-lying portions of Harij and Chanasma. Though light and sandy, the soil when properly treated, is capable of giving large returns for a little labour. This is not, however, the case in the low-lying and water-logged lands in Harij, Visnagar and Mehsana which give a poor yield, in spite of all the efforts of the cultivators Moreover, the sandy loam soil differs in richness and contents in some parts of the district. In Vijapur, Visnagar, Kalol and Mehsana talukas, the soil is rich and the sub-soil water is also sweet Soil in Vijapur taluka is the richest. In parts of Kadi, Kalol, Chanasma and Harij talukas, the soil is interspersed with medium black soil suitable for cultivation of paddy and cotton. In parts of Sami, Patan and Harij talukas the soil is poor and saline and the sub-soil water is brackish. Black soil is more fertile and needs plenty of water and manure for good harvest.

CROPPING PATTERN

The total area under cultivation in 1968-69 was 784,744 hectares of which food crops claimed 69 per cent and non-food crops 31 per cent. There is thus a preponderance of food crops over non-food crops. About 90 years ago, the agricultural conditions were vastly different as most of the areas under cultivation were occupied by food crops. As the *Gazetteer of the Bombay Presidency* (1883) recorded, the food crops formed nearly 95 per cent, while the non-food crops formed only 5 per cent of the total cultivated area.

"In the year 1879-80, 1,008,086 acres were under tillage, of which grain crops occupied 766,070 acres or 76 per cent, pulses 177,378 acres or 17 6 per cent, oil-seeds 47,803 acres or 4.74 per cent, tobacco and sugar-cane 10,444 acres or 1.13 per cent, fibres 5,431 acres or 0.53 per cent, and miscellaneous crops, such as vegetables, etc., 960 acres or 0.09 per cent. Of the area under grain crops, *bajri* covered 410,816 acres ; *juvar* 240,476 acres, wheat 44,154 acres ; *banti* 18,735 acres, *dangar*, rice 18,236 acres, *jav* 13,248 acres, *vari* 10,190 acres, *kodra* 3,107 acres, *chenna* 2,840 acres, *kuri* 2,031 acres, *bavto* 1,679 acres ; *chasatio* 294 acres, and *kang* 264 acres. Of the area taken up by pulses, *math* occupied 107,754 acres, *mag* 26,944 acres, *adad* 19,502 acres, *guvar* 12,630 acres, *tuver* 4,168 acres, *chola* 3,144 acres, *chana* 2,921 acres, *val* 294 acres, and *kulthi* 21 acres. Of the area which oil-seeds covered, 22,703 acres were under *sarsav*, 14,244 under *erandi*, 5,936 under poppy, 3,813 under *tal* and 1,107 under *kabri* or *kasumbo*. Tobacco occupied 5,391 acres and sugar-cane 5,053 acres. Among fibres, *kapas* held 5,391 acres and *bhendi* 40 acres. Of the land under miscellaneous crops, such as vegetables, etc., chillies covered 568 acres, *sakaria* 292 acres, and the remaining 100 acres were under other garden products."[1]

Thereafter, the *Gazetteer of the Baroda State* (1923), recorded 2,299,769 *bighas* (13.14 lakh acres) under cultivation during the year 1920-21, of which grains occupied 56 per cent. The largest area was occupied by *bajri* 27 per cent, followed by *jowar* 22 per cent, wheat six per cent and rice only one per cent. Among pulses, *tuver* covered two per cent and gram 0.15 per cent only. Of the area under oil-seeds, castor occupied seven per cent while

1. ELLIOT F. A. H., *Gazetteer of the Bombay Presidency, (Baroda)* Vol. VII, Bombay, (1883), p. 94.

sesamum and rape-seed covered two per cent each. Cotton occupied nearly 14 per cent. The percentage of area under food crops was 58, while that under non-food crops was 42. Thus, the area under non-food crops increased.

The pattern of cropping has not changed much over the years except that cultivation of cash crops like groundnut, cotton, etc., has now increased. The principal crops now grown in the district include, in their order of importance, *bajri*, *jowar*, wheat and paddy among food crops and cotton, groundnut, rape and mustard and castor among non-food crops.

The following statement gives figures of area under principal crops for the period between 1950-51 and 1968-69.

STATEMENT IV.5

Area Under Principal Crops

(I '00 HECTARES)

Crops 1	1950-51* 2	1955-56* 3	1960-61* 4	1968-69† 5
Rice	77	74	82	89
Jowar	1,959	1,732	1,304	1,442
Bajri	1,771	2,168	1,910	2,230
Barley	33	17	6	12
Maize	3	2	4	10
Wheat	537	673	468	732
Other cereals	217	206	140	133
Total cereals	*4,597*	*4,872*	*3,914*	*4,648*
Gram	68	115	13	5
Tur	84	85	83	78
Other pulses	591	501	349	247
Total pulses	*743*	*701*	*445*	*330*
Total food-grains	*5,340*	*5,573*	*4,359*	*4,978*
Sugar cane	1	3	6	4
Chillies	17	9	22	17
Potatoes	2	2	2	1
Groundnut	24	32	360	214
Sesamum	73	73	59	65
Castor	189	415	266	196
Rape and mustard	247	427	281	243
Total oilseeds	*533*	*947*	*956*	*718*
Cotton	715	1,191	830	1,038
Tobacco	58	19	44	36

Source :

* *Statistics of Area Production and yield per Acre of Principal Crops in Gujarat State for the period 1949 50 to 1963-64*, Directorate of Agriculture, Gujarat State, Ahmedabad, (1965), *pp* 26-166

† Directorate of Agriculture, Gujarat State, Ahmedabad.

The statement shows that between 1950 and 1968, the area under food-grains has on the whole decreased. *Jowar* has decreased from 195,900 hectares to 144,200 hectares and barley from 3,300 hectares to 1,200 hectares. However, *bajri* has increased from 177,100 hectares to 223,000 hectares, wheat from 53,700 hectares to 73,200 hectares, paddy from 7,700 hectares to 8,900 hectares and maize from 300 hectares to 1,000 hectares during the same period. Other cereals grown in the district are *banti, kodra, sava,* etc. Among pulses, gram has decreased considerably while *tur* has remained static. *Math,* green gram, black gram, *chavli* and *val* are the other varieties of pulses grown in the district. Sugar-cane has tried to get its place in the present day cropping pattern. The important condiments and spices grown in 1968-69 were cumin (25,160 hectares), fennel (7,289 hectares) and fenugreek (1,562 hectares). Mangoes, guava, sour-lime and *papaya* are the main varieties of fresh fruits of the district. The main vegetables in order of area covered include brinjal, onion, cabbage, potatoes, *bhinda* (lady's finger), tomatoes, etc.

There has been a considerable increase in recent years in the cultivatiod of non-food or cash crops, mainly groundnut and cotton. The area under the latter has risen from 71,500 hectares in 1950-51 to 103,800 hectares in 1968-69, while that under groundnut has increased from 2,400 hectares to 21,400 hectares during the same period with a maximum area of 36,000 in 1960-61. The area under castor which was 18.900 hectares in 1950-51 increased considerably in 1955-56 but fell down rapidly thereafter and stood at 19,600 hectares in 1968-69. The same trend was noticed for rape and mustard. Area under tobacco and sesamum has likewise decreased from 5,800 to 3,600 hectares and from 7,300 to 6,500 hectares respectively.

Out-turn of Crops

The out-turn of principal crops in the district during the period 1950-51 to 1968-69 is given in the following statement.

STATEMENT IV.6

Out-turn of Principal Crops

(IN '00 TONNES)

Crops 1	1950-51* 2	1955-56* 3	1960-61* 4	1968-69† 5
Rice	52	54	12	38
Jowar	531	438	180	52
Bajri	370	847	899	1,248
Barley	28	12	5	7
Maize	1	1	3	6
Wheat	498	536	509	1,054
Other cereals	130	158	69	24
Total cereals	*1,610*	*2,046*	*1,677*	*2,529*
Gram	25	36	2	2
Tur	27	27	16	19
Other pulses	258	175	78	46
Total pulses	*310*	*238*	*96*	*67*
Total food-grains	*1,920*	*2,284*	*1,773*	*2,596*
Sugar-cane	5	17	29	13
Chillies	7	11	13	9
Groundnut	9	12	132	64
Sesamum	16	19	8	15
Castor	77	161	60	67
Rape and mustard	99	66	92	100
Total oilseeds	*201*	*258*	*292*	*246*
Cotton	439	385	659	706
Tobacco	50	18	20	49

NOTE : 1. Out-turn of sugar-cane is recorded in terms of 100 tonnes of *gur*.

2. Out-turn of cotton is recorded in terms of bales of 180 kg., each.

Source:

* *Statistics of Area, Production and yield per Acre of Principal Crops in Gujarat State for the period 1949-50 to 1963-64*, Directorate of Agriculture, Ahmedabad, (1965), pp. 27-167.

† Directorate of Agriculture, Gujarat State, Ahmedabad.

The principal crops in which there is a noteworthy increase between 1950-51 and 1968-69 are *bajri* and wheat. Pulses have declined steadily during the period. Production of sugar-cane and chillies increased greatly till 1960-61 but subsequently decreased in 1968-69 due to a corresponding fall in the area under cultivation. Among non-food crops, production of cotton increased from 43,900 to 70,600 bales between 1950-51 and 1968-69. In the case of the remaining crops, the trend is fluctuating.

MODE OF CULTIVATION OF PRINCIPAL CROPS

Cereals

Bajri—Bajri (*Pennisetum typhoideum*) is the most important cereal crop occupying the largest area under food crops in the district. It is grown all over the district in all types of soils and climatic conditions. In the past, it occupied the second place among cereals and was cultivated entirely as kharif crop rotated with *jowar*, cotton or rapeseed. At present, it is also grown in summer. A new hybrid variety of *bajri* is introduced from the year 1966-67. It covered 223,018 hectares which constituted nearly 41 per cent of the total area under food crops in 1968-69. Its total production during 1968-69 was 124,800 tonnes. Land is tilled in June-July after the first good rainfall, with the help of improved Baroda-hoe. The crop is then sown at a distance of 45 cms., between the rows. The crop is manured and watered if there is a shortage of rain. Two to three inter-culturings are done at an interval of one month after sowing. Flowering and grain formation generally start during the last week of August and harvesting takes place in the last week of September. The harvested crop is kept in the field for a few days and carted to the threshing floor where it is nipped by labourers and crushed under bullocks feet. Cultivators usually keep a major part of the produce for domestic consumption and for seed purpose and sell the remainder in the market.

Jowar–Jowar (*Andropogau Sorghum*) is another important cereal crop grown all over the district. It is grown both in kharif and rabi seasons. *Jowar* was the most important cereal crop in the past and occupied the largest area. Its place has been now taken by *bajri*. It was grown on the lighter soils as kharif and on the black soils as rabi. At present, in addition to the local *malwan* variety which was popular in the past, improved hybrid *jowar* and CSH-1 varieties are also cultivated. The field is prepared during July. Sowing operations start in the first fortnight of August. Usually two or three inter-culturings after

a month of sowing are required. Flowering and grain formation start in the last week of September and harvesting takes place generally from the middle of October and continues till November. The crop is cut by a sickle and exposed to the sun for about three days. The earheads are cut and carried to the harvesting floor where they are crushed under bullocks' feet. *Jowar* covered 144,198 hectares which constituted 27 per cent of the total area under food crops in 1968-69. Its out-turn during the year was 15,200 tonnes.

Wheat (*Triticum Sativum*)—Wheat is grown both as irrigated and unirrigated crop in sandy loam soils. In the past, white *katha* and red *katha* varieties of wheat were grown in black soils in the Kadi taluka and the *besar* soils in Harij taluka. *Vajia chandushi* and *popatia* were grown as irrigated crop in lighter soils in Kadi. At present, new *pusa* and Mexican varieties of irrigated wheat are usually grown all over the district but more extensively in Vijapur, Kheralu and Mehsana talukas. The improved Arnej variety is grown as unirrigated crop in Sami and Harij talukas. It was cultivated in 73,247 hectares of land and its production was 105,400 tonnes in 1968-69.

The yield of dry wheat crop is comparatively less but commands a slightly higher price. Land is prepared for the crop in September-October. Manuring is done at the rate of about 25 cart-loads per hectare before ploughing. Sowing starts after the *Dassera* and continues till the last week of November. Interculturings are generally given when the crop is an irrigated one. The irrigated crop is given top dressing in the form of manure mixture one month after the sowing. Earheads appear in January and harvesting starts in March and continues till April.

Paddy—Paddy or rice (*Oriza sativa*) popularly known as *dangar* is extensively grown in medium black soil of Kadi and Kalol talukas. It requires adequate irrigation facilities for growth. The field is prepared after harvesting of the rabi crop. Transplanting is done usually in July. Irrigation is required at an interval of 10 days, if there are no rains. Flowering begins in September and grain formation starts at the end of the month. Harvesting starts in the middle of October or in November. The area under paddy was 8,880 hectares in 1968-69 and its out-turn was 3,800 tonnes.

Other cereals grown in the district include *banti* (8,450 hectares), common millets (3,213 hectares) and barley (1,166 hectares). Maize, little millets, *sava*, etc., occupied very small acreage.

Pulses

Pulses are generally grown as mixed crop alongwith *bajri*. The area under total pulses was 33,005 hectares in 1968-69 and constituted 6 per cent of the total area under food crops. The important crops grown during 1968-69 were *math* (10,563 hectares), green gram (8,139 hectares), *tur* (7,829 hectares), *chavli* (3,092 hectares) and black gram (2,623 hectares). Gram and *val* covered 476 and 283 hectares respectively.

Condiments and Spices—The total area under condiments and spices was 35,872 hectares in 1968-69. The main condiments grown are cumin and fennel. Cumin is a rabi crop mostly cultivated in Patan, Visnagar, Sidhpur and Chanasma talukas. It covered 25,160 hectares or 70 per cent of the total area under condiments and spices. Fennel is a kharif crop extensively grown in Kheralu, Vijapur and Visnagar talukas. It covered 7,289 hectares in 1968-69. Other condiments and spices include chillies (1,702 hectares) and fenugreek (1,562 hectares). Garlic and coriander are grown on a smaller scale.

Isabgul—Isabgul is an important crop which is extensively cultivated in this district in Gujarat. It is a sort of husk (*psyllium*) which has a high medicinal value and is exported abroad. It is cultivated mainly in Sidhpur, Patan, Mehsana, Chanasma, Harij and Visnagar talukas. It was grown over an area of 6,768 hectares in 1970-71 with an estimated out-turn of 3,384 tonnes.

The crop is sown during November in sandy loam and sandy soils after the harvest of kharif crops like *bajri* and other cereals. After the previous crop is harvested, the soil is irrigated, ploughed once and harrowed twice. After the tillage operations, the plot is divided into small *kyaras* and seed of Isabgul are broadcast. The crop is irrigated immediately and thereafter, subsequent irrigations are given at the interval of 10 days for a period of about two months. It ripens in March. Leaves of matured plants are picked up by hands and stocked in the threshing yard, where they are dried, threshed by sticks and then cleaned.

Fruits and Vegetables

Cultivation of fruit crops is negligible, covering only 7,353 hectares in 1968-69. The main fruits are mango, guava, citrus and *papaya*.

Mango—The mango plantation is now regularly grown in this district. Some cultivators plant mango trees on the boundaries of their fields. In Vijapur, Kheralu, Kadi and Sidhpur talukas, mango trees are raised. However, no specific or particular variety of mango is cultivated.

Papaya—Except Harij, Sami and Chanasma talukas *papayas* are grown more or less in all the talukas. No specific variety is cultivated.

Guava—Most of the guava gardens are found in the Mehsana and Vijapur talukas which cover about 80 per cent of the total guava plantations in the district. No specific variety of guava is grown.

Citrus—In citrus plantation, only lemon crop is grown in Vijapur, Mehsana and Visnagar talukas which cover about 70 per cent of the total area. Kagdi lime, however, is more popular in the district.

The main vegetables grown in the district are brinjal, onion, cabbage, sweet potato, lady's finger and potatoes. The total area under vegetables was 3,572 hectares in 1968-69.

Poppy—Poppy which enjoyed a paramount place in the past is not now grown extensively.

Oilseeds

The important oilseeds grown in the district are groundnut, mustard, rape and sesamum among edibles and castor among non-edibles. The total area under oilseeds in 1968-69 was 71,801 hectares of which 72.70 per cent were under edible and 27.30 per cent under non-edible oilseeds. Of the edibles, groundnut is by far the most important crop in the district and covered 21,416 hectares or 41.03 per cent of the area under oilseeds. Mustard which came next occupied 31.38 per cent. Castor among non-edibles was grown in an area of 19,602 hectares.

The area under oilseeds steadily increased between 1950-51 and 1960-61 from 53,300 hectares to 96,600 hectares but declined to 71,800 hectares in 1968-69.

Groundnut (*Arachis hypogaca*)—Groundnut was not an important crop during the past. The *Gazetteer of the Baroda State*

referred to this crop as under: "Groundnut as an oilseed crop, requires but a passing notice. In spite of special efforts, it has not been able to establish itself amongst the common crops. The high cost of the seed, the heavy harvesting charges and the damage done by jackals, pigs, crows and white ants have proved too strong a combination for the farmer to combat."[1] At present, groundnut is an important cash crop of the district extensively grown in Kheralu and Vijapur talukas.

The area under groundnut has, however, gradually decreased, due to white grub insects in the soil, from 36,000 hectares in 1960-61 to 21,000 hectares in 1968-69. Its out-turn was 6,400 tonnes in 1968-69.

The spreading variety called *veldi* is popular in the district. Groundnut being an important cash crop gets the maximum attention. It is a kharif crop sown in the beginning of July and harvested in October-November. Harvesting is done mostly by harrows, but in some cases a plough is also used. The harvested crop is collected, heaped and threshed with rakes. The pods, stalks and leaves are very useful as fodder. The groundnut crop, on an average yields about 600 to 650 kgs. per hectare. Its oil cake is an important cattle feed and is also used as manure.

Castor (*Ricinus communis*)—The Mehsana district stands foremost in cultivation of this crop since the beginning of this century. The *Gazetteer of the Baroda State* recorded in 1923 that castor was the leading crop amongst the oilseeds. The largest portion of it was grown in the Kadi Prant as a principal crop and occasionally as a standard mixture crop. Castor is the second important oilseed crop in the district. During 1965-66, the district contributed the largest quantity of castor production in the State and accounted for nearly 52,900 tonnes, *i. e.*, 33 per cent of the State production. It covered an area of 19,600 hectares in 1968-69 when its out-turn was 6,700 tonnes. It is cultivated mainly in Kheralu, Patan, Chanasma, Vijapur and Mehsana talukas. The Crop is sown in July-August and hervested in February-March.

Mustard—Mustard covered an area of 16,378 hectares in 1698-69 and yielded 6,900 tonnes. It was grown mainly in the

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1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. I, Bombay, (1923), p. 290.

Patan taluka. The crop is sown in October and harvested in February-March.

Sesamum (*Sesamum indicum*)—Sesamum is grown extensively in Chanasma, Vijapur, Patan and Mehsana talukas. The total area under it was 6,467 hectares in 1968-69. Its out-turn during that year was 1,500 tonnes. Sesamum is generally grown during kharif season. It is sown in July and harvested in October.

Rape-seed (*Brassien compestris*)—Rape-seed is the most important oilseed crop in the district. Mehsana accounts for nearly 3/4th of the total State production of rape-seed. It is mainly cultivated in Patan, Chanasma and Sidhpur talukas. It is sometimes rotated with *bajri* or *jowar*. The field is ploughed several times between August-October. The seeds are sown late in October. Wherever irrigation facilities exist, two or three waterings, once at the time of flowering and the other at the time of seed formation, are given. The crop ripens in February when it is harvested. It is susceptible to the attacks of an insect pest called aphids which appears at the time of flowering and seriously affects the seed which becomes small and wrinkled. This crop covered an area of 7,938 hectares in 1968-69.

Cotton (*Gossypium herbaccum*)—Cotton is another important cash crop grown all over the district, but more extensively in Sami, Kadi, Chanasma, Harij and Mehsana talukas. The total area under cotton was 103,838 hectares in 1968-69.

In the past, *vagad*, *lalio* and *kalyan*-8 were the popular varieties in the district. At present, improved varieties like hybrid-5 V-797 and Gujarat-67 are cultivated extensively. Mehsana claim, the first rank among all districts of Gujarat in production of the improved hybrid varieties of cotton.

Cotton is grown in black, medium black and sandy loam soils. Sowing starts in July and flowers come up by the end of November. Picking of seed cotton starts in February and lasts till April. It is thereafter carted to ginning factories for ginning.

Kharif and Rabi Crops

Crops grown in the district can be mainly grouped into two main categories, namely, the kharif and the rabi. The kharif or rain fed crops are sown in monsoon after the first rainfall in June-July and harvested usually in October-November. The rabi

or irrigated crops are usually sown in September-October and harvested in February-March. The main kharif crops in the district are *jowar*, *bajri* and cotton. Wheat is the main rabi crop. *Jowar* can be grown both as rabi and kharif crop. During 1968-69, kharif crops occupied 634,612 hectares or 81 per cent while rabi covered only 150,132 hectares or 19 per cent of the total area under cultivation. Among kharif crops, the proportion of the area under food crops to non-food crops was 2 : 1 while among rabi it was 3 : 1.

Crop Calendar

The calendar of sowing and harvesting operations for important crops in the district is given below.

Sl. No.	Name of crop	Month of sowing	Month of harvesting
1	2	3	4
1	Paddy	July	October-November
2	Wheat	November	March
3	*Jowar*	August	December
4	*Bajri* . ..	July	October
5	*Tur*	July	November-December
6	Groundnut	July	November
7	Castor	August	January
8	Rape and mustard ..	October	January-February
9	Cotton	July	February
10	Tobacco	August	February March

Rotation of Crops

Bajri, cotton and *jowar* are the main crops of the district. *Bajri* is followed either by cotton or *jowar*. *Jowar* is followed by cotton and the latter by *bajri* or groundnut. The following rotation of crops are usually practised.

1. *Bajri*, *jowar* or groundnut
2. *Bajri*, cotton or *jowar*
3. Groundnut, wheat
4. Castor, *bajri*
5. Cotton, *bajri* or *jowar*

ACTIVITIES OF THE DEPARTMENT BEFORE INDEPENDENCE

During the last century, efforts were made by the Baroda State to improve agriculture. Seed depots were started in 1895 at Kalol and Kheralu to supply good seeds to agriculturists. However, it was only in the beginning of this century, that systematic attempts were made to introduce improved methods of agriculture. Till 1908, the officer in charge of agriculture had several other departments to look after. He was at one time in charge of as many as seven departments and had to perform his duties under severe difficulties. Moreover, as the country was under British domination, the prevailing idea of the time seemed to be in favour of the wholesale introduction of everything foreign without regard to local conditions and needs. Agricultural implements were imported from abroad, and the cultivator was encouraged to adopt them and other western methods. To this end, trials were made with artificial manures on dry and irrigated crops. Attempts were made to introduce costly and heavy implements and machinery. But as all these measures were spasmodic and unplanned, they did not produce any tangible lasting results.

Before 1909, the Agriculture Department was considered a temporary section of the Revenue Department. In 1909, it was given the status of a Department and a Director was appointed. In 1912, the Department of Agriculture was put directly under charge of the Dewan, and the foundations of a new and progressive agricultural policy were then laid. The State arranged cattle shows, organised agricultural exhibitions and conducted demonstration centres for the practical use of implements. These and other measures went a long way in improving the agricultural methods.

In April 1913 an Agricultural Association under the name of the Kadi Prant Khedut Sabha with over 1,200 members was formed. Through the medium of this association, 7,886 lbs. of cotton seeds and 36 ploughs were supplied to agriculturists. An agricultural graduate specially appointed for the purpose moved in the district demonstrating the uses of improved machinery and distributing seeds amongst agriculturists.

The Mehsana District Local Board was persuaded to start an Agricultural Museum at Mehsana and to set apart a small sum for organising agricultural and cattle shows in all talukas. The benefits of improved implements were demonstrated at the Jagudan Farm. A travelling agricultural exhibition was organised

at Kadi in 1914. Lectures of the Revenue Officers and the Inspectors of the Agricultural Department were organised for the benefit of the farmers and the practical use of the implements was demonstrated in the nearest field to thousands of cultivators from the neighbouring villages. Implements were sold on the spot at half the cost price.

By 1921, as many as 73 agricultural societies were established in the district. Moreover, better farming societies were established in most of the villages. Field tests of improved varieties of crops, improved implements and compost making were demonstrated. Consequently, 523 manure composts were put up by cultivators resulting in additional manure of 850,000 lbs. 713 demonstrations of improved implements were organised.

A centre for the Thakarda agriculturists was opened at Deodarda in the Patan taluka to train them in the art of agriculture and subsidiary occupations. All these measures went a long way in improving the agricultural methods.

Scientific Methods of Agriculture

Agricultural Implements

Agricultural development to a considerable extent depends upon the availability of the modern or improved tools and techniques. In the past, agricultural implements used in this district were made of *babul* wood by the village carpenter and thus they were cheap and easy to repair. They included wooden plough or *hal* for ploughing the land, harrow or *ramp* with a long horizontal blade used in preparatory tillage, *duntal* for stirring the soil after ploughing, seed-drill locally known as *chawal* for sowing, hoe or *rampadi* for destroying the weeds, *samar* for levelling the soil after ploughing, etc. The smaller tools in use included sickle or *datardu* for harvesting and cutting grass, spade or *kodali* and shovel or *pavdo* for digging the soil and rake or *kharpi* for weeding.

Though most of these tools and implements are still in use in this district, increasing use is now being made of improved and mechanised implements such as oil-engines, electric pumps, tractors, etc. Wooden ploughs are being gradually replaced by improved iron ploughs. In fact, Mehsana has the highest number of iron ploughs (29,726) and thus stands first in the whole State. Moreover, improved implements like Baroda-hoe are popular among the farmers for the last two decades.

The following statement compares the important implements in use in the district according to the Livestock Census of 1951, 1956, 1961 and 1966:—

STATEMENT IV.7

Agricultural Implements

Name of Implements 1	1951* 2	1956* 3	1961* 4	1966† 5
Ploughs	119,728	119,554	140,763	137,418
(i) Wooden	109,494	105,184	116,400	107,692
(ii) Iron .	10,234	14,370	24,363	29,726
Carts	45,402	42,285	45,779	47,689
Sugar-cane crushers . ..	N.A.	28	561	150
(i) Power . .	N.A	7	15	86
(ii) Bullocks . .	N A.	21	546	64
Oil-engines	N.A.	2,885	5,336	11,631
Electric pumps	N A.	93	121	919
Tractors	8	20	84	173
Ghanis	N A.	358	343	170
Persian wheels and *Rahats* .	N.A.	N A.	64	61

N.A.=Not available

Source .
* *District Census Handbook* 1961, Mehsana, p. 190
† *Quarterly Bulletin of Economics and Statistics*, Bureau of Economics and Statistics, Government. of Gujarat, Vol. IX, No. 1, Ahmedabad, (1969), pp 190-191.

It will appear from the statement that the use of improved implements like iron ploughs, oil-engines, electric pumps, etc., has increased steadily and considerably under the impact of the Five Year Plans. The wooden plough was the traditional implement much in vogue in the past. Of late, its use has slightly decreased. The number of wooden ploughs was about 65,000 in 1879 which increased to about 88,000 in 1920 and to 109,494 in 1951. In 1956, it declined to 105,184 but increased to 116,400 in 1961 falling down rapidly to 107,692 in 1966 due to heavy increase of iron ploughs. The number of iron ploughs has increased from 10,234 in 1951 to 29,726 in 1966 Despite the use of motor trucks and other mechanised vehicles, the use of bullock carts still holds the fort. Its number was 16,869 in 1879 which increased to 26,817 in 1920 and 45,402 in 1951. In 1966, the

number of carts in the district was 47,689. This increase may be attributed to the multiple uses which this traditional vehicle provides. Mechanisation of agriculture is menifested in the number of electric water pumps which have increased from 93 in 1956 to 919 in 1966. Tractors have also increased rapidly, from 8 in 1951 to 173 in 1966. As against this, the number of oil-*ghanis* has begun to dwindle, their number coming down from 358 in 1956 to 170 in 1966 because of the increase in the number of oil mills.

SEED SUPPLY

Development of agriculture depends to a great extent on agricultural inputs of which seeds form the most important part. Improved seed is defined to be one that gives a higher yield of atleast 10 to 15 per cent over the local seed.

The usual practice with many of the cultivators in the district is to select good earheads and preserve them for seed purpose. Some of them obtain their seeds from co-operative societies, which supply improved varieties of seeds recommended by the Government. The rest obtain their requirements from the well-to-do progressive farmers or from local grain merchants in the market.

In order to supply good improved seeds to cultivators of this district, there are eight Taluka Seed Multiplication Farms having 134 hectares of land for multiplication of foundation seeds. The improved seeds produced on these farms are distributed to 'A' type registered seed growers selected by the Gram Sevaks in each taluka.

The improved varieties of seeds used in the district are as follows.

Crop	*Improved variety used*
Bajri	Hybrid No. 3
Jowar	CSH-1
Wheat	N. P. 824 Mexican-Kalyan Sona Mexican-Sonalika
Groundnut	Samarala-1
Cotton	V-797, Hybrid-4 Gujarat-67
Castor	S-20, Hybrid-3

In the initial stages, the cultivators did not give good response to the introduction of improved seeds. But their importance has been now gradually realised by the farmers. As a result, at present, large areas under cotton, *bajri*, wheat and groundnut are covered by improved seeds evolved at the seed multiplication farms in the district. The following are the figures of area under improved seeds during the last five years.

STATEMENT IV.8

Area Under Improved Seeds

(AREA IN HECTARES)

Year	Wheat	*Bajri*	Groundnut	Cotton	Total
1966-67	57,232	152,832	15,492	86,078	311,634
1967-68	73,432	153,453	13,709	90,451	331,305
1968-69	64,422	154,946	14,294	101,606	335,268
1969-70	64,155	159,109	11,011	87,645	321,920
1970-71	82,733	186,470	8,915	121,271	399,389
Total ..	**341,974**	**806,810**	**63,681**	**487,051**	**1,699,516**

Source : District Agricultural Officer, Mehsana.

MANURES

Manures and fertilizers play a vital role in increasing the fertility of the soil. The importance of farm yard manure was sufficiently realized in the past and the provision of lands for manure heaps in all the villages was thought of by the Baroda State during the year 1916.[1] At present, the cow-dung manure is in use all over the district. However, it is not used to the extent required. As a result the land remains insufficiently manured. The farmers are often reluctant to use adequate quantities of manures due to several reasons. There are no irrigation facilities in certain parts of the district and manuring in dry tracts is very often of no use. Secondly, the required type of manure is very scarce and difficult to get. Thirdly, they are too costly compared to the limited means of the average cultivator.

Most of the cultivators have their manure pits either near their homes or in the court-yard in which dungs and household waste are deposited. The waste thus collected is allowed to decompose and decay for a couple of months after which it

1 *Jamabandi Revision Settlement Report of the Mehsana Taluka of the Kadi Division*, 1916-17, Baroda, (1918), p. 6

becomes ready for manurial purposes. Moreover, municipalities and gram Panchayats prepare compost from the town refuse, etc. The town municipalities of Mehsana, Kalol, Sidhpur, Kadi, Patan and Visnagar and gram Panchayats of Harij, Kheralu, Vijapur and Chanasma are implementing the programmes for preparing compost out of refuse. The production and distribution of town compost has increased considerably, while that of rural compost has gone down during the last five years as can be seen from the following table:—

(QUANTITY IN TONNES)

Year	Rural compost	Town compost
1966-67	38,055	6,936
1967-68	84,920	7,933
1968-69	31,880	8,588
1969-70	55,276	15,405
1970-71	54,378	20,234

Source :
District Agricultural Officer, Mehsana.

FERTILISERS

The importance of chemical fertilisers has been sufficiently realised by the cultivators in recent times because of (i) their greater availability and (ii) relatively higher yield accruing from their use. To further popularise their use, the agricultural extension staff in the district arranges demonstration programmes of different fertilisers for the benefit of the cultivators. The fertilisers commonly used by the farmers in this district are superphosphate, ammonium sulphate, urea, etc. The statement showing the use of fertilisers between 1966-67 and 1970-71 is given below:—

STATEMENT IV.9

Fertilisers Used (1966-1970)

(QUANTITY IN TONNES)

Year 1	Urea 2	Ammonium Sulphate 3	Super Phosphate 4	Others 5
1966-67 ..	1,601	6,306	1,687	812
1967-68 ..	3,815	4,475	3,786	1,114
1968-69 ..	5,270	5,014	3,366	1,549
1969-70 ..	6,150	2,570	4,364	61
1970-71 .	8,886	1,916	6,076	1,077

Source :
District Agricultural Officer, Mehsana.

High Yielding Varieties Programme

(1) *Hybrid Bajri*—The hybrid *bajri* seeds (kharif) were distributed to progressive cultivators in 1965-66 for the first time. This brought about a higher yield by about 40 per cent. As a result, the use of these seeds increased considerably as can be seen from the following statement:—

Year	Area covered in Hectares
1965-66	8
1966-67	1,414
1967-68	13,662
1968-69	33,516
1969-70	35,390
1970-71	71,124
1971-72	142,375

(2) *Mexican Wheat*—Similarly the Mexican wheat varieties are popular in the district due to their higher yield as compared to other improved local strains of wheat. These varieties covered only 17 hectares of land in 1968-69. The area increased to 1957 hectares in 1969-70 and to 13,687 hectares in 1970-71.

(3) *Hybrid Cotton-4* (*Commercial*)—Hybrid cotton-4 variety is popular amongst the cultivators due to its early maturity and high-yielding capacity over the local strain. In 1970-71, about 10,000 hectares were covered under the hybrid cotton-4 in this district. A co-operative society for producing and distributing these seeds was formed at Mehsana in 1970-71 which has so far arranged six distribution programmes in the district.

INTENSIVE AGRICULTURAL AREA PROGRAMME

The Intensive Agricultural Area Programme was introduced in this district in the year 1966-67. To start with, it was first introduced in Vijapur, Kalol, Kadi, Patan, Visnagar, Sidhpur, Kheralu and Mehsana talukas of this district. The object of this programme is to increase agricultural production by providing seeds, fertilizers and pesticides in proper form and at proper time. Besides, arrangements are made to provide credits through co-operative societies. The crops covered under this programme were *bajri*, paddy, wheat, groundnut and cotton. The area of these crops has increased considerably since the introduction of this programme as can be seen from the following figures.

(AREA IN HECTARES)

Crop	1966-67	1971-72
Bajri	45,810	90,447
Paddy	2,388	3,480
Wheat	29,987	36,705
Groundnut	9,429	9,470
Cotton	27,316	31,565

Plant protection is also one of the important items in this programme. With a view to popularising plant protection appliances, subsidy is given to the cultivators. In 1966-67, the subsidy under this head was Rs. 2,000 which increased to Rs. 8,000 in 1971-72. The quantities of insecticides distributed has also similarly increased in 1971-72. Thus, the progress of agricultural activities is reflected under this package programme.

To maintain the agricultural prosperity of the district, these schemes need to be continued in future. At the same time, irrigational facilities should be increased, as the sub-soil water in wells and tube-wells is gradually going deeper. Demonstrations and propaganda exhibitions are also required to be arranged to provide better knowledge of scientific agriculture to cultivators. The establishment of a Farmers' Training Centre at Vijapur recently is a right step in this direction.

Research Activities

For the improvement of agriculture, a number of research schemes have been introduced by the Government in this district. They are as follows.

(1) *The Oilseeds Research Centre, Manund*—A scheme of oilseed research was introduced at Patan in this district in 1957 for the period of five years in the first instance. Thereafter, it was continued as Integrated Oilseeds Research Scheme at Manund. Research on rape, mustard, castor, sesamum and soyabean is being carried out at this centre.

Moreover, under the guidance of the Oilseeds Specialist, Junagadh, research on sesamum, rape and mustard was carried out. As a result of this research, four improved varieties were evolved with the following details.

Improved Varieties

Name of the crop 1	Improved variety 2	Days of ripening 3	Per hectare production in kgs 4	Percentage of oil 5	Percentage of higher yield than local. 6
Sesamum ..	Patan-64	100	755	52	79
Sesamum .	Patan-65	110	592	51	41
Rape	Patan-66	110	1,239	42	39
Mustard ..	Patan-67	120	1,356	38	19

Source:

The Oilseeds Research Officer, Manund

(2) *Trial*-cum-*Demonstration Farm, Pilwai*—The farm is located at Pilwai in the Vijapur taluka of this district. It was started in 1961 with the object of determining water requirements of different crops. Irrigation-*cum*-fertiliser trials were conducted on different crops. It was found that different crops give different results with variations in available moisture.

Trials on Isabgul were conducted during 1970-71 which showed that the treatment of a fixed dose of irrigation with fertilisers gave maximum yield per acre.

The Isabgul Research—Isabgul is a medically valued crop for its thin white coating on the seed known as husk. This crop is mainly grown on a commercial scale in Mehsana. Due to its high medicinal value, Isabgul husk is exported abroad and a good amount of foreign exchange is earned from its export.

Considering the commercial value of this crop, research work was started during the Third Five Year Plan in the year 1964-65. It was initially started at Manund but later on transferred to Pilwai.

For evolving high-yielding varieties of Isabgul local samples from the cultivators were collected and selections were made. The promising selections are under small scale and large scale trials for studying their suitability over local varieties. The hybridisation programme has been undertaken for the improvement of this crop. The agronomic requirements of this crop, *viz.*, the time of sowing, seed rate, method of sowing, fertiliser, etc., are under study in the agronomical trials. Similar trials are undertaken in respect of ginger, turmeric and other spices, since 1967.

(3) *The Agricultural Research Sub-station, Vijapur*—Research work is carried out at this station on several crops, including wheat, *bajri*, castor and tobacco. Large scale trials are performed on tobacco since 1963-64. Four varieties of Rajamundri were evolved which proved high-yielding compared to the local varieties.

In order to expedite the work of research in oilseeds the Government of India has provided 100 per cent finance to the Gujarat State and started a sub-station for castor crop at Vijapur since 1968-69 under the All India Co-ordinated Research Scheme. Research in *bajri* and irrigated wheat is also carried out at this station.

(4) *The Trial*-cum-*Demonstration Farm, Chanasma*—The farm is located at Chanasma, the taluka headquarters. It was started in 1961 with the object of carrying out research and spacing experiments on important kharif and rabi crops. Irrigation and fertiliser requirements of each crop was also studied every year at this farm. The different trials were conducted on crops like onion, chillies, hybrid *bajri*, hybrid *jowar*, castor, cotton Gujarat-67, etc. The crop of onion and castor gave the highest yield when they were irrigated at 75 per cent available moisture as compared to 50 and 25 per cent available moisture.

No significant differences in the yield of hybrid *bajri* were noticed when higher doses of fertilisers were given.

Agricultural Education—The Government runs one Agriculture School at Jagudan in the Mehsana taluka since 1st August, 1949. Two years' diploma course is being conducted here. During 1970-71, 38 students were admitted and declared successful at this school.

AGRICULTURAL PESTS AND DISEASES

The good effects of a favourable crop production are sometimes neutralised by (a) famines, floods and other natural calamities; (b) locusts, birds and animals; and (c) pests and diseases that affect the standing crops on the fields.

Damage caused to crops by natural calamities are occasional; so is the damage done by locusts. Birds and stray cattle cause certain damage which can be prevented by proper fencing. But pests and diseases are responsible for considerable loss of

agricultural produce which needs to be controlled by scientific methods of crop protection.

The pests most commonly found in cereals, cotton, oilseeds and vegetables are described below.

Cereals

The Blister Bettle (Zonabris Pustulata) is about one inch long and half an inch thick, black in colour with yellowish stripes across the wings. These insects attack the standing crop of *bajri* during kharif season, eat away the pollen and petals of the flowers and retard the growth of grains. Cultivators control this pest by dusting 10 per cent dust of benzene hexachloride.

Khapcdi—The surface grasshoppers *(Chrotogonus Sp.)* are small hoppers, medium black in colour with various spots on a rough body surface. They attack crops like *bajri*, *jowar*, wheat, etc., during the primary stage of their growth. These pests are active between July and November. Benzene hexachloride has proved to be effective against the spread of this pest.

Gabh Marani Eyal—The stem borers (*Chilo Zonellus,S.*) are most commonly found in *jowar* fields and sometimes in wheat, maize and paddy also. The pest, being an internal feeder, is very difficult to control. The usual practice followed is to uproot the infected plants along with the pests and destroy them. To save future crops from infestation, cultivators collect the stubbles after harvest and burn them to destroy the hibernating larvae.

Mashi or Molo—The aphids (*Aphis maidis F*) are a wide-spread pests of different species affecting many crops in the district in different seasons. Some species are more common in kharif season and attack cotton, groundnut and vegetables, while others which are found in rabi season affect cabbage, cauliflower and lucerne. The aphids are controlled by spraying resin solution, tobacco decoction or nicotine sulphate or by dusting benzene hexachloride.

Cotton

Kapasni Gulabi Eyal—The pink boll worm (*platyedra Gossypiella S*), feeds inside the cotton bolls and makes them drop

down. It is more destructive to Indo-American and hybrid varieties of cotton than to the indigenous one. As a preventive measure a mixture of D. D. T., and sulphur is sprayed during early stages of infection.

Kapasni Tapkawali Eyal—The spotted boll worm (*Earlas Fabia, S.*), is a widespread pest of cotton found in this district. The pest being an internal feeder is difficult to control. However, such preventive measures as the removal of cotton stalks after harvest, destruction of early fallen bolls with the larvae inside and heat treatment for cotton seed for the control of pink boll worms are usually taken.

Oilseeds

Erandini Charpagi Eyal—Castor semi-looper (*Achoea Janata L.*) is a minor pest and attacks occasionally the castor plants. The pest can be controlled by dusting benzene hexachloride or by spraying endrin or folidol-E-605.

Fruits and Vegetables

Lila Chusia, the Jassids (*Empoasca Devastens D.*) generally attack the plants of vegetables such as brinjal, *bhinda*, etc. A mixture of sulphur and D. D. T. or 5 per cent benzene hexachloride is sprayed to control the pest.

Thrips (*Anaphothrips Scirtothrips Dorsalis H.*)—Thrips are common pest in vegetable crops such as onion, chillies and cabbage. A good supply of manure and fertilisers stimulates the growth of the plant and ultimately helps to shake off the pest. The pest can also be controlled by spraying, D. D. T., benzene hexachloride or nicotine sulphate or mixture of D. D. T. and sulphur.

Gujarat Hairy Caterpillars—Gujarat hairy caterpillars are common pests of *bajri*, cotton, pulses, castor, etc. The caterpillars feed on the leaves and as the infection occurs during the early stages of the crop, frequent resowing becomes necessary. The pest can be controlled by dusting 10 per cent benzene hexachloride or mathyl parathion 2 per cent dust.

White Grub—White grub is a common pest of *bajri*, groundnut, *jowar* and pulses. It can be controlled by applying 55 kg. of lindane before sowing of the seed.

The common plant diseases prevalent in the district are root rot in cotton, powdery mildew and blight in cumin, wheat-rust, ergot in *bajri*, etc.

Root Rot in Cotton—Root rot in cotton is a major plant disease of cotton in this district. The plant gets decayed and the bark of the plant is shraded. The disease can be controlled by frequent irrigation. Sowing of the pulses and cereals as mixed crops by rotation is also practised by cultivators to combat this disease.

Ergot of Bajri—Ergot of *bajri* appears in certain areas of the district To remove the disease. deep ploughing and spraying qureorungin before the flowering stage are practised.

Cumin Blight—The disease affects the cumin crop at the flowering stage. The affected plants become blackish and wilt suddenly. The crop can be saved and the disease controlled by applying mercurial compound or by spraying zinc to the newly grown plants. This spraying may be continued about 4 times at an interval of 15 days.

The Rodent Control Project[1]

The Rodent Control Project undertaken in the Sidhpur taluka is the first scientific project of its type in the whole country. This is a pioneering project and is expected to serve as a model to rest of the country. It is believed that there are nearly ten crores of rodents in Gujarat eating away about a million tons of grains every year. If the destruction by rodents could be controlled, the State will no longer be deficit in food-grains production. The project seeks to achieve this objective by minimising food-grain losses through control of rats. demonstration programmes, better storage practices and other integrated measures. In other words, it works not merely to destroy the existing rodents but to impart sound knowledge to villagers and small town-folk as to how to keep their houses and fields free of the rodent menace for good. Launched in 1970-71 with the financial assistance of the United States Agency for International Development through the Catholic Relief Services and the United States Catholic Conference as sponsors and the Young Farmer's Association

1. (a) *The Times of India*, dated 20th July, 1971
(b) *Report of the Project Officer*, dated 18th August, 1972.

as the local participating agency, it wages a virtual war on the rodents. The Sidhpur taluka was selected for this project because of its sandy soils where rats make their inroads very easily. The project area included 40 villages and the Sidhpur town covering 80,000 acres and 20,000 houses and a population of nearly one lakh. The project was scheduled to be completed within 2 years at a total cost of about Rs. 25 lakhs.

The first project was completed by April, 1972. After completion of the project the reported kill of rats was estimated to be of around 1,50,000. Thereafter, a second project on the rodent control and grain storage has been launched from May, 1972. The scope and the functions of this project are the same as those of the first project. Under this project, demonstrations have been undertaken in 7 villages resulting into the reported kill of 17,851 rats. It is expected that similar projects will be undertaken in other parts of Gujarat and subsequently will be extended to other parts of the country.

ANIMAL HUSBANDRY

Mehsana has long been known for its cows and buffaloes. The Vadhiari breed of cows and bullocks noticed mainly in Harij is also known to be of superior quality. For years, these breeds have been preserved by the professional nomadic breeders, the Rabaris.

The peculiarity of the cattle industry in Mehsana is to a great extent its nomadic system as against the stable system prevailing in other parts of Gujarat.

It is believed that in North Gujarat, cattle are mainly kept for the purpose of bullocks rather than that of producing milk. The Kankrej cattle are very highly prized as powerful draught cattle and are widely used in other parts of Gujarat. In the past, they were even exported to North and South America for grading up indigenous cattle and have thrived there well. The practice of using he-buffaloes for cultivation is not prevalent.

Fodder—The food which an animal eats provides the heat necessary for the maintenance of its temperature and serves as a source of vital energy for the production of work for body growth. The feeding stuffs for livestock should, therefore, be such

as are adequate for the fulfilment of the above functions and at the same time for their economical conversion into animal products in the form of milk and meat.

As stated in the former Gazetteer,[1] "In normal years fodder for cattle consists of green grass from the boundaries of the fields and weedings from July to October. and of green pulses, grown in the fields later on till December The stalks of *bajri* and *juwar* together with fodder of pulse crop are used in the dry season."

"In the Kadi district, where there is a good deal of *juwar* growing, the practice of stacking is prevalent to a large extent and is of great benefit in bad seasons. The practice of stacking grass is decreasing from year to year owing to the dread of incendiaries whose number is large in every villages and who do not scruple to burn down grass stacks in revenge for grievances, however, trifling. The problem of fodder reserve has lately engaged the attention of Government, owing to successive bad seasons causing a deficit of fodder, and consequent heavy mortality amongst cattle. A committee was appointed in 1918 to report on the best means of grass conservation. Its recommendations have been approved in theory, but few of them have found public acceptance in actual practice. Co-operative Societies are now being specially organized with the object of creating grass reserves."

After Independence, fodder development programme is implemented to encourage farmers to take up various improved fodder development practices such as improvement of grass land, use of seeds, fertilizers and cutting of high-yielding varieties of fodder.

Because of the pressure on land, crops are grown mainly for the yield of grain, the fodder being only a by-product Area under fodder occupied 55,512 hectares in 1968-69. *Jowar*, babuls, field vetch and lucern constitute the main fodder crops grown in the district.

Sheep Breeding—Sheep occupy an important place among the livestock population. Their number was 50,438 in 1879 which increased to 110,468 in 1920. Thereafter. the number gradually declined and came down to 47,885 in 1966.

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1 Desai G. H. and Clarke A. B., *Gazetteer of the Baroda State*, Vol I Bombay, (1923), pp. 266-267.

In 1942, the Baroda State Government had introduced a scheme of the Sheep and Wool Industries Development under which a Sheep Breeding Farm with a laboratory was established at Patan. The wool of the local flocks was examined at the laboratory. The Indian Council of Agricultural Research was impressed by the work of this laboratory and, therefore, agreed to finance the farm operations for five years. But due to internal difficulties, the laboratory had to be closed down ; the Sheep Breeding Farm continued to function. During 1970-71, 206 breeds of the Patanwadi sheep were maintained. Selective breeding was carried out to improve the local breed.

Cattle Breeding—The Rabaris are the professional cattle-breeders. But as they are landless and have to depend on such grazing as they can find outside the village or in the cultivator's fields, their stock is generally poor. This fact has told upon the present condition of cattle breeding in the district. *The Gazetteer of the Baroda State* (1923), recorded that, "for their own cattle-breeding, the cultivators depend upon the village bulls and buffaloes which are not stalled, but are allowed to roam about and graze in the village fields. The Agricultural Department has recently undertaken to supply, free of cost, bulls and buffaloes for the free use of cultivators on the Local Boards undertaking to maintain them. A stallion is maintained at the Patan veterinary dispensary. This measure has proved very popular and the necessity for additional stallions is now felt."[1]

The Administration Report of the Baroda State for the year 1941-42, refers to Kankrej Breeding Farm in the district, which was developed to supply pure-breed Kankrej bulls to be used for improving the village cattle. It worked in co-operation with a local land-owner at Khoraj in the Kadi taluka. At present, there is no cattle-breeding farm in the district. However, the following schemes are in operation.

Scheme for Bull-Calf Rearing—Under the scheme, male cow-calves of good pedigree qualities are selected for rearing at an early age of six months. Till 1970-71, 163 calves were reared at a total expenditure of Rs. 68,816.

District Premium Bull Scheme—Under the scheme, 36 cow-bulls were selected as premium bulls during 1970-71.

1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. I, Bombay. (1923), pp. 267-268.

Intensive Cattle Development Programme—The programme was introduced in the district in 1965-66 for co-ordinating the cattle development work through breeding, feeding, disease control, rural dairy extension programme, marketing, etc. Under this programme, 69 stockmen sub-centres were opened in the district. Moreover, a central semen collection station was also established at Mehsana to popularise artificial insemination.

Cattle Feed Factory, Boriavi—To provide cheap and balanced cattle-feed to animals, the Mehsana District Co-operative Milk Producers' Union Limited runs a cattle-feed factory since 1969-70. Under the guidance of technical experts nutrient cattle feed, popularly known as *sagar dan*, is produced at this factory.

Poultry Farming—Poultry farming on a commercial basis can be undertaken with a limited investment of money, the initial requirements being some land and a small number of birds. Table birds and eggs can be sold for cash so that quick returns can be expected from the investment. However, no systematic attempts were made for breeding and keeping of poultry in this district until recently. During the Third Plan period 17 private poultry farms were started. Of these 6 farms are in Sidhpur taluka, 3 in Kadi taluka, 2 in Visnagar and one each in Sami, Kheralu, Mehsana, Kalol, Vijapur and Chanasma talukas. Loans amounting to Rs. 24,500 were granted to poultry farmers for poultry development between 1963-64 and 1966-67.

Veterinary Aid—For the improvement of livestock, 18 veterinary dispensaries and 34 first-aid veterinary centres are functioning in the district. Moreover, a key village block at Mehsana and 6 key village centres at various places are functioning since 1965-66. The dispensaries are managed by Veterinary Officers, while the aid centres are run by stockmen. During the year 1970-71, 529 in patients and 35,449 out-patients were treated at the dispensaries. Moreover, 802 scrub bulls were castrated during the same period. At the First-Aid Veterinary Centres 102,920 animals were treated, 122,119 animals were vaccinated and 3,022 scrub animals were castrated during 1970-71.

In addition to these, one Artificial Insemination centre at Mehsana and 7 sub-centres, one each at Patan, Chanasma, Kadi, Vijapur, Mansa, Kalol and Visnagar. play a very important role in effecting improvement of livestock.

Cattle Diseases—Cattle constitute the largest proportion of the cultivator's working capital. The loss of cattle due to disease obviously throws a very heavy burden on his resources and is not infrequently the cause of his indebtedness. The prevention and control of cattle disease, therefore, play an important part in any programme of livestock improvement. The cattle diseases commonly prevalent at present are foot and mouth disease, haemorrhagic septicaemia. surra and rinderpest.

According to the former Gazetteer[1] (1923) rinderpest, anthrax, foot and mouth disease, and pleuro-pneumonia were prevalent during those years. Rinderpest is the most fatal disease. It is contagious and infectious in its nature. Anthrax, otherwise called black quarter, is the most fatal form of fever. It is very contagious. It is seldom that an animal attacked with this disease recovers. Likewise, pleuro-pneumonia is also a very contagious disease. Anthrax and pleuro-pneumonia diseases that prevailed during the past are now controlled to an appreciable extent. Every year, the prophylactic vaccinations are given at places where the above diseases are endemic. In 1970-71, 7,106 outbreaks of different contagious diseases were recorded, which claimed a toll of 401 lives as detailed below.

1. Desai G. H. and Clarke A. B., *Gazetteer of the Baroda State*, Vol I, Bombay, (1923), p. 268

STATEMENT IV.10

Animal Diseases Recorded (1970-71)

Name of the disease	Cattle		Buffaloes		Goats		Dogs		Poultry		Total	
	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths
1	2	3	4	5	6	7	8	9	10	11	12	13
Goat-pox	.		..	..	5	.	..	..	...	..	5	..
Rinderpest	18	.	25	..	.	.	..	..	..	..	43	..
Haemorrhagic Septicaemia	148	8	781	257	.	..	.	..	..	..	929	265
Foot and mouth disease	2,614	.	3,217	..	.	..	..	.	..	..	5,831	..
Surra	98	32	.		..		..	..		..	98	32
Ranikhet	..	.	.	.	..	..	.	.	50	40	50	40
Other contagious diseases	..	..	53	17	96	46	1	1	.	..	150	64
Total	**2,878**	**40**	**4,976**	**274**	**101**	**46**	**1**	**1**	**50**	**40**	**7,106**	**401**

Source .
District Animal Husbandry Officer, Mehsana

The above statement shows that though foot and mouth disease is the most widespread, it is the least fatal. On the other hand, haemorrhagic septicaemia, surra and ranikhet diseases have proved to be very fatal.

DOMESTIC ANIMALS

Among the domestic animals the former *Gazetteer of the Baroda State* listed oxen, cows, buffaloes, horses, sheep, goats, asses and camels.

Camels—"Camels are used by Rabaris in the whole of the Kadi district where the soil is sandy. The male is used for carrying burdens and female for milk. Their prices vary from Rs. 50 to Rs. 200. Camels were in very general use till quite lately and they are still numerous, but the opening of railways in the Kadi district has tended to reduce their numbers."[1]

Pertinently, it may be noted that day by day the camel has replaced bullock carts as a transport vehicle, from rural areas to urban and *vice versa*. The camel carts are, however, maintained by the Raval community. Camel breeding is undertaken by Rabaris in the villages for milk purpose which is their chief article of food. The male calves of the camel are sold for draught purpose at the age of one or two years. Total population of the camels in the district at present is 4,248.

Cows—About cows, the former Gazetteer records; "Large herds of cows are kept by professional herdsmen or Rabaris, who sell their produce in the shape of clarified butter or *ghee*. Brahmins and other Hindus keep cows for the sake of their milk but turn out the male off-spring to roam about as bulls. The best cows are to be found in Patan and Harij talukas of the Kadi district. An ordinary cow costs from Rs. 30 to Rs. 100 and gives from 2 to 10 seers of milk. A good Gir or Kankrej cow costs about Rs. 200 and gives 10 to 12 seers of milk every morning and evening".[2]

At present, there are about 354,083 cows, bullocks and bulls. The cows are mostly of the Kankrej breed. They are pride of the district. The Kankrej cow is a good milker and Kankrej bullock is a good draught animal.

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1 DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. I, Bombay, (1923), p. 75.

2. *Ibid.*, p. 76.

The weight of the Kankrej cow varies between 900 lbs. to 1,100 lbs. The height of the cow varies from 49" to 54". The temperament of the Kankrej cow is very active. This cow can adjust itself to all climates and changes.

Of late the breed of the Kankrej cow is found to be degrading due to indiscriminate methods of breeding, feeding, etc. She is now maintained by farmers in general, who have to feed her, but she is mostly maintained by the Rabaris and the Bharwads in the district, who have no lands of their own and have to rely on Gauchar lands (waste lands) which are decreasing day by day under pressure of the increasing population.

Bulls and Bullocks—"Of oxen there is the large kind used in ploughing and for driving, and the small hardy kind of quick steppers used only for driving. Both kinds are reared in the country. The best oxen are to be found in the tract near Patan, known as Kankrej, from which it receives its distinctive name '*Kankreji.*' The ordinary food of oxen is hay and millet stalks, but when hard-worked they are allowed a daily food of bruished sesamum or *guvar*. A pair will fetch in the market from Rs. 100 to Rs. 250 and a pair of driving bullocks from Patan will fetch over Rs. 300."[1]

The weight of the Kankrej bull varies between 1200 to 1600 lbs. and its height varies from 49" to 57" The bulls are very active, frightful and spirituous. The Kankrej bullocks are exported outside the district as they have proved hard and fast working breed.

Buffaloes- About the buffaloes the former Gazetteer states: "Every cultivator throughout the State keeps one or more buffaloes according to his means. The milk is either sold or turned into curds for making clarified butter or *ghee*. There are various breeds of buffaloes of which the best known are thy *Dilishahi* of Baroda and Kadi districts. A good buffalo costs from Rs. 150 to Rs 250 and gives from 15 to 20 seers of milk every morning and evening. It is the custom of most village communities to keep a bull and he-buffalo in the village at the common expense for breeding purposes. He-buffaloes are not used as draught

1 DESAI G. H AND CLARKE A B, *Gazetteer of the Baroda State*, Vol I Bombay, (1923), p. 76

cattle and for the most part are allowed to die for want of milk soon after birth, or are sent to the nearest *Panjarapole*, where kind-hearted Jains feed and rear them, but take no work from them."[1]

At present, the population of buffaloes in the district in general is estimated to be 406,836. Formerly this district was having mostly Surati type of buffaloes which gave less milk with short dry period. This animal was crossed with Murrha buffalo-bulls having good milk capacity. The cross of this Surati and Murrha is now named as 'Mehsana' breed which is economical to maintain and has good milk-yield and reduced dry period. The Mehsana breed of the present day has a good market.

The peculiarity of the breeding in buffaloes in this district is that male calves are not reared by farmers and bulls are purchased from Bombay and Kutch areas which are brought for sale by Sindhi breeders. In other words the district in general feels shortage of breeding buffalo-bulls.

Goats and Sheep—Goats and sheep are kept in large flocks by the Rabaris and the Bharwads who use their milk for making *ghee* and their wool for weaving of coarse cloth which is used as a blanket. Their flesh is eaten by some and their hides are either converted into the best kind of shoe-leather or exported to Bombay.

At present, the total population of goats in the district is 142,831. In urban areas, generally Muhammadans maintain Surati goats for milk purpose and the Rabaris maintain local breed of goats for milk and hair purpose. Hair of goats is used for strings for *charpais* (cots) in villages, specially by the Rabaris. The sheep population in the district is about 47,890. There is an important breed of Patanwadi sheep in this district. This breed is important from the point of view of quality, milk and wool. The Rabaris and the Bharwads near the river bank rear such flocks in the district.

There is one Sheep Breeding Farm at Patan, which works for improvement of this breed. Nomadic herds of sheep in thousands come to this district for grazing from the Kutch areas

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1 Desai G. H and Clarke A. B., *Gazetteer of the Baroda State*, Vol I, Bombay, (1923), p. 76.

Asses—"Asses are very largely employed,by potters, Ravals and Golas (rice-husk-sellers) for carrying loads. These most useful animals can be purchased for about Rs. 25, if of the best quality and require no food but what they can themselves pick up on the road-side or fallow fields."[1]

On account of the popularity of the camel in transport work, the transport by asses is diminishing day by day, and *kumbhars* and *ods* maintain asses in small number for transport purpose. There is no regular breeding of this animal in the district but donkeys are brought for sale from the Kutch side in the district alongwith flocks of sheep.

Horses—"The horses are owned by the large landlords, well-to-do cultivators and town people. In the Patan taluka, which is adjacent to Kankrej there was formerly considerable activity in horse-breeding. With a view to revive it, His Highness's Government have kept stud horses at Patan."[2]

At present, the horse breeding is not popular in this district. Horses are purchased from surrounding districts for *tanga* purpose in the urban areas. The practice of riding on horses specially mares has almost disappeared with advent of road and State Transport facilities in the villages situated in the interior parts of the district.

Poultry—According to the former *Gazetteer of the Baroda State*, domestic fowls were kept by Parsis and Musalmans for sale and consumption, and also by Vaghris, Bhils and Kolis.

The breed of poultry has improved of late in the district as loans have been advanced to breeders for purchase of white leg horns.

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1. Desai G. H. and Clarke A. B., *Gazetteer of the Baroda State*, Vol I, Bombay, (1923), p. 76
2. *Ibid*, p. 75

The details about the domestic animals are summarised below:

STATEMENT IV.11
Domestic Animals

Sl. No.	Name of Animal	Number	Talukas in which they are mainly found
1	2	3	4
1	Camels ..	4,248	Vijapur, Patan, Kadi and Mehsana
2.	Cows, Bullocks and Bulls	354,083	Patan, Sami, Kheralu and Chanasma
3.	Buffaloes .	406,836	Vijapur, Mehsana, Kheralu and Sidhpur
4.	Goats	142,831	Patan, Chanasma, Sami and Kheralu
5.	Sheep . .	47,890	Patan, Mehsana Vijapur and Sami
6.	Asses .	19,144	Vijapur, Patan, Chanasma and Sidhpur
7.	Horses .	4,185	Sami, Patan, Chanasma and Harij
8	Poultry . .	23,716	Patan, Sidhpur, Kheralu and Kalol

LIVESTOCK POPULATION

As stated in the old Gazetteer, the Mehsana district had a livestock population of 549,266 in 1879 which increased to 861,966 in 1920. The following statement gives the detailed figures of livestock in the district.

STATEMENT IV.12
Livestock Population, 1879 and 1920

Category	1879*	1920†
1	2	3
Total Livestock	549,266	861,966
Cows	84,601	83,163
Bulls . .	N A	11,246
Bullocks	179,555	177 423
Calves	N A	49,749
She-buffaloes	206,157	190,800
He-buffaloes	6,855	8,683
Young buffaloes .. .	N A.	128,675
Goats .	55,236 ‡	66,773
Sheep	.	110,468
Horses	3,639	1,709
Mares	1,877	4,076
Young horses and mares .	N A	965
Donkeys	9,742	23,507
Camels	1,604	3,871
Others	N A	858

N A. = Not available
‡ Inclusive of sheep and goats

Source

* ELLIOT F A H, *Gazetteer of the Bombay Presidency, (Baroda)*. Vol. VII, Bombay, (1883), p 94

† DESAI G H AND CLARKE A B, *Gazetteer of the Baroda State*, Vol I Bombay, (1923), p. 266.

The livestock population has thereafter slightly increased and has remained stationery at about nine lakhs. According to the Livestock Censuses of 1951, 1956, 1961 and 1966, the cattle population of the district was found to be distributed as under:

STATEMENT IV.13

Livestock, 1951, 1956, 1961 and 1966

Sl. No.	Categories of livestock	1951*	1956*	1961*	1966†
1	2	3	4	5	6
	Total livestock	**911,275**	**959,832**	**928,113**	**985,201**
1	Bullocks and Cows	342,076	367,818	363,472	354,048
	(1) Males over 3 years	186,764	193,389	202,169	197,650
	(2) Females over 3 years (in milk)	95,419 (44,310)	101,199 (43,312)	98,787 (39,764)	91,853 (90,976)
	(3) Young stock	59,893	73,230	62,516	64,545
2	Buffaloes	330,835	353,319	385,257	406,945
	(1) Males over 3 years	1,397	1,026	1,558	768
	(2) Females over 3 years (in milk)	210,743 (127,131)	207,434 (131,622)	230,062 (127,613)	242,234 (239,242)
	(3) Young stock	118,695	144,859	153.637	163,943
3	Sheep	72,829	69,040	42,697	47,885
4	Goats	140,874	135,740	98,647	144,637
5	Horses and Ponies	4,636	5,716	9,218	4,185
6	Mules	N. A.	3	37	114
7	Donkeys	20,025	21,974	21,121	19,144
8	Camels	N. A.	6,221	7,664	8,241
9	Pigs	N. A	1	N. A.	2
	Total Poultry	*12,791*	*19,753*	*27.388*	*23,716*
	Fowls	12,757	19,658	27,286	23,622
	Ducks	34	83	79	82
	Others	N. A	12	23	12

N. A. = Not available

Source :

* *District Census Handbook* 1961, Mehsana, pp. 22 and 190.

† *Quarterly Bulletin of Economics and Statistics*, Bureau of Economics and Statistics, Government of Gujarat, Vol. IX, No. 1, Ahmedabad, (1969), pp 138-141.

As the statement indicates, the total livestock population has increased from 911,275 in 1951 to 985,201 in 1966 registering an overall increase of 8.11 per cent in 15 years. This increase is noticed in most of the categories in general and cattle and buffaloes in particular. Cows (in milk) are more than doubled. Significant increase in the number of bullocks over 3 years indicates progress in the agricultural sector. The number of buffaloes has increased from 330,835 to 406,945 or 23.01 per cent and goats from 140,874 to 144,637 or 2.67 per cent during the same period. Horses and ponies have gone down from 4,636 to 4,185 and sheep from 72,829 to 47,885. The number of camels, however, increased steadily from 6,221 in 1956 to 8,241 in 1966 and mules from 3 to 114 during the same period.

DAIRYING

Dairying deals with the production of milk and milk products. It gives a decent income to the primary producers and is instrumental in the maintenance of soil fertility as well as the general health of the people. With technological developments and increase in urbanisation, dairying has assumed a position of paramount importance in the agricultural economy of the district.

Most of the farmers are habituated to do some cattle-breeding and dairy-farming alongwith cultivation. They keep a couple of milch animals, mainly buffaloes. Mehsana is one of the largest milk producing areas of the State. Moreover, next to the Kaira district, Mehsana district has the largest number of breeding buffaloes in Gujarat. As a result the Dudhsagar Dairy has been established.

Dudhsagar Dairy—The Dudhsagar Dairy of Mehsana is a standing example of the benefits which a co-operative venture in dairying can achieve. It has come into existence as a result of the efforts made by the Mehsana District Co-operative Milk Producers' Union Ltd., one of the important Milk Producers' Union in Gujarat. A modest beginning in this direction was made in the year 1960 by a small co-operative federation of 13 village milk producers' societies. To-day, it has developed into a joint co-operative venture that has given a new life to the milk producers of about 300 villages in the district.

The Dudhsagar Dairy is the second largest dairy in the co-operative sector, the first being the Amul Dairy of Anand (Kaira

district) which has been the pioneer co-operative dairy in th country. The dairy project was established in 1963-64 at a co: of Rs. 82 lakhs under the technical guidance of the Kaira Distric Co-operative Milk Producer's Union Ltd. At present, the Dudh sagar Dairy produces annually about 2,400 tons of spray drie milk powder, 1,200 tons of butter and 600 tons of *ghee*, ove and above its commitments of liquid milk supplies of about crore litres per year. Its production will increase three time the above figures as soon as its new plant is put to productior This is a big leap forward to the progress of the dairy. Wit the co-operation of the large number of farmers of this district the dairy is bound to fulfil this target in the schedule time.

The dairy has an ambitious plan to double the production c milk in the district. The plan comprises organisation of milk yield competitions, registration of the best Mehsana breed o buffaloes with Dudhsagar Research Association, controlled cattl marketing and organisation of artificial insemination work ver intensively and scientifically so that the breed of Mehsana buffal could be doubled in times to come.

FISHERIES

About the Mehsana fisheries, the former Gazetteer[1] referred a under : "the river fish in the district need not be mentioned on the tanks are found the *padi*, the *nagra*, the *marel*, the *kar* the *bam*, the *singic*, the *dhebar*, the *supta* and the *chall*." Afte the turn of the century, as reported by the Commissioner o Fisheries, Gujarat State, there are no fisheries worth mention i the district.

FORESTS

Forest play a very important role in the economy of th country as a whole. It changes the very climatic conditio of the country and helps agriculture by binding the soil. As per th National Forest Policy, at least 33 per cent of the land are should be under the forest cover. The Mehsana district has n forests to speak of. Of the total area of 900,000 hectares of th district, an area of about 19,000 hectares was under forest manage ment in 1969-70.

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1 ELLIOT F. A. H, *Gazetteer of the Bombay Presidency*, (*Baroda*), Vol VII, Bomba (1883), p. 47

Forest Area

Division	Taluka	Area in hectares
Banaskantha Division .	Kheralu	1,472
	Chanasma	182
	Sami	8,754
	Harij	550
Sabarkantha Division ..	Vijapur	663
	Kheralu	7,727
Total . ..	..	**19,348**

Source :
Divisional Forest Officer, Banaskantha.
Divisional Forest Officer, Sabarkantha.

Forests in this district are managed by the Divisional Forest Officers of (I) Banaskantha and (ii) Sabarkantha. The former holds the forest areas of Kheralu, Chanasma, Sami and Harij talukas while the latter administers the forest areas of Vijapur and Kheralu talukas of the district. There is no tree growth worth the name. There are *prosopis juliflora* trees in scattered area of Sami and Harij talukas. The area is flanked by the little Rann of Kutch and it is necessary to raise a green belt of tree growth along the border of the Rann so that the march of the desert may be arrested and the cultivated fertile land in the interior part of the district may not be encroached.

During the Third Plan period, under the afforestation scheme, *prosopis* and *khair* plantings were carried out in nearly 55 and 85 hectares respectively in these four talukas. *Bor* and firewood are the main forest products yielding negligible revenue.

Scheme for Development of Forests

As the soil of the district faces the dangers of soil erosion, the schemes of forest development assume greater importance. However, no such schemes were undertaken till the introduction of the Second Five Year Plan. Between 1961-62 and 1965-66, three schemes, namely, (i) *bor* grafting, (ii) agave plantation and (iii) propagation of bamboo trees were introduced in the district.

As a result of implementation of these schemes 121 hectares of land were afforested, *bor* grafting were carried out in 18 hectares and agave plantations were grown in 5 kms. A total expenditure of about Rs. 21,000 was incurred under these schemes as detailed below.

STATEMENT IV.14
Forest Development Schemes

Name of the Scheme 1	Year of Operation 2	Expenditure (Rs.) 3
Afforestation in highly eroded area of Vijapur taluka.	1959-60 and 1960-61	18,540.42
Bor grafting	1961-62 and 1965-66	2,380 00
Agave plantation	1961-62 and 1962-63	412.50
Propagation of bamboo	1961-62	51 50
Total		**21,384 42**

Source :

Divisional Forest Officer, Sabarkantha

THE STATE ASSISTANCE TO AGRICULTURE

During the time when Mehsana was under the former Barod State, *tagavi* loans of three types were given by the State for financing agriculture : (i) fixed, (ii) famine and (iii) special. The fixed *tagavi* also known as *jathu tagavi*, was granted to cultivators for agricultural improvements and for maintenance of their families. An interest of five per cent was charged and the sum, had to be repaid by instalments. The famine *tagavi* was granted as its name indicates, during famine or scarcity periods for purchasing seeds, fodder, water-lifts, etc., and also for digging wells. These loans were granted without any interest. Lastly, the special *tagavi* was granted when some special improvements were to be effected such as construction of new wells, installation of engines, pumps, tractors, etc. Such loans were granted in special circumstances. For instance, soon after the great famine of 1899, large sums were sanctioned without interest as *tagavi* for the construction of wells. Between 1900 and 1908, about 5,500 new wells were constructed from such special grants.

The Baroda State had started an Agricultural Bank at Harij (1901) and another at Visnagar (1905) but both of them were subsequently closed because of mis-management.

Inspite of the facilities provided by the State, the cultivators preferred to have their dealings with private money-lenders and applied for Government loans only when they could not obtain such loans from the local money-lenders. In this regard, the following observations made in the *Revision Settlement Report*[1] (1916-17) are pertinent :

1. *Revision Settlement Report of the Kheralu Taluka of the Kadi Division*, 1916-17, Baroda, (1918), pp. 2-3.

"The principle underlying the grant of Tagavi advances ...... is no doubt excellent. Sometime it so happens that when a *succession of unexpected misfortunes befalls a cultivator, he finds himself unable to pay his instalment ; then his holding and all* his possessions are sold for the recovery of Tagavi grants his surety has also to undergo the same fate along with him. Such instances make the poor cultivators very reluctant to accept Tagavi. So much so that it has become a common proverb in these parts that he who takes Tagavi from the Sarkar is fairly on the road to get *Tagari, i. e.*, he who accepts Tagavi is in danger of being reduced from a peasant proprietor to a mere day-labourer."

With the advent of Independence and the merger of the States in the Indian Union, the Government decided to establish a permanent agency to finance agriculture. For this purpose the Gujarat State Co-operative Land Development Bank opened its branches in Mehsana, Kheralu, Vijapur, Kadi, Sidhpur, Visnagar, Patan, Chanasma, Kalol and Harij in 1960. The branch at Sami was opened in 1963. Agricultural finance by this bank plays a vital role in fulfilling the long term credit requirements of the agricultural sector. As a result, the agriculturists are more inspired and inclined to take to scientific methods of farming requiring more credit facilities. Thus, the advances made by the bank become instrumental in accelerating the development of agriculture A special scheme for constructing 300 tube-wells in the district has been recently introduced by the bank. Under this scheme 71 tube-wells were constructed in the district till June, 1970 at a total cost of Rs. 39.12 lakhs.

The following statement gives details of the finances made available for various purposes to the agriculturists by the bank.

STATEMENT IV.15

Agricultural Finance Advanced to Cultivators upto June, 1971

Purpose 1	Amount in Rs. 2	Percentage 3
Sinking of new wells and repairs to old wells ..	51 837,827	37.8
Oil-engines electric motors, pumping sets, etc. .	65.634,446	47.8
purchase of tractors	11.468,125	8.3
Contour Bunding	106,656	0.1
Construction and repairs to houses and machine rooms	906,939	0.7
Redemption of old debt and other unclassified purposes	7,314,987	5.3
Total	137,286980	100 0

Sorce:

Gujarat State Co-operative Land Developmet Bank Ltd, Ahmedabad. *Annual Report, 1970-71, pp.* XX, XXI.

The statement given above shows that more than 93 per cent of the advances given by the bank were utilised for increasing irrigational facilities, *i. e.*, purchase of oil-engines, electric motors, pumping sets, etc., and construction of new wells or repairs of old ones. The amount of advances made in this district for purchase of tractors was the highest in Gujarat which aspect is reflected in the fact that the district also boasts of the highest number of tractors in the State.

Recovery of dues is as important as advances of loans. Mehsana has stood first in recovery operations among all districts of Gujarat in 1968-69 and again in 1969-70. To appreciate its splendid effort of recovery, prizes of Rs. 24,000 and Rs. 25,000 were awarded to the Mehsana district during these years.

The branchwise advances of the bank upto June, 1971 are given in the following statement.

STATEMENT IV.16

Branchwise Advances upto June, 1971

Branch	Advance in Rs
Mehsana District	**137,268,980**
Mehsana	19,833,287
Visnagar	13,665,001
Kheralu	17,269,965
Vijapur	17,514,025
Kalol	7,180,420
Sidhpur	14,324,127
Patan	16,229,088
Chanasma	9,380,118
Harij	5,304,928
Kadi	11,007,150
Sami	5,560,871

Source: *Gujarat State Co-operative Land Development Bank Ltd.*, Ahmedabad, *Annual Report*, 1970-71, p XXXV

FAMINES

The success of agriculture depends primarily on the monsoon rains. An ideal year would be one in which there is seasonal and well-distributed rainfall.

The district has been subject to several severe famines in the past. (1) The great famine of 1631-32 (V. S. 1687) known as *satiasio* was so severe that, it is said, parents were forced to sell

their children for a piece of bread. There was no rain in the whole of Gujarat. The people were compelled to beg grain from street to street. Destitutes migrated in nearby cities for want of food or occupations and many of them died of starvation in streets. Cattle perished in large numbers. The distress was so severe that people could not be rehabilitated for many years.

(2) The famine of 1681-82 also affected most of the areas in Gujarat though the suffering was not as severe as it was in the *satiasio*. The year 1696 is also reported as a famine year when not a drop of rain fell in Patan.

(3) Another major famine occurred in 1718-19 (V. S. 1775) and was known as *panchotra* famine. During that year *bajri* was said to have been sold at 4 *seers* per rupee. The poor lived on leaves and roots, which caused pestilence claiming many victims. Children were sold for a rupee or two per head.

(4) Thereafter, a severe famine occurred in Vikram Samvat 1787 (1731-32 A. D.), exactly 100 years after the first *satiasio*, and was known as the second *satiasio*. It was also called *lilo-dukal* (wet-famine), having been caused by excessive rain which fell incessantly for 14 days. Prices of food-grains soared high and after the rainy season, fever and cholera took toll of thousands.

(5) The year 1747 was a famine year. In many parts of the district not a drop of rain fell. The poor lived on wild roots and carcass. The scarcity of water was so acute especially in Patan that many fled from their homes in search of water.

(6) The great famine of 1790-91 was known as the *sudtala* famine as it occurred in the Samvat year 1847. Many people died for want of food and cattle perished wholesale in several places for want of fodder. Many villages were deserted waste and it was said that several of them were never repopulated.

(7) The year 1812-13 saw a terrible famine. It was followed by a year of excessive rain and floods. During these two years, the miseries to which the people were reduced were indescribable. Crops remained exposed in the market places. This famine caused distress of a serious nature in Kadi and other parts of the district.

(8) A very severe famine was again recorded in the year 1899-1900. This famine is still remembered as *chhapana* or the famine of the Samvat 1956. The rainfall had completely failed

during the monsoon, resulting in almost cent per cent rise in the prices of *bajri* and *jowar*. The years between 1904 and 1908 were scarcity years.

(9) The monsoon of 1911 proved abortive, and many parts of Gujarat were again in the grip of dire drought. Mehsana district was among the worst sufferers. The total rainfall was less than one-fourth of the average. Some of the talukas like Visnagar and Sidhpur did not receive even three inches of rain during the whole year.

(10) The monsoon of the year 1915 proved very distressing. There was sufficient rain in June to commence agricultural operations. However, no rain fell thereafter and the crops withered away. The situation caused grave anxiety. The prices of fodder went on rising and cultivators began to dispose of their surplus cattle. The weekly cattle fair (*gujri*) at Patan was flooded with an unusually larger number of cows, buffaloes and bullocks put up for sale. However, sufficient rainfall in September-October relieved the situation. The inflated price of fodder suddenly came down and the fears of a dire famine were removed. Soon after, the Baroda State started famine relief operations. Gratuitous relief was arranged both in towns and villages. The most important item in the Famine Relief Administration constituted the public works. Schemes of irrigation were prepared and Vadnagar feeder, the Umta and Anawada canals and the Thol and Khakharia tanks and the reclamation project in Harij were carried out as famine relief works. Next to the irrigation schemes, the construction of railway occupied a prominent place in the famine programmes of the State. Accordingly, "the State included in its famine programme the earthwork of the Bechraji-Harij and the Vijapur-Vadnagar lines in the Kadi district."[1]

In 1951-52, Sami, some parts of Harij, northern parts of Patan, Khakharia Tappa of Kadi, Kalol and Katosan area of Mehsana taluka were affected by scarcities. Nearly 393 villages with a population of 310,715 were affected. Under the Bombay Famine Code, relief measures like digging of wells, tanks, etc., giving doles and sanctioning of taccavi loans to the needy agriculturists were started. The total relief amounted to Rs. 11.08 lakhs. In addition to this a sum of Rs. 2,000 was allotted to this district by the Director of Famine Relief, Ahmedabad and Rs. 11,880 by private charities. In accordance with the provisions of the Act,

[1] DESAI G H AND CLARKE A B., *Gazetteer of the Baroda State*, Vol I, Bombay, (1923), pp. 315-316

full suspension of land revenue was granted to 818 villages, the crop anna valuation of which was calculated as less than 4 annas. Suspension of land revenue to the extent of 50 per cent was also granted to villages where anna valuation was more than four but less than six. Past arrears of recovery were suspended in 938 villages. Thus, the total land revenue suspended came to Rs. 4,210,557. Taccavi loans were also granted to the tune of Rs. 1,179,650.

Scarcity Affected Areas—The Government of Bombay set-up a Fact Finding Committee in 1958-59, with a view to collecting full data regarding the famine and scarcity conditions in the State and making recommendations as to preventive and ameliorative measures to be taken in future. The Committee visited the district in 1959 and demarcated areas which suffered from chronic scarcity. It so graded the scarcity areas that those which suffered intensely due to failures of rainfall at frequent intervals could be distinguished from others where the failures were less frequent or less severe. It divided the scarcity areas into three categories. A, B, and C according as there had been a total or almost total failure of crop once every (a) three years, (b) six years or (c) ten years respectively. Accordingly, Harij and Sami talukas and part of the Chanasma taluka were declared as precarious area of class A and the remaining part of Chanasma and parts of the Patan, Sidhpur, Kadi and Kalol talukas as areas of class B. Areas other than those referred to above, were treated as scarcity free areas.

The Committee felt that the scope of harnessing the rivers in Mehsana for irrigation was limited. It observed that due to salinity, drainage would appear to be more important than bunding. The Committee further observed that, "there are large areas of waste lands in certain parts of the scarcity areas which would be suitable for afforestation to protect and improve the surrounding areas." Measures to implement these recommendations have been taken up by Government by undertaking schemes of irrigation, soil conservation, etc.

Scarcity conditions again prevailed in different parts of Mehsana during 1960-61, 1964-65 to 1966-67, 1968-69 and 1969-70. The conditions were more severe during 1960-61, 1966-67 and 1968-69, when scarcity affected as many as 408, 450 and 853 villages, respectively. The year 1969-70 was less severe and scarcity conditions were declared in only 300 villages. The expenditure incurred by the Government for providing relief to the affected areas

amounted to Rs. 3.82 lakhs in 1960-61, Rs. 5.11 lakhs in 1964-65, Rs. 15.50 lakhs in 1965-66, Rs. 51.90 lakhs in 1966-67 and Rs. 111 lakhs in 1968-69. During 1969-70, Rs. 62.64 lakhs were spent by the Government for relief measures.

It may be noted that during the pre-Independence days most of the famines were due to insufficient rainfall resulting in shortage of foodgrains which became more acute due to lack of transport facilities.

The severity of famine and scarcity years has been considerably reduced in recent years and especially after Independence owing to the facilities of movement and quick transportation of grass, food and even water by means of motor-tankers, etc. In olden days the famine invariably implied suffering and death ; at present it means shortage of food, higher prices and prevalence of unemployment. In the past, people died of starvation during famine years not because there was no food available in the region but more so because there were no quick means of transport of foodgrains and the people had no money to buy it. The Famine Commission of 1880 had remarked, "Though there was enough food in the country to feed the entire population even in the worst years, people were lacking the means to purchase it." The adverse effects on the people in general and agriculturists in particular, have been now substantially minimised by various activities of relief measures.

SUMMING-UP

Economic development depends, to a great extent on agricultural development. Agriculturally, Mehsana is a prosperous district, and stands first among all districts of Gujarat in many respects. The percentage of cultivated area in this district is the highest among all districts of Gujarat In terms of production, it produces the largest quantity of food-grains (1965-66). The out-turn of cereals is the highest in this district. Among individual crops, it has the maximum area under *jowar*, condiments and spices, rape, mustard and castor. Mehsana is famous for its production of rape and mustard which accounts for about 75 per cent of the total State production. Similarly, its production of castor accounts for nearly 33 per cent of the State production. Mehsana again stands first in the State in the production of improved seeds of hybrid-4 variety of cotton.

The agricultural prosperity of the district is due to various reasons. The district has made considerable headway in mechanisa-

tion of farming. According to the 1966 Livestock Census, the number of iron ploughs was the highest in Mehsana district. Further, the net area under irrigation is the maximum in the district as compared to all other districts of Gujarat. Irrigation facilities are quite adequate. Wells provide irrigation to an area of 156,900 hectares, the highest in the State. With regard to recovery of agriculture finance, it is Mehsana again that takes a lead. The recovery of agricultural finance advanced by the Gujarat State Co-operative Land Development Bank was as high as 99.8 per cent in the year 1969-70, for which it was awarded a cash prize of Rs. 25,000. In regard to animal husbandry also, the district has certain distinguishing features. Mehsana is one of the largest milk-producing areas of the State. Moreover, this district has the second largest number of breeding buffaloes in Gujarat. Lastly, the Dudhsagar Dairy of Mehsana is one of the formost dairies in the co-operative sector in the whole of India.

ANNEXURE I

Area of Principal Crops Irrigated by Taluka, 1968-69

(AREA IN HECTARES)

Sl No 1	Crops 2	Visnagar 3	Vijapur 4	Kheralu 5	Sidhpur 6	Harij 7	Sami 8	Patan 9	Kadi 10	Mehsana 11	Chanasma 12	Kalol 13	District Total 14
1.	Rice	58	60	.	.	..	..	276	2,878	200	156	2,892	6,520
2.	Wheat	4,794	16,304	6,137	4,101	2,004	341	6,916	6,587	8,048	2,196	6,069	63,497
3.	*Jowar* (Kharif)	147	..	1,430		.	..		..	1,765	506	.	3,848
4.	*Bajri*	286	2,477	.	831	200	.	.	200	210	225	135	4,564
5.	Barley	212	494		.		5	.	..	191	.	264	1,166
6.	Common millets	175	661	158	.	.	..		..	208	..	.	1,142
7.	Chillies	67	568	85	158	.		126	105	342	94	157	1,702
8.	Miscellaneous food crops	6,489	6,076	3,889	4 454	1,599	365	6,491	948	4,949	3,924	1,276	40,460
	Total food crops	*12,228*	*26,580*	*11 699*	*9,544*	*3 803*	*711*	*13,809*	*10,718*	*15.913*	*7 101*	*10,793*	*122,899*
9.	Cotton	319	1,018	352	79	234		3,788	6,379	4,277	3,321	3,616	23,383
10.	Rape	191	1,068	721	1,132	562	66	2,615		157	376	..	6,888
11.	Mustard	2.381	2,138	1,887	1,145	523	97	4,728	55	1,111	753	.	14,818
12	Tobacco	127	2,295	88	255			103	9	7	27	343	3,254
13.	Fodder crops	417	1,935	528	494	133	22	788	265	1,047	407	741	6,777
14.	Miscellaneous non-food crops	832	467	929	2,878	.	74	1,162	73	1,695	192	.	8,302
	Total non-food crops	*4,267*	*8,921*	*4,505*	*5,983*	*1,452*	*259*	*13,184*	*6,781*	*8,294*	*5,076*	*4,700*	*63,422*
	Total area under irrigated crops	*16,495*	*35,501*	*16,204*	*15,527*	*5,255*	*970*	*26,993*	*17,499*	*24,207*	*12,177*	*15,493*	*186,321*

Source : Directorate of Agriculture, Gujarat State, Ahmedabad.

ANNEXURE II

Area under Principal Crops by Taluka, 1968-69

(AREA IN HECTARES)

Sl. No. 1	Crops 2	Visnagar 3	Vijapur 4	Kheralu 5	Sidhpur 6	Harij 7	Sami 8	Patan 9	Kadi 10	Mehsana 11	Chanasma 12	Kalol 13	District Total 14
1.	Rice	66	60	185	..	.	..	276	4,578	403	156	3,156	8,880
2.	Wheat	4,794	16,304	6,137	4,101	2,004	10,091	6,916	6,587	8,048	2,196	6,069	73,247
3.	*Jowar* (Kharif)	12,032	.	17,475	16,691	7,887	22,867	23,151	10,000	12,000	17,736	4,359	144,198
4.	*Bajri*	17,459	38,477	21,705	18,401	8,905	14,432	25,658	19,565	25,403	19,926	13,087	223,018
5.	*Banti*	172	10	183	1,448	961	357	2,721	300	492	1,806	.	8,450
6.	Other cereals	485	1,185	2,230	1,000		22	.	224	1,334	..	496	6,976
	Total cereals	*35,008*	*56,036*	*47,915*	*41,641*	*19,757*	*47,769*	*58,722*	*41,254*	*47,680*	*41,820*	*27,167*	*464,769*
7.	*Math*	595	2,370	1,832	1,393	36	21	856	496	1,908	536	520	10,563
8.	*Mag*	709	1,490	742	1,017	219	123	1,159	466	514	1,026	674	8,139
9.	*Tur*	879	1,275	1,717	1,231	36	20	706	300	194	826	645	7,829
10.	*Chavli*	452	478	308	342	48	11	504	68	279	463	139	3,092
11.	Black gram	25	388	134	531		7	1,086	9	102	202	139	2,623
12.	Other pulses	23	39	345	..	10	263	.	18	37	24	..	759
	Total pulses	*2,683*	*6,040*	*5,078*	*4,514*	*349*	*445*	*4,311*	*1,357*	*3,034*	*3,077*	*2,117*	*33,005*
13.	Sugar-cane	..	4	377	..			..	1	18	..	..	400
14.	Chillies	67	568	85	158	.		126	105	342	94	157	1,702
15.	Fennel	1,053	2,332	1,070	597	.	..	539	25	495	653	525	7,289
16.	Cumin	4,658	2,050	2,019	3,607	1,588	296	4,671	175	2,791	3,150	155	25,160
17.	Fenugreek	495	194	42	77	5	.	558	..	100	59	32	1,562
18.	Other condiments and spices	..	..	25	..		.		..	111	..	23	159
	Total condiments and spices	*6,273*	*5,144*	*3,241*	*4 439*	*1,593*	*296*	*5,894*	*305*	*3,839*	*3,956*	*892*	*35,872*
	Total fruits and vegetables	*406*	*2,355*	*565*	*419*	*6*	*52*	*753*	*1,001*	*1,122*	*62*	*612*	*7,353*
	Total food crops	*44,370*	*69,579*	*57,176*	*51,013*	*21,705*	*48,562*	*69,680*	*43,918*	*55,693*	*48,915*	*30,788*	*541,399*

19. Cotton .	580	2,316	1,346	79	5,029	43 966	3,788	22,379	7,277	9,581	7,497	103,838
20. Hemp .. .	30	183	419	22		1	132	17	21	5	78	908
Total fibres . ..	*610*	*2,499*	*1,765*	*101*	*5,029*	*43,967*	*3,920*	*22 396*	*7,298*	*9,586*	*7,575*	*104,746*
21. Groundnut	93	6,642	7,377	440	1,477	317	1,129	998	1,687	1,256		21,416
22. Sesamum . .	366	857	254	208	356	287	823	127	734	2,075	380	6,467
23. Rape	191	1,068	721	1 132	562	66	2,615	.	157	1,426		7,938
24. Mustard .. .	2,381	2,138	1,887	1,145	523	97	4,728	55	1,111	2,313		16,378
25. Castor	962	2,862	2,444	727	660	822	3,145	2,203	1,772	2,548	1,457	19,602
Total oil-seeds .	*3,993*	*13 567*	*12,683*	*3,652*	*3,578*	*1,589*	*12,440*	*3 383*	*5,461*	*9,618*	*1,837*	*71,801*
26. Tobacco ..	267	2,295	88	255	.	..	103	9	7	256	343	3,623
27. Other drugs and narcotics	665	267	929	2,878		74	1,162	73	1,423	192	.	7,663
Total drugs and narcotics	*932*	*2,562*	*1,017*	*3,133*		*74*	*1,265*	*82*	*1,430*	*448*	*343*	*11,286*
Total fodder crops .	*2,472*	*14,086*	*4 501*	*2,495*	*1,911*	*1,225*	*4,648*	*6,393*	*6,077*	*6,195*	*5,509*	*55,512*
Total non-food crops .	*8,007*	*32,714*	*19,966*	*9,381*	*10,518*	*46,855*	*22,273*	*32,254*	*20,266*	*25,847*	*15,264*	*24,345*
Total area under food and non-food crops .	*52,377*	*102,293*	*77,142*	*60,394*	*32,223*	*95,417*	*91,953*	*76,172*	*75,959*	*74,762*	*46,052*	*784,744*

Source :

Directorate of Agriculture, Gujarat State, Ahmedabad.

CHAPTER V

INDUSTRIES

OLD-TIME INDUSTRIES

Before the advent of industrialisation which commenced in the early part of this century, there were some important centres like Patan, Unjha and Visnagar where small scale and cottage industries were carried on. Before the establishment of the railways, from Visnagar, Unza and Patan, the goods were sent to Viramgam by camel or carts and from Viramgam, goods were exported abroad *via* Dholera port.[1]

In the Kadi district of former Baroda State, Patan the old capital of Gujarat, was famous for its weaving industry. Unfortunately, subsequently a part of the trade had been transferred to Ahmedabad, but the slowly decaying weaving community of Patan, produced a superior quality of cloth for which a ready market was found. Silk, however, was the speciality of Patan, and the silk *patolas* (a kind of saree) of this town were in great demand in all parts of Gujarat. In Patan there were 700 families including Salvi, Khatri and Vanker and 1000 looms engaged in weaving industry.[2]

Dyeing and Calico Printing

In Kadi, dyeing and calico-printing in red, indigo and black colours was one of the old industries. In dyeing and printing of sarees and other clothes, the Bhavsar and Chhipas of Vadnagar, Patan, Visnagar, Sidhpur, Mehsana Kadi and Nadol were engaged[3]

Iron-work

At Patan, good nut-crackers were also prepared, which were sold in all parts of Gujarat

Brass and Copperware

Kadi, Visnagar and Patan were known for their brass and copper ware utencils. Sheets of copper and brass were imported from Europe for the work, and the articles made were those of ordinary use among the people. Visnagar was famous for its excellently made stools of wood inlaid with brass richly ornamented.

1. DESAI G H, *Kadi Prant Sarvasangraha*, Part I, (1920), p. 119
2. *Ibid.*, p. 123.
3. *Ibid.*, p. 125.

Ornaments

Gold and silver ornaments of a superior quality were prepared in Patan.

Pottery

Pottery was an extensive industry in a country where the majority of the people used earthenware for cooking and storing drinking water for domestic purposes. Patan was famous for its ornamented pottery and clay toys.

Wood Carving

Wood carving of a superior quality was done at Patan, Kadi, Visnagar and Vadnagar. Articles were prepared in these places from sandal wood and ebony and were exported for sale to Europe.

Sculpture

The art of carving in stone has almost died out though specimens of fine Hindu sculpture of the 12th and 13th centuries which are still met with in Sidhpur, Patan and Modhera show that in ancient days excellent sculptor carried on their activity with vigour.

On Way to Industrialisation

Industrialisation is quite a recent phase in the economic development of the district. The industries by and large, can be divided into four groups, *viz.*, (1) large scale industries, (2) medium scale industries, (3) small scale industries and (4) cottage industries. In past prior to integration barring a few large industries, only small scale and cottage industries thrived in the district. The large scale industries in the district at present are cotton textiles, oil milling, manufacture of machinery, etc. The principal cottage industries in the district at present are handloom weaving and tanning. Besides this, the following cottage industries are also carried on at different centres in the district, *viz.*, Patola (Sari) weaving, calico printing and dyeing, block engraving, brass and copper metal works, wood carving, clay and pottery work, and china clay washing. Historically, the cottage industries have been in existence in the district since olden times. However, the industrialisation in the modern sense commenced at the turn of the last century in the district. The trade and manufacturers began to thrive during the last few decades of the last century. Slowly and gradually. the industries began to come into existence. The former State

Baroda to which the greater part of the present territories of Mehsana district belonged, began to evince interest in the industrial development of the district. As the handloom weaving was the principal industry, the State held demonstration of weaving classes at Sidhpur and Unjha.[1]

Apart from the efforts of the State, some private industrialists also started few industries. In 1923-24, Laxmi Cotton Mills, Kadi and Sidhpur Mills were opened.[2] In 1930-31, the Navjeevan Mills, Kalol commenced work. By 1939-40, there were 16 cotton mills in the Baroda State of which 3 were in Kalol, 2 in Sidhpur and one in Kadi. Moreover, there was one industrial school at Patan, which worked as primary industrial school and imparted training in handicrafts. Mention must be made of some of the important registered factories which were started before Independence. These were the Unjha Oil Mills (1925), the Bharat Vijay Mills Ltd., Kalol (1931), the Krishna Snuff Works, Ranuja (1932), the Krishna Pulse Mills, Unjha (1937), the National Thread Works, Mehsana (1943), the Daran Ginning Factory and the New Ambica Oil Mills, Daran, (1944), J. P. Mills, Sidhpur (1947).[3]

After Independence number of industries came into existence; prominent among them were oil mills, tobacco redrying, cattle feed factory, dairy, wood and engineering works etc., *viz.*, the Navyug Ginning Factory, Kungher (1952), the Hindustan Trading Corporation, Sidhpur (1958), the Kalol Mills, Kalol (1959), the Gujarat Leaf Tobacco Redrying Co. (P) Limited, Vijapur (1960), the Rajendra Dyeing and Printing Mills Limited, Kalol (1961), the Pankaj Manufacturers, Patan (1961), the Ashok Metal Works, Visnagar (1964), the Prestessed Concrete Industries, Kalol (1965), the Mehsana District Co-operative Milk Products Sangh Limited, Mehsana (1965), Shree Ganesh Vijay Ginning Factory, Medha (1966), the Sadra Ginning Factory Sadra (1967), the Universal Sat Isabgul Factory, Sidhpur (1967), M/S. Keshavlal Vithaldas Patel, Sidhpur (1967), the West Yarn Syndicate, Kalol (1968) and the Cattle Feed Factory, Boriavi, (1970). Industrial development took place both in respect of large scale and small scale industries. The Statement V.1 gives the total number of registered factories between 1960 and 1970 shows the extent of industrial development that has taken place in the district

1. *Annual Administration Report of the Baroda State*, 1929-30, p. 196.

2. *Ibid*, 1923-24, p. 212.

3. Years in the bracket indicate the year of establishment.

STATEMENT V.1

Units Registered under the Indian Factories Act, 1948

Year 1	Registered factories (Number) 2	Working factories (Number) 3	Number of workers in working factories 4
1960	122	102	12,793
1961	121	110	15,403
1962	120	114	15,959
1963	118	112	16,248
1964	124	112	17,059
1965	123	108	15,883
1966	127	109	14,509
1967	135	113	15,108
1968	143	119	14,242
1969	140	113	14,109
1970	148	123	15,328

Source :

(i) Government of Gujarat, Commissioner of Industries, *Audyogic Ruprekha, Mehsana Jillo*, Ahmedabad, (1971), p. 19.

(ii) Government of Gujarat, Commissioner of Industries, *Industrial Bulletin*, Vol. XI, No. 1, January, (1972), p. 87.

From the foregoing Statement V.1, it would be observed that in 1960 the total number of registered factories was 122. The same had increased to 148 in 1970. The total number of workers also increased from 12,793 in 1960 to 15,328 in 1970.

In order to have a proper picture of the industrial development of the district, the description of different industries thriving at present in the district is given below:

Dairying

At Mehsana, there is a large scale co-operative dairy called the Dudhsagar Dairy which besides supplying milk also manufactures milk products.

Cattle Feed

A cattle feed factory is situated at Boriavi having 100 tonnes capacity per day.

Textiles

In all there are four textile mills in the district, two each at Kalol and Sidhpur. One co-operative spinning mills is also in existence at Visnagar. The power loom industry is flourishing on a large scale

in the Vijapur taluka and other places. In all there are 1,800 power-looms in the district.

Medicines

Unjha, an important town in the Sidhpur taluka is famous for medicines and pharmaceutical preparations. The Unjha Pharmacy is well-known throughout Gujarat and India, and manufactures important Ayurvedic medicines. The district is known for manufacture of Isabgul. The Isabgul factories are located at Sidhpur, Unjha and Patan. It is exported in large quantity to foreign countries.

Decorative Laminate

This industry is flourishing at Kalol and Visnagar. Acratic plastic sheet industry at Kadi is also flourishing in the district.

Tube-well Rigs

For the last four years, the manufacture of tube-well rigs has expanded considerably.

Fertilisers

Government has recently decided to have a big factory in the district in the public sector to manufacture fertilisers. The plant which is to be installed shortly is estimated to cost Rs. 90 crores. The production is expected to be started from 1973 The plant will produce 4 lakh tonnes urea and would provide employment to 300 persons.

Hosiery

There are number of small scale factories engaged in the hosiery industry.

Transformers

At Vadnagar there is a big factory which manufactures transformers.

Ceramics

In all there are three factories engaged in ceramics two at Vijapur and one at Kalol.

Tobacco

At Vijapur there is a big factory engaged in purification of tobacco.

In addition to these industries the other industries which have developed in the district are utensils, rerolling mills, pulse industry, manufacture of tin containers, oil engines, cement products, manufacture of agricultural implements, soap, etc.

It would thus be seen from the foregoing description that the district is on way to industrialisation.

One way to measure the spread of industrialisation in the district is to examine the number of industrial centres. The sub-joined Statement V.2 would indicate the number of industrial centres in the Mehsana district in the years 1956, 1960 and 1965.

From the Statement V.2 it may be observed that there were in all 25 centres in the year 1956 all over the district. The number, however, was reduced to 23 in 1960 but increased to 25 again in 1965. A still more detailed idea about the spread of industrialisation is observed from the sub-joined Statement V.3 which furnishes the picture of the number of centres according to the size of the industrial units for the years, 1956, 1960 and 1965.

It would be observed from the Statement V.3 that there were 8 centres with large scale factories only. The centres with both large scale and small scale factories numbered 6 in 1956. The number of centres with large scale factories only in 1960 was 4, while the centres with small scale factories only were 11 and centres with both large scale and small scale factories were 8 in number. In 1965, however, centres with large scale factories only numbered 4, centres with small scale factories only numbered 12 and centres with both large scale and small scale factories were 9. It will thus be seen that as compared to 1956 and 1960, the centres with small scale factories only and centres with both large scale and small scale increased in 1965 in the district. This shows that the district is on way to industrialisation.

STATEMENT V.2

Number of Industrial Centres for 1956, 1960 and 1965, Number of Centres appearing and disappearing by 1965 alongwith net increase or decrease during 1956-60, 1960-65 and 1956-65 in Mehsana District

Total No. of Centres			No of centres existing in all the three years 1956, 1960 and 1965	No of centres disappearing by 1965			No. of centres appearing by 1965			Net increase (+) or decrease (—) during the period		
1956	1960	1965		Existing in 1956 and also in 1960	Existing in 1956 but not in 1960	Not Existing in 1956 but existing in 1960	Existing neither in 1956 nor in 1960	Not existing in 1956 but existing in 1960	Existing in 1956 but not in 1960 and reappearing in 1965	1956-60	1960-65	1956-65
1	2	3	4	5	6	7	8	9	10	11	12	13
25	23	25	16	2	5	2	4	3	2	(—) 2	(+) 2	—

Source : Government of Gujarat, Bureau of Economics and Statistics Ahmedabad, *Locations of Industries in Gujarat State 1956, 1960 and 1965*, Baroda, (1969), p.13

STATEMENT V.3

Number of Centres according to the size of Industrial Units (1956, 1960 and 1965) in Mehsana District

1956					1960				1965			
Centres with large scale factories only	Centres with small scale factories only	Centres with both large scale and small scale factories	Centres non-classificable	Total	Centres with large scale factories only	Centres with small scale factories only	Centres with both large scale and small scale factories	Total	Centres with large scale factories only	Centres with small scale factories only	Centres with both large scale and small scale factories	Total
1	2	3	4	5	6	7	8	9	10	11	12	13
8	10	6	1	25	4	11	8	23	4	12	9	25

Source :

Government of Gujarat, Bureau of Economics and Statistics, *Locations of Industries in Gujarat State 1956, 1960 and 1965*, Baroda, (1969), p. 14.

POWER

The development and economic prosperity of a region are judged by its industrial and agricultural growth. Power is the prime necessity and the generation of power and its consumption by industry and agriculture are indicators of development.

Prior to the linking up of the district with the electric grid system there were 9 diesel power stations existing at Mehsana, Patan, Sidhpur, Vadnagar, Vijapur, Visnagar, Kalol, Kadi and Mansa. Moreover, after the formation of the Gujarat Electricity Board, one diesel set having capacity of 1,112 kw., had been installed at Vijapur in the district. This set has now been sold out. At present the district gets the power supply through the grid system. The Board has constructed sub-stations in the district at such places where good load potential is available. The following sub-stations have been commissioned till July 1971:

Sl. No. 1	Name of sub-stations 2		Capacity 3			
1	(a)	Sidhpur	132	KV	40	MVA
	(b)	,,	66	,,	18	,,
2	(a)	Vijapur	132	,,	40	,,
	(b)	,,	66	,,	20	,,
3		Mehsana	66	,,	15	,,
4		Kalol	66	,,	45	,,
5		Mansa	66	,,	20	,,
6.		Kadi	66	,,	5	,,
7		Patan	66	,,	10	,,
8.		Visnagar	66	,,	5	,,
9.		Harij	33	,,	2	,,
10		Kheralu	33	,,	4	,,

Source :
The Secretary, Gujarat Electricity Board, Baroda.

At present there is no private power house in the district within the jurisdiction of the Gujarat Electricity Board, as the district is linked up with the grid system

At present, the following private licences are purchasing power from the Gujarat Electricity Board and distributing the power in their areas of supply.

1. M/S Vadnagar Municipality, Vadnagar.
2. M/S Patan Municipality, Patan.

Consumption of Electricity

Consumption of electricity during the years 1966-67 and 1969-70 is given in the following table,

Consumption of Electricity

Sl. No.	Item	In million Kwh. 1966-67	1969-70
1	2	3	4
1.	Domestic consumption	3.250	5.968
2.	Industrial power consumption	15.464	64.423
3.	Commercial consumption .. .	1.102	2 037
4.	Other consumption	20.838	78 113

Source .
The Secretary, Gujarat Electricity Board, Baroda

The above mentioned table shows that the consumption of industrial purposes has gone up from 15.464 million Kwh , in 1966-67 to 64.423 million Kwh., in 1969-70.

Rural Electrification

An important objective of the Third Five Year Plan was to develop efficient small scale industries in small towns and in rural areas so as to increase employment opportunities, raise incomes and living standard and bring about a more balanced and diversified rural economy. In achieving these objectives, the major limiting factor was the lack of power. With the supply of electricity, it becomes possible to reorganise the traditional industries and to introduce small industries based on steadily improving techniques in order to meet the new needs of the expanding rural economy. Viewed in this context, the scheme of rural electrification assumes great significance. The table given below shows the plan-wise progress in electrification of villages in the district.

Sl. No	Year	No of villages electrified
1	2	3
1	Before First Five Year Plan . ..	8
2	First Five Year Plan . .	1
3	Second Five Year Plan . .	34
4	Third Five Year Plan .. .	76
5	1966-67 . ..	50
6.	1967-68 .. .	32
7.	1968-69	22
8.	1969-70 .. .	18
9.	1970-71 .. .	33
	Total . ..	**274**

It may be observed that till 1970-71, 274 villages have been electrified in the district.

A proper picture of the rural electrification is obtained by reviewing talukawise progress. The table given below shows the talukawise villages electrified up to 31st March, 1969.

Sl No. 1	Name of Taluka 2	Number of Towns/Villages electrified upto 31st March 1969		
		No. of villages electrified for all purpose 3	No. of villages electrified for agricultural purposes only 4	Total 5
1	Chanasma	4	4	8
2.	Harij	1	1	5
3.	Kadi	17	7	24
4	Kalol	21	12	33
5	Kheralu	7	5	12
6	Mehsana	16	8	24
7.	Patan	8	7	15
8	Sami	.	1	1
9.	Sidhpur	12	11	23
10	Vijapur	38	17	55
11.	Visnagar	16	7	23
	Total	140	83	223

Source :

Directorate of Information, Government of Gujarat, *Pragati-na Panthe, Ayojana-Adhaa Varsha, Mehsana Jillo*, Baroda, (1971) pp. 16-17

Kind of Power or Fuel Used

Out of 1,000 establishments worked by power and fuel in the district, 276 are worked by various forms of power or fuel and 724 without power. The following table shows the distribution of establishments and the persons employed according to kind of power or fuel used in 1961, as returned by the Housing and Establishments Census.

Distribution of Establishments according to Kind of Power or Fuel used 1961

Total/Rural/Urban 1	Kind of power or fuel used 2	No. of units 3
	Electricity	**356**
	Liquid fuel	**568**
	Coal, wood and bagasse	**581**
	Other power	**10**
	No power	**3,968**
	Total	**5,483**

1	2	3
Rural	Electricity	58
	Liquid fuel	406
	Coal, wood and bagasse	400
	Other power	8
	No power	2,150
Urban	Electricity	298
	Liquid fuel	162
	Coal, wood and bagasse	181
	Other power	2
	No power	1,818

Source :

Census of India 1961, Vol V, Gujarat, Part IV-B, *Housing and Establishment Tables, (E-Series Tables)*

The above statement shows that out of the 5,483 units, 3,968 units do not use any power or fuel and among the remaining units 356 establishments work by electric power, 568 by liquid fuel, 581 by coal, wood and bagasse and 10 by other power Out of the total 356 units worked by electricity, 58 units are in the rural areas and 298 in the urban areas. This shows that the greater use of electricity is not made in the rural areas due to want of electric power and equipment. Secondly in the case of 568 units worked by liquid fuel, large number of units (406) are found in the rural areas, as against 162 units in the urban areas. This indicates that rural areas depend more on liquid fuel in the absence of provision for electric power. The greater use of the liquid fuel in villages is due to the existence of small-scale and cottage industries.

Mining

As far as the mineral resources are concerned, the district is not known to be very rich. The geological survey made in 1954 in the district shows that it has got good deposits of china clay and sandstone. The important minerals available at present in the district are china clay, fire clay, oil and gas, bentonite and building stones.

The commercial exploitation of some of the minerals for the years 1966 to 1970 is shown in the sub-joined Statement V.4

From the sub-joined Statement V.4 it would be observed that china clay, fire clay and other building stones account for substantial mineral production. The value of mineral production also rose from Rs 40,007 in 1966 to Rs 47,109 in 1970. Similarly, the total number of quarries also increased from 7 in 1966 to 14 in 1970.

TRENDS OF INDUSTRIAL DEVELOPMENT

The trends of industrial development during the last decade, 1956-65 are reflected in the number of factories and workers compared in Statement V.5 given at the end of this Chapter. The figures indicate that as compared to the period 1956-60, the growth rate of large scale factories showed slight decrease during the period 1960-65. The growth rate of small scale factories showed substantial increase during the period 1960-65. The total number of factories rose from 86 in 1956 to 100 in 1960 and 107 in 1965 The total employment in 1956 was 14,167 It decreased to 12,625 in 1960. In 1965. the employment again increased to 15,827 Among the large scale industries both from the view point of employment and number, gins and presses and spinning, weaving and finishing of textiles deserve mention. It may be observed that as compared to 1956 when the total number of workers employed by gins and presses and spinning, weaving and finishing of textiles were 2,265 and 9,279 respectively, the number of workers employed rose to 2,681 and 9,486 in 1965 respectively. Thus the substantial increase was registered in number of workers employed. The other large scale factories in 1965 related to manufacture of machinery (except electrical machinery) (2),[1] tobacco manufacture (1), manufacture of wood and cork (1) basic chemicals (1), etc.

The statistics concerning small scale industries also reveal that there has been progress both in respect of increase in number of factories and employment between 1956 and 1965. The number of small scale factories increased from 54 in 1956 to 77 in 1960. Between 1960 and 1965, there was no increase in the number of factories. The total number of factories remained at 77 in 1965 Correspondingly the increase in employment, however, was remarkable. The

1 The figures in the brackets indicate number of factories

STATEMENT V.4

Quantity, Value and Labour Employed in the Mineral Production for the Years 1966 to 1970

(IN M. TONNES)

Sl. No. 1	Year 2	Bentonite 3	China clay 4	Fire clay 5	Sand stone 6	Trap rock 7	Other building stones 8	Total number of quarries 9	Total receipt (value in Rs.) 10
1.	1966	599 50	4050 85	1966 00		2820 00	1390.00	7 00	40,007 58
2.	1967	262 00	3977 00	2853 66	815 00	339 70	360 00	8.00	26,091 49
3.	1968 .	311 25	3872 00	2420 28	149 00	460 30	2260 00	10 00	28,025 86
4.	1969 ..		4229.00	3084 70	12 00	2650 00	1000 00	12.00	44 594 89
5.	1970 .	428 40	5533 50	4298 90	68 00	607 00	9500 00	14 00	47,109 63

Source.

The Royalty Inspector, Mehsana

number of workers employed increased from 1,353 in 1956 to 2,038 in 1960 and further increased to 2,297 in 1965. Among the small scale factories in 1965, mention may be made of gins and presses (14),[1] tobacco manufacture (12), manufacture and repair of motor vehicles (8) and manufacture of machinery (except electrical machinery) (7), and manufacturing industries (not elsewhere classified) (7).

Large-Scale Industries

The progress made by the large scale industrial units in the district is reflected in the results of the Annual Survey of Industries conducted by the Government of India, since 1959 under the Collection of Statistics (Central) Rules, 1959. The coverage of this survey extends to the factories registered under the Indian Factories Act, 1948. There are two sectors of the Annual Survey of Industries, *viz.*, census and sample sectors. In the census sector, factories employing 50 or more workers with the aid of power or factories employing 100 or more workers without the aid of power are enumerated completely. In the sample sector, however, factories employing 10 to 49 workers with the aid of power are covered on the basis of probability sample. The statement given below furnishes the data in respect of factories reported under the census part of the Annual Survey of Industries.

Large Scale Factories, 1966

Sl No.	Items	Units	Mehsana and Gandhinagar* Districts
1	2	3	4
1.	Number of factories	Number	36
2.	Productive capital	Rs. in ('000)	93,893
3	Persons employed	Number	12,213
4.	Output	Rs. in ('000)	1,41,115
5	Net value added by manufacture	Rs. in ('000)	29,194

Source

Quarterly Bulletin of Economics and Statistics. Vol IX, No. 2, April-June, (1969), Ahmedabad, p 136

* Includes two factories from Gandhinagar district.

From the foregoing statement it is observed that the district is on way to industrialisation. The major large scale industries in the district are confined to manufacture of textiles not elsewhere classified, spinning, weaving and finishing of textiles, manufacture of machinery except electrical machinery and other industry groups.

Registered Factories

According to the returns furnished by the Chief Inspector of Factories, the total number of registered factories was 148 in 1970. Among these factories, 134 in private sector predominate. The public sector accounted for only 14 factories. According to the prescribed industrial classification their break-up is given in the following Statement V.6. Among the factories in private sector, 110 were actually working and 24 were closed in 1970.

1 The figures in the brackets indicate number of factories.

STATEMENT V.6

Registered Factories and Workers in 1970

Sl. No. 1	Name of the industry 2	Total number of factories 3	Total number of working factories 4	Total number of factories submitting returns 5	Average number of workers employed daily in working factories 6
	I PUBLIC SECTOR				
1	Machinery (except electrical machinery) .. .	1	1	1	277
2	Transport equipment	9	9	9	517
3.	Electricity, gas and steam .	4	3	1	42
	Total	*14*	*13*	*11*	*836*
	II PRIVATE SECTOR				
1.	Processes allied to agriculture (Gins and Presses) .	36	23	21	1,741
2.	Food except beverages	16	13	11	523
3.	Tobacco .. .	13	12	2	258
4.	Textiles .. .	16	14	13	8,831
5	Wood and cork except furniture .	2	2	2	921
6.	Leather and leather products (except footwear) .	1	1	1	23
7.	Rubber and rubber products	2	2		
8.	Chemicals and chemical products . .	3	3	3	77
9	Non-metallic mineral products (except products of petroleum and coal) .. .	8	8	5	207
10.	Basic metal industries .	3	3	2	30
11	Metal products (except machinery and transport equipment) . .	1	1	1	7
12.	Machinery (except electrical machinery) .. .	16	15	12	363
13	Electrical machinery, apparatus, appliances and supplies..	2	1	1	42
14.	Miscellaneous industries .	13	12	8	285
15.	Electricity, gas and steam .	2	.	..	..
	Total	*134*	*110*	*82*	*13,308*
	Grand Total ..	**148**	**123**	**93**	**14,144**

Source :
The Chief Inspector of Factories, Gujarat State, Ahmedabad.

Both from the point of employment and number, the most important units in the private sector were processes allied to agriculture (gins and presses), textiles, food except beverages and tobacco. The industries in operation covered a fairly good range of products based on local raw materials like cotton, groundnut and tobacco. The extensive production of the cotton in recent times is responsible for the establishment of gins and presses located at certain favourable centres like Kadi, Kalol, Harij and Visnagar.

The statistical data of some of the important large scale factories are given below:

Mehsana District Co-operative Milk Producers' Union Limited, (Dudhsagar Dairy), Mehsana

Dairying is an effective instrument for socio-economic changes in rural areas. Given the right type of organisational structure, the peasants can be brought together in the co-operative fold for handling production, procurement and marketing of milk and milk products. People's participation in such organisation provides them gainful employment.

The Dudhsagar Dairy was started in 1965 in the district in order to provide resident population of the district and others with milk and its milk products. It had fixed capital of Rs. 1,93,73,558, share capital of Rs. 50,00,000 and paid-up capital of Rs. 39,20,000 in 1971. In the same year, it provided employment to 393 persons and disbursed Rs. 26,94,067 as wages and salaries. The performance of the dairy with regard to products, quantity and value is given in the following table .

Sl. No	Name of the product	Quantity in kilograms	Value in Rs.
1	2	3	4
1	Butter	14,46,356	94,38,629
2	Whole Milk Powder	23,43,661	1,65,34,390
3	Skim Milk Powder	3,16,341	10,43,239
4	Sagar Ghee	5,76,848	57,92,635
5.	Casein	49,991	2,38,236

The products are marketed through Co-operative Societies and are sent to Ahmedabad, Bombay and Madras.

Cattle-feed Factory, Boriavi

The cattle-feed factory was started in 1970 and is managed by the Mehsana District Co-operative Milk Producers' Union Limited,

Mehsana. It manufactures cattle-feed and thus renders valuable services to the State and the country at large. It had fixed capital of Rs. 30,87,565 in 1971. It provided employment to 82 persons and disbursed Rs. 1,70,051 as wages and salaries in the same year. It produced 7,810 metric tonnes of *sagardan* valued at Rs. 42,95,500

The Bharat Vijay Mill Limited, Kalol

The Bharat Vijay Mill Limited, Kalol was started in 1955. The mills employed 1,394 persons and disbursed Rs. 63,14,279 as wages and salaries in 1970. It manufactured cloth, yarn and cotton waste valued at Rs. 3,69,51,698. Its products are in demand all over India.

The Kalol Mill, Kalol

The Kalol Mill, Kalol was started in 1959. It provided employment to 1,178 persons and disbursed Rs. 40,78,391 as wages and salaries in 1970-71. It manufactured cloth measuring 1,10,34,921 metres and yarn weighing 29,22,042 kgs.

The Rajindra Dyeing and Printing Mill Limited, Kalol

The Rajindra Dyeing and Printing Mill Ltd., Kalol was established in 1961. It provided employment to 118 persons and disbursed Rs. 2,95,895 as wages and salaries in 1969-70. It had share capital of Rs. 10,00,000. It is engaged in printing and processing work only. It processes 30,000 metres of cloth per day.

The Prestressed Concrete Industries, Kalol

The Prestressed Concrete Industries, Kalol was started in 1965 It provided employment to 133 persons and disbursed Rs. 1,64,382 as wages and salaries in 1970-71. It manufactured poles, pipes, tiles, etc., valued at Rs. 8,42,280.

The Pankaj Manufacturers, Patan

The Pankaj Manufacturers. Patan, was started in 1961. It had fixed capital of Rs. 3,08,000. It provided employment to 37 persons and disbursed Rs. 61,734 as wages and salaries in 1970. It manufactured foot valves, pipes and spare parts of oil engines valued at Rs. 7,70,000. The products are sent to Gujarat, Rajasthan, Maharashtra, Andhra Pradesh and Mysore.

The New Balapir Ginning and Pressing Factory, Kadi

This Ginning and Pressing Factory was started in 1971. It provided employment to 250 persons and disbursed Rs. 1,11,960 as wages and salaries in 1971. It ginned 36,691 quintals of cotton-seed valued at Rs. 1,92,505 and pressed 13,744 bales of cotton valued at Rs. 2,03,646.

The Visnagar Co-operative Spinning Mills Limited, Visnagar

The Spinning Mills was registered in 1962 and commissioned in 1966 on the co-oprative basis. It had a fixed capital of Rs. 61,32, 127, share capital of Rs. 22,30,400 and paid-up capital of Rs. 22,13,880 in 1970-71. The Government of Gujarat has purchased shares worth Rs. 10 lakhs. It provided employment to 449 persons and disbursed Rs. 11,41,409 as wages and salaries in the same year In the same year, moreover, it manufactured cotton yarn, yarn waste and cotton waste valued at Rs. 1,11,17,813 The products are sent to Ahmedabad, Rajasthan, Saurashtra, Meerut and Delhi.

SMALL SCALE AND COTTAGE INDUSTRIES

Since complete data regarding distribution of small scale industries in the district are not available, the results of the survey carried out by the Bureau of Economics and Statistics, Gujarat State are summarised below, as they properly indicate the stage of development in this sector of industry. The survey was undertaken in all the districts of State except the Dangs and was spread over two years, 1959-60 and 1960-61 It aimed at (1) obtaining district-wise estimates of income of families in selected cottage and small scale industries and (2) collecting information on other related aspects such as employment, production and consumption of raw materials.

An 'establishment' was classified as cottage industry, if the number of persons engaged in it on any day was 9 or less. If the number was 10 or more and the unit was not registered under the Indian Factories Act, the establishment was classified as a small scale establishment whether it was power operated or not. Ordinarily, industrial units employing 10 or more workers and using power would be registered under the Factories Act. However, if at the time of the inquiry, such a unit was not registered, it was included in the survey.[1]

1. *Quarterly Bulletin of Economics and Statistics*, Vol. II, No. 1, January-March, (1962), p. 1.

The survey carried out was a sample survey covering the following sixteen industries in the cottage and small scale sectors, *viz.*, (1) Weaving, (2) Dyeing and printing, (3) Jari thread works, (4) Blacksmithy, (5) Metal works (silver, brass, copper and bell), (6) Carpentry, (7) Cane and bamboo products, (8) Bricks and tiles, (9) Other potteries, (10) Leather working and tanning, (11) Oil-pressing, (12) *Gur* making, (13) Bee keeping, (14) Soap making, (15) Match making and (16) Paddy-husking.

For the purpose of survey, the centres were classified into Strata A, B and C. Stratum A was relating to the centres important for different industries. Stratum B to urban areas other than those covered by A and stratum C consisted of groups of 4 to 5 villages in rest of the rural areas from which about 4 per cent of group villages were selected for the purpose of survey.

Distribution of Establishment by Industry

There were in all 14,413 establishments in the 16 industries surveyed in the district, out of which 14,389 establishments (99.8 per cent) were in the cottage sector. Only 24 (0.2 per cent) were in the small scale sector. Statements V.7 and V.8 indicate number of establisments and persons employed in cottage and small scale industries respectively.

Power VS. No Power

Out of the 14,389 cottage establishments, only 39 (0.3 per cent) were operated with power and 14,350 (99.7 per cent) were operated without power.

Employment

The sub-joined Statements V.7 and V.8 show the total number of persons employed in both the sectors in the district were 34,920 persons out of whom 31,425 (90.0 per cent) were household persons and 3,505 (10.0 per cent) were non-household persons.

STATEMENT V.7

Statement showing the Number of Establishments and Number of Persons Employed in Cottage and Small Scale Industries Selected for Survey, 1960-61

(INDUSTRY : SMALL SCALE)

Name of the Industry	Total No. of establishments			No. of persons employed in the selected industries						Total No of persons employed in the selected industries		
				Household			Outsiders					
	Power	No power	Total	Power	No power	Total	Power	No power	Total	Power	No power	Total
1	2	3	4	5	6	7	8	9	10	11	12	13
Weaving	..	4	4	..	53	53	..	33	33	..	86	86
Dyeing and printing	..	..	..	..	..	..	..	..	..	..	..	..
Jari thread works	..	..	..	..	..	..	..	..	..	..	..	..
Blacksmithy	1	..	1	1	..	1	12	..	12	13	..	13
Metal works	..	..	..	..	..	..	..	..	..	..	..	..
Carpentry	..	..	..	..	..	..	..	..	..	..	..	..
Cane and bamboo products	..	..	..	..	..	..	..	..	..	..	..	..
Bricks and tiles	..	16	16	..	43	43	..	161	161	..	204	204
Other potteries	..	..	..	..	..	..	..	..	..	..	..	..
Leather working and tanning	..	..	..	..	..	..	..	..	..	..	..	..
Oil pressing	1	..	1	1	..	1	9	..	[illegible]	10	..	10
Gur making	..	..	..	..	..	..	..	..	..	..	..	..
Bee keeping	..	..	..	..	..	..	..	..	..	..	..	..
Soap making	..	2	2	..	4	4	..	10	10	..	14	14
Match making	..	..	..	..	..	..	..	..	..	..	..	..
Paddy husking	..	..	..	..	..	..	..	..	..	..	..	..
Total	2	22	24	2	100	102	21	204	225	23	304	327

Source: Bureau of Economics and Statistics, Gujarat State, Ahmedabad, *Quarterly Bulletin of Economics and Statistics*, Vol. II, No. 1, January-March 1962

STATEMENT V.8

Statement showing the Number of Establishments and Number of Persons Employed in Cottage and Small Scale Industries for Survey, 1960-61

(INDUSTRY : COTTAGE)

Name of the Industry	Total No. of establishments			No of persons employed in the selected industries						Total No. of persons employed in the selected industries		
				Household			Outsiders					
	Power	No power	Total	Power	No power	Total	Power	No power	Total	Power	No power	Total
1	2	3	4	5	6	7	8	9	10	11	12	13
Weaving	.	1,856	1,856	.	4,808	4,808		89	89	.	4,897	4,897
Dyeing and printing	..	116	116	..	220	220		19	19	.	239	239
Jari thread works	..	..	.		..	.	..	..	.	.	..	..
Blacksmithy	9	751	760	15	1,208	1,223	51	194	245	66	1,402	1,468
Metal works	1	843	844	1	1,157	1,158	2	69	71	3	1,226	1,229
Carpentry	1	2,863	2,864	2	3,438	3,440		117	117	2	3,555	3,557
Cane and bamboo products	.	88	68		351	351		..	.	.	351	351
Bricks and tiles	.	1,817	1,817	..	4,377	4,377	.	2,492	2,492		6,869	6,869
Other potteries	.	1,868	1,868	..	5,249	5,249		3	3		5,252	5,252
Leather working and tanning	.	3,605	3,605	.	9,446	9,446	.	53	53	..	9,499	9,499
Oil pressing	26	516	542	46	939	985	94	31	125	140	970	1,110
Gur making	.		.	..	..	..	.	..	..	..	.	..
Bee keeping		..	.			.	..	..	.		..	..
Soap making	2	10	12	1	18	19	14	15	29	15	33	48
Match making				..				.	..	.	..	..
Paddy husking	.	37	37	..	37	37	.	37	37	.	74	74
Total	**39**	**14,350**	**14,389**	**65**	**31,248**	**31,313**	**161**	**3,119**	**3,280**	**226**	**34,367**	**34,593**

Source :

Bureau of Economics and Statistics, Gujarat State, Ahmedabad, *Quarterly Bulletin of Economics and Statistics*, Vol II, No. 1. January-March 1962.

Small Industries in Unorganised Sector in Urban Areas, (1969-70)

The Bureau of Economics and Statistics carried out in 1969-70 the listing survey of small industries[1] in the unorganised sector of the urban areas of the district under the centrally sponsored scheme which is included at present in the Fourth Five Year Plan period.

The industrial unit was defined as any unit engaged in production (other than agriculture), processing, repairs and or industrial servicing. The units rendering personal services were excluded (*e.g*, laundries, hotels, dispensaries, etc.)

The units were further classified as units using power and units not using power. The unit was considered to be using power if any kind of motive power was used directly or indirectly in the process of production. In the district, the data were collected from the following 14 urban centres, *viz*; (1) Chanasma, (2) Dhinoj, (3) Harij. (4) Kadi, (5) Kalol, (6) Kheralu, (7) Mansa, (8) Mehsana. (9) Patan. (10) Sidhpur, (11) Unjha (12) Vadnagar, (13) Vijapur and (14) Visnagar.

The survey reveals that there were 513 industrial units employing 5 or more workers in the unorganised sector of the urban areas of the district providing employment to 4,263 persons. Of the 513 units, 265 were found using power while 248 were not using power. The units using power provided employment to 1,930 persons, while units not using power gave employment to 2,333 persons.

The Statement V.9 given below shows the number of industrial units employing 5 or more workers and their employment in the unorganised sector.

STATEMENT V.9

Sl. No	Name of the industry	Unit	Employment
1	2	3	4
1.	Manufacture of miscellaneous food preparation	32	216
2	Tobacco manufacturing .	88	1 079
3	Spinning, weaving and finishing of textiles	38	271
4	manufacture of wearing apparel .	4	26
5.	Saw mill, planing and other wood mills	25	153
6.	Manufacture of furniture and fixture . .	20	130
7.	Printing, publishing and allied industries.	25	163
8	Manufacture of miscellaneous chemical products .	24	193
9	Manufacture of structural clay products	22	236

1. Units not registered under the Factories Act of 1948 were taken up for the survey.

STATEMENT V. 9—Concld.

Sl. No.	Name of the industry	Unit	Employm
1	2	3	4
10.	Manufacture of non-metallic mineral products not elsewhere classified	15	110
11.	Manufacture of metal products except machinery and transport equipment..	34	315
12.	Manufacture of machinery except electrical machinery	83	599
13.	Repair of motor vehicles . . .	5	54
14.	Manufacture of jewellery and related articles . .	27	224
15.	Manufacturing industries not elsewhere classified .	2	11
16.	Others	69	483
	Total	513	4,263

Source : Bureau of Economics and Statistics, Ahmedabad· *Report on Unorganised Small-scale Industries—Listing Survey in Gujarat State*, Part-1, 1970

From the point of view of employment and number of units the statement reveals that the tobacco manufacturing, manufacture of machinery except electrical machinery, manufacture of metal products except machinery and transport equipment and spinning, weaving and finishing of textiles are the prominent industries.

INDUSTRIAL ESTATES

In the well-balanced pattern of industrialisation, it is necessary to ensure that the growth of industries is not lop-sided. During the Second Five Year Plan, it was generally accepted that industrial estates could become a tool in dispersal and decentralisation of industrial units and also could generate substantial employment, provided they were planned as an integral part of programmes for regional development. It is a tool which provides developed and planned suitable sites on an economical scale with group of well-planned factory buildings for existing as well as prospective small entrepreneurs. The sheds may be of different types and sizes made available within the capacity of entrepreneurs on rental, hire purchase, or outright sale basis. It provides infra-structure such as water supply, drainage, power, internal roads, street lights and allied amenities which *inter alia* include post office, canteen and watch and ward. Previously the work of establishment and development of industrial estates in the Gujarat was looked after by the Directorate of Industries. The Government Industrial estates have been transferred to Gujarat Industrial Development Corporation on 31st March, 1970.

In Mehsana district there is one Government industrial estate, the acquisition of land for which was started in 1960. Till 1968-69, 12 A-I type sheds were constructed and 29 plots were developed. In April 1969, construction of 12 C-3 type sheds was started and was completed in October 1970. The construction of 5 K type sheds which commenced in July 1970 is in progress. All 24 sheds are occupied. The types of industries which occupy these sheds are processing of milk products, agricultural equipment, steel fabrication, soap, hosiery, plastic, etc.

INDUSTRIAL ARTS

Mashru Weaving of Patan

Mashru at Patan is a fabric with art silk yarn as warp and cotton yarn as waft unlike *himroo* in which cotton yarn is used as warp and silk yarn as waft.

> "Mixed silk and cotton fabrics are met with all over India, and many of them are exceedingly beautiful, as for example those with a wavy line or *khanjri*. .. Mashrus both in pure silk or pure cotton or still more abundantly mixed silk and cotton have come to the exhibition from practically every province. They constitute one of the most significant of Indian textiles".[1]

Patan in Gujarat having about 200 families engaged in the craft has been an important centre of *mashru* weaving from the 12th century.

Craftsmen

The traditional *mashru* weavers at Patan are from two communities, *viz.*, (1) Khatri and (2) Shaikh. It is believed that Khatris came to Patan from Champaner. Shaikhs belong to Muslim community and seem to have come to Patan in 1200 A.D., during the reign of Kumarpal, a Hindu king of Patan. It is very difficult to trace the origin of the Khatris in absence of any authentic data.

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1 Cited in Census of India 1961, Vol V, Gujarat, Part VII-A, *Selected Crafts of Gujarat* (1967), Ahmedabad, p 47.

Khatris are hereditary silk and cotton weavers. They weave women's robes, waist-cloths, shoulder-cloths and bodice-cloths. Besides weaving they string on wire or thread gems and pearls, make fringes, threads for necklaces, tassels, netted work, and hand and waist ornaments. Their industry has been much crippled since the introduction of machine-made piece-goods.

About 200 households, 100 Muslims and equal number of Khatris and 2 of Prajapati caste are engaged in *mashru* weaving at Patan. Out of these 200 households, 160 have been surveyed comprising 82 or 51.25 per cent Muslims, 76 or 47.50 per cent Khatris and 2 or 1.25 per cent Prajapatis (Kumbhar). All these households have been engaged in this craft traditionally. *Mashru* weaving is their only source of income. They work for about 8-10 hours a day in the craft which leaves no spare time for them to do any other work to supplement their income. Both the males as well as females of the household work in the craft as can be seen from the fact that 160 households which have been surveyed contribute 439 workers, (215 males and 224 females). Thus there is an equal proportion of male and female weavers in this craft. All of them, except only 5, are adults and are above 14 years of age. Various processes like warp making, dyeing of warp and waft, sizing, calendering, etc., associated with the craft of *mashru* weaving are carried out by the members of the households which are traditionally engaged in this craft. The distribution of households engaged in different branches of the craft is detailed below.

Process	No of households engaged
Warp making	5
Dyeing of the warp and waft	4
Repairing of the warp threads damaged at the time of dyeing	15
Sizing of the warp threads	6
Preparation of rach, i.e., heddle	10
Making of a new *fani*, i.e., reed	2
Weaving and waft making	200
Finishing, i.e., washing the *mashru* cloth	2
Kundi, i.e., calendering of *mashru* cloth	8

Over and above, there are 13 master weavers *i.e.*, *mashru* trader-*cum*-weavers who belong to Khatri community, besides six traders, one Patel and five Jains. There is also co-operative society named "Shri Patan Mashru Hath Vanat Kamdar Sahkari Mandli Limited" engaged in the business of *mashru* on a co-operative basis.

There are 5 establishments engaged in warp making, 4 in dyeing the warp and waft threads, 15 in repairing the warp threads damaged during dyeing, 6 in sizing, 10 in making *rach*, *i.e.*, *heddles* and 2 in making new *fani*, *i.e.*, reed. There are about 200 households of weavers having about 400 throw-shuttle looms There are 2 work shops for finishing the *mashru* cloth and 8 for calendering it. There is one carpenter who makes and repairs tools and implements required in the craft.

The main raw materials used in *mashru* weaving are mill-spun undyed cotton yarn No. 14 and artificial silk yarn of 150 count or silk yarn. The cotton yarn is available from the mills situated in Ahmedabad and Surendranagar districts, while artificial silk and pure silk yarn are available at Surat which itself is an important marketing and handicrafts centre. For dyeing the yarn, the colours manufactured by I.C.I., Ciba and Atul Companies are used and purchased from Ahmedabad market.

All the raw materials except tannic acid are freely available in open market.

The tools and implements used in weaving the *mashru* cloth are all age-old instruments and the main among them is the throw-shuttle pit loom Other tools used are spinning-wheel, reed, heddles, shuttle, bobbins, etc.

In *mashru* weaving, pure silk or artificial silk yarn is used in warp and cotton yarn in waft. There are 13 master-weavers, six traders and one co-operative society who supply the required raw materials and get various processes done through the artisans and sell the finished products

There is not much variety of motifs in *mashru* weaving at Patan. Generally *mashru* is a plain cloth with stripes of different colours, *viz.*, red, green, yellow, etc. The more popularly known designs are *katario chundadi*, *lili* and *lal kankani*, *kamkhu*, *asli* and *nakli sodagari*, *arbi*, *tran kankani*, and fancy *butti*. All these designs are traditional.

The rates per yard of the finished products are given below.

Finished Products

Sl. No. 1	Name of the design 2	Length in yard 3	Width inches 4	Rate per yard (April 1966) 5
				Rs.
1.	Lili Kankani	5.50	27	1.80
2.	Fancy Kankani	5 50	27	1.75
3.	Fancy Sadi	5.50	27	1.75
4.	Nakli Sodagari	5.50	27	1.75
5.	Lal Katario	5 50	27	1.75
		5 50	33	2 15
		5.50	36	2.40
		5.50	39	2.70
6.	Safed Katario	5 50	27	1.75
		5.50	33	2 15
		5 50	36	2.40
		5 50	39	2 70
7.	Chundadi	5 50	27	2.11
8.	Tran Kankani	5 50	27	1 80
		5 50	33	2 20
		5.50	36	2.45
9	Kamkhi	5.50	27	1.80
		5 50	33	2 15
		5 50	36	2 40
		5 50	39	2.70
10	Fancy Khanjar	5 50	27	1 75
		5 50	33	2 15
11.	Sadi Safed	5 50	39	2.70
12.	Sadi Lal	5 50	39	2.70
13.	Panch Patti	5 50	33	2 15
14.	Arbi	5 50	36	2 40
15	Katar Butti	5 50	36	3 00

Source
Census of India 1961, Vol V, Gujarat, Part VII-A, *Selected Crafts of Gujarat*, Ahmedabad, (1967), p 61.

During local enquiry it is learnt that in the past major production was meant for export to Aden, Kuwait, Syria, Africa and Arab countries. But nowadays the ***mashru*** woven at Patan is mainly marketed in the villages of Gujarat, Madhya Pradesh and Rajasthan which the traders visit for obtaining orders from the retailers. The cloth is then supplied to them according to their demand by the State Transport buses or rail routes whichever is convenient. The cloth is mostly sold to retail traders on credit of 2 to 3 months. This limit is sometimes extended if it is not sold on the expiry of this period. But in most of the cases they get money within 3 months at the latest. But Shri Patan Mashru Hath Vanat Kamdar Sahakari Mandli Ltd., carries on its transactions through bank. The society sends the railway receipt through the bank under intimation to the trader who obtains the railway receipt against full payment in cash. The society keeps talls in the exhibitions of handloom cloth arranged at different places. The former Baroda State used to organise such exhibitions. The ruler also gave encouragement to this craft by purchasing ***mashru*** cloth from the weavers.

Patola Sari

Patola of Patan, in the district is a unique gem from India's rich and ancient heritage of variety of superior fabrics.[1] The old *Baroda State Gazetteer* states "In the Kadi district, Patan, the old capital of Gujarat was famous for its weaving industry. Unfortunately a great part of the trade has been transferred to Ahmedabad, but the slowly decaying weaving community of Patan, still produces a superior quality of cloth for which they find a fair sale. Silks, however, are the speciality of Patan, and the silk *patolas* of this town were in great demand in all parts of Gujarat".[2] The industry it seems is pretty old as Kumarpal in 12th century is said to have given protection to some families. This superior handwoven variety of sari is prepared with silk threads.

This sari has its origin in a very intricate and difficult technique of tie and dye. The process consists of dyeing warp and waft threads in conformity with the proposed designs on the fabrics. The designs are essentially traditional. The weaving process of the sari is very complicated. It is first tied with thin threads. The threads are dyed in several colours and arranged according to designs. The method is called tie and dye method. The handloom used in the industry is of special type. The peculiarity about *patola* is that the designs on both the sides are similar. A special type of throw shuttle loom with necessary accessories is the only equipment used for weaving and some simple types of vessels are used for dyeing purposes. On an average one Patola is prepared in two months. To-day Patolas find their place in world markets and are becoming increasingly popular Patola (sari) was once used as a wedding sari among Hindus all over Gujarat. Patolas are woven in different patterns, *viz*; (1) ***Bari-kunjay***, (2) *Ratan chawk*, (3) leaf pattern (*Panbhat*) (4) Elephant and (5) (5) square pattern etc. Sari of various designs of the size measuring 6 to 9 yards in length and 45" to 54" in width are being woven by the artisans.[3]

In the past, there were 30 families who maintained themselves by weaving the patolas But now, there are only 3 families left in Patan who do such weaving. This industrial art, therefore, occupies a unique place not only in Gujarat but in the whole country.

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1. The colours of Patola used to be so fast that a poet had to remarks-"*Padi Patola Bhat, phate pun phite Nahin*" (The design laid down in *Patola* may be torn out it but it shall never fade)
2. DESAI H. G AND CLARKE A B., *Gazetteer of the Baroda State*, Vol I, *General Information*, (1923), pp 401, 402.
3. The Indian Society of Agricultural Economics, Bombay, *Economic* and *Social Survey of Mehsana District*, (1954), Bombay, pp 132-133.

The other industrial arts are wooden engraving work, jari and jari embroidery, brocade work, calico printing and dyeing industry clay toys and earthen pots and brass utensils.

INDUSTRIAL POTENTIAL AND PLAN FOR FUTURE DEVELOPMENT

The industrial development, *inter alia* is related to the availability of primary resources. The main occupation of the people in the district is agriculture and agricultural pursuits. The chief industries in the district are gins and presses, cotton and silk goods, leather manufacturing, engineering works, bone crushing, isabgul, etc. The cotton textile mills and oil mills located in the district consume the local produce of cotton and groundnut which are sown over fairly extensive areas in the district. Other industries in the small scale sector, which have developed are bone-crushing, canning, handloom, dyeing and printing, Patola-weaving, Jari, potteries, etc. From the foregoing description it would be observed that quite a good number of industries which thrive at present in the district are based upon the primary resources.

After the district merged in the Bombay State in 1949, there has been emphasis on the speedy industrialisation. There has been some development in the periods of the First, Second and Third Five Year Plans. Under the impact of planning, new resources have become available for industrialisation in a large measure and facilities for the utilisation and for further development are being created in this district. An attempt is made to study the resources available for industrial development from agricultural raw materials, minerals, forest produce, etc The potentialities of industrial development are discussed here.

Surgical Cotton

It is noticed previously that cotton seed which is an important crop of industrial importance is grown on a large scale in the district. The production of cotton seeds is now in the neighbourhood of 72,800 bales.[1] It may be noted that cotton waste and linters can be profitably used for manufacture of surgical cotton for which there is considerable demand in the country. It may also be possible to increase export of surgical cotton to the neighbouring countries. In view of the concentration of ginning and pressing units in the district, Mehsana is considered a suitable site where requisite facilities are available for a plant of one tonne per day capacity. Capital requirements are estimated at about Rs. 6 lakhs. The plant is expected to provide employment to 50 to 75 persons.

1. Director of Information, Gujarat State, *Pragatina Panthe Gujarat Rajya, Ayojanna Adhar Varsh, Mehsana Jilla*, Baroda p. 4.

Guar Gum[1]

Recent scientific investigations have opened new avenues for utilisation of gum from the guar seed for sizing to some extent, finishing and printing in textile industry, paper and pharmaceutical industries. Guar gum has good export demand. Seeds containing gum are exported to a large extent every year, while the processed material are imported thereby saving considerable foreign exchange. A plant for processing guar gum can be located in the district. The bye-product of this industry is proteinous fraction of the seed, which can be used as cattle-feed.

Patan, an important taluka headquarters in the district, where facilities of power and water are available is a suitable location. It is about 20 to 25 miles from the guar growing areas in the Banaskantha district. About 10,000 tonnes of guar seeds required generally can be procured locally. More supplies would be available in future as a result of increase in cultivation of guar seed in North Gujarat.

A plant with a capacity of processing 20 tonnes of guar seeds per day would require an investment of about Rs. 8 lakhs and would provide employment to 50 to 60 persons.

Oil Milling

Oil milling industry in the district is one of the important organised agro-based industries, next only to textile. The oil milling industry in the district thrives on groundnut. The groundnut oil industry can provide raw-materials such as groundnut shells and groundnut cakes on which a number of industries can be started. In the district there are 18 centres of oil industries and the number of reporting units are 29.[2] The groundnut oil cakes can be used in solvent extraction industry as raw materials and also as cattle-feed and manure.

Manufacture of Cigarettes

About 2,300 tonnes of Virginia tobacco valued approximately at Rs. 53 lakhs are annually produced near Vijapur in the district.[3] A sizable production of good quality tobacco is cured at Vijapur preparatory to its being subsequently used for manufacture of cigarettes by a firm at Calcutta. Owing to the favourable conditions near Vijapur and proposed increased cultivation of this variety of tobacco, large quantity of tobacco would be available in near future. It would,

1 Assistant Director of Industries (Development), Office of the Commissioner of Industries, Ahmedabad

2 Directorate of Industries, Government of Gujarat, *Industrial Bulletin*, Vol. X, No. 1, January, 1971, p. 39

3 *Master Plan for Industrialisation of Bombay State* 1960, p 13

therefore, be desirable to utilise the increased production for cigarette manufacture locally.

Pharmaceutical Preparations from Isabgul

The Mehsana and the adjacent districts of Banaskantha are producing large quantity of Isabgul every year. The main centres in the district are Sidhpur, Unjha and Patan. Isabgul is being exported abroad at present and the same is utilised for the manufacture of certain pharmaceutical preparations. In order to use this material indigenously a factory can be established at Sidhpur in the district. This location is suitable as all the facilities, *viz.*, transport, water and labour are available in the district.

A unit with the capital investment ranging from Rs. 7 to Rs. 10 lakhs will provide employment to 60 to 75 persons.

Cold Storage Plant, Refrigeration Van Service for Vegetables (Potatoes)

There is good scope for preserving and transporting perishable vegetables to consuming centres like Ahmedabad and other places away from the centres of production. Cold Storage Plant would, therefore, be of great advantage to the growers of vegetables in the district. Refrigerated Van Service should, therefore, be arranged for transport of vegetables to nearby markets. Cold storage facilities at marketing centres will also be necessary. Patan in the district is considered as a suitable location. The size of the unit to be established would depend upon the demand which will gradually increase. A unit with 900 metric tonnes capacity will require a capital of about Rs. 6 lakhs and would give employment to nearly 50 persons.

Porcelain and Chinaware

Large China-clay deposits are known to occur in the district Quality can be improved by subjecting the raw clay to levigation process. China-clay suitable for low tension insulators is reported to occur in the bed of Sabarmati river near Ransipur about 14 miles away from Vijapur in the district. Thus, there is considerable scope for processing China-clay for manufacture of Porcelain and Chinaware and low tension insulators. Vijapur in the district being conveniently situated with respect to clay deposits and offering facilities of power, water and transport can be considered a suitable location for a unit processing 10 tonnes of China-clay per day and giving employment to about 250 persons. A unit of this size would require an investment of about Rs. 25 lakhs.

The Commissioner of Industries, Government of Gujarat has issued for the Mehsana district a detailed list of prospective industries alongwith the proposed annual production capacity and approximate investment in plants and machinery. These industries are as follows :

Sl. No.	Name of the Industry	Approximate investment in plant and machinery in Rs.	Proposed yearly production capacity
1	2	3	4
1.	Bolts and nuts	2,24,500	Rs. 12 lakhs
2.	Plastic pipes and tubes	2,02,000	350 tonnes
3.	Electrical accessories	1,42,000	48,000 units
4	Polythelin (Buckets)	1,28,000	60,000 (Nos.)
5.	Insecticides duster and sprayer	73,000	600 sprayers (Nos.) 2,400 dusters (Nos.)
6.	Paints and Varnishes	16,000	48 tonnes
7.	Blow moulded articles	3,10,000	48 tonnes
8.	Plastic packing materials	2,10,000	Rs. 4,50,000
9.	Spectacle frames	11,000	9,000 Dozen
10.	Iron furniture and household articles	44,800	.
11.	Aluminium vessels	35,000	36 tonnes
12.	Automobiles and its accessories	3,27,000	Rs. 10 lakhs
13.	Aluminium builder hardwares	44,000	Rs. 6 lakhs
14.	P. V. C. shoes	65,100	18,000 Gross
15.	Agricultural implements	81,000	Rs. 5 lakhs
16.	Transformers	3,70,000	168 tonnes
17.	Sluice valve	30,000	3,000 tonnes
18.	Mixed Fertilisers	30,000	3,000 tonnes
19.	Pesticides and insecticides formulations	1,35,000	1,000 tonnes
20	Ready made clothes	16,000	Rs. 1,50,000
21	Bakery products	18,000	85 tonnes
22.	Distilled water for injections	26,000	30 lakhs ampoules
23.	Ice factory	96,000	72 tonnes
24.	Washing soap	3,650	185 tonnes
25.	Brush	8,000	Rs. 60,000
26.	Absorbent cotton	3,45,000	150 tonnes
27.	Tiles (ground floor)	42,000	Rs. 1,30,000
28.	Cattle feed	58,000	3,000 tonnes
29.	Tiles (Roof)	21,600	10 lakhs units Rs. 1,37,000
30	Pottery	1,38,000	7,200 gross
31	Food preservation plant	15,000	15 tonnes
32.	Poultry-feed	52,500	1,500 tonnes
33	Cement hume pipes	4,25,000	Rs. 2,43,000
34	Glazed tiles	2,12,000	One lakh Dozens
35	Malted milk powder and its allied products	1,80,000	300 tonnes
36.	Multi purpose food	3,25,000	1,500 tonnes
37	Grinding of chicory	27,000	300 tonnes
38.	*Sagol*	1,00,000	2,000 tonnes
39.	Stoneware (Jars)	96,000	3,00,000 Jars
40.	Dairy salt	80,000	3,000 tonnes

Source

Commissioner of Industries, Gujarat State, *Audyogic Ruprekha, Mehsana Jillo*, (1971).

LABOUR AND EMPLOYERS' ORGANISATIONS

Labour Organisation

The trade union movement is in general associated with the growth of industries. It signifies a collective effort on the part of labourers to increase their bargainning power in the labour market and thereby improve their social and economic conditions. Significantly, therefore, the degree and nature of industrialisation in the district determines the growth and nature of labour movement in the district. Before integration of States barring the former State of Baroda, there was no significant trade union activity in the areas of other States and Estates whose territories now form part of present Mehsana district. Some idea about the trade union activity in the areas of district prior to merger is obtained from *Annual Administration Report of the Baroda State* for the year 1940-41. There were two unions, *viz.*, Kalol Union commanding membership of 1,792 and Kadi Union having the membership of 528 persons. The strikes which took place in the textile mills in 1940-41 have also been referred to previously. The old unions functioning in the district at present are Majoor Mahajan Sangh, Kalol (registered in 1940) and Majoor Mahajan Sangh, Sidhpur (registered in 1944). Both these unions are functioning in textile industry. The trade unions in the district at present are governed by the Indian Trade Unions Act, 1926. The table given below indicates that textile and transport accounted for sizable membership of the trade unions in the district:

Total Number of Trade Unions and their Membership in 1970

Sl. No.	Name of Industry	Number of Unions	Membership
1	Textile	5	7,757
2.	Transport	1	2,542
3.	Municipalities	7	756
4.	Tobacco including *bidi* making	3	813
5.	Miscellaneous	4	457
	Total	**20**	**12,325**

From the table it would appear that there were 20 registered trade unions in the district. Of these 20 unions, municipalities accounted for 7 and textile 5. The textile industry commanded membership of 7,757 persons, while transport which had one union commanded significant membership of 2,542 persons.

The activities of the Majoor Sangh, Kalol deserves some mention as the union besides voicing the grievances of its members also conducts various welfare activities for workers. The Sangh maintains libraries in cultural centres. At these centres newspapers and periodicals are provided to workers for general reading. The Sangh has also undertaken programme of providing houses to workers. It has helped so far 8 co-oprative housing societies. In all 415 tenements have been constructed. The Sangh has encouraged thrift among labour population. This is evident from the fact that a large number of pay roll saving accounts have been opened by the workers.

Employers' Organisations

For the development of industry and maintaining contacts with commercial and public institutions in and outside the country, associations of employers are formed by various industries. In the district, the only association which deserves mention is Sat Isabgul Manufacturers' Association.

The Sat Isabgul Manufacturers' Association, Sidhpur

This Association was established in 1960 to promote the development of isabgul industries. There were 14 members in 1971.

The other associations of whom several large scale and small scale factories are members are registered outside the district.

Other Organisations—Apart from the association mentioned above there are some associations registered at Ahmedabad and Anand (Kheda District), of which some of the large scale units of the district are members. In the textile industry there were 3 members from Mehsana district, out of total 59 members of the Ahmedabad Mill Owners' Association, Ahmedabad, in 1971 Mehsana District Co-operative Mill Producers Union Limited, Mehsana is another large scale unit which is a member of the National Dairy Development Board, Anand (Kheda District).

Welfare of Industrial Labour

Prior to Independence, the Mehsana district formed part of the Bombay State and the labour legislation followed in that State was applicable to this district also. With the advent of Independence the importance of labour was recognised and several measures were taken to promote the welfare of industrial labour. Among several important measures undertaken by Government, the factory legislation

stands out prominently.[1] Apart from Government some large scale factories also regard welfare work as prudent investment. Some of the important establishments like the Sidhpur Mills, the Bharat Vijay Mills, the Navjeevan Mills, the Mahendra Mills, the Metro Wood and Engineering Works, and Visnagar Co-operative Spinning Mills Limited have not been slow in providing welfare amenities. The section that follows outlines the measures undertaken for the welfare of industrial labour.

The Indian Factories Act, 1948

History—The harmonious industrial relationship in factories and workshops depends on the humane treatment of the workers. For the regulation of conditions of labour, a beginning in the labour legislation was made as early as 1881, when the Factories Act, 1881 was passed. This Act was a simple piece of legislation primarily designed to protect children and to provide for some health and safety measures. The Act was amended several times to meet the changing conditions. In 1934 it was drastically amended to implement the recommendations of the Royal Commission on Labour in India and the conventions of the International Labour Organisation. Since 1937 the Act has been amended from time to time widening its scope and enlarging the rights of workers. However. inspite of a series of amendments, the general frame work of the Act had remained unchanged. Its working emphasized the need for complete revision with a view to strengthening its provisions relating to safety, health and welfare of the workers. It was also felt desirable to extend its protective provisions to the large number of smaller industrial establishments, which were then not within the purview of the Act. In 1948, therefore, an entirely new Act was enacted to consolidate and amend the law relating to labour in factories. The Act lays down the minimum provisions for safety, health and welfare of workers in factories.

The main provisions of the Act are as follows :

The Act covers all industrial establishments employing 10 or more workers, where power is used, or 20 or more workers where power is not used. It removes the distinction between perennial and sea-

1 The other Acts such as Workmen's Compensation Act, 1923, The Indian Trade Unions Act, 1926, The Minimum Wages Act, 1948, The Maternity Benefit Act, 1929, The Employee's Provident Fund Act, 1952, which promote the welfare of industrial labour have been described in Chapter XVII—Other Social Services.

sonal factories. It has made a number of provisions relating to health safety and welfare of workers. It provides for cleanliness, ventilation, cooling of air, sufficient lighting, supply of drinking water, separate latrines and urinals for males and females, artificial humidification, disposal of waste and effluents.

It further provides for fencing of machinery by substantial construction, only specially trained adult male workers being permitted to handle the machinery in motion. No woman or child is allowed to clean, lubricate or adjust any part of the moving machinery. The other safety provisions relate to the casing of new machinery, devices for cutting off power, hoists, cranes and other lifting machines, protection of eyes and precaution against dangerous fumes.

Provision is made for adequate washing facilities, canteens in units employing 250 workrcs, creches in units employing 50 women and shelters or rest room in units employing 150 workers. The Act also requires the owner of any factory employing 500 or more workers to appoint a Labour Welfare Officer.

The minimum age for employment of young persons is fixed at 14 and the upper age limit in adolescents is raised from 17 to 18 years.

The hours of work have been fixed at 48 hours a week and 9 hours a day for adult workers For persons below 18 the hours of work are fixed at 4½ hours a day. The employment of children and women between 7 P.M. and 6 A. M. is prohibited. For overtime work, twice the normal rate of wage is to be paid.

As regards leave with wages, besides weekly holidays, every worker is entitled to enjoy leave with wages after one year's continuous service.

Thus, the Act makes adequate provisions for the safety, health and welfare of the workers.

SUBSIDISED INDUSTRIAL HOUSING

With the growing consciousness of development and better living, the problem of adequate sanitary housing to industrial labour has come to forefront Government has formulated various schemes for execution through State Housing Board, the subsidised industrial housing scheme is one of them. Under this scheme an industrial worker covered by the Factories Act, 1948 whose monthly income does not exceed Rs. 500 is eligible for a tenement at subsidised rent.

The ceiling for the construction of such tenement ranges from Rs. 4,850 to Rs. 8,050 towards which the Central Government grants 50 per cent by way of loan and 50 per cent as subsidy to the State Government. The following table gives figures of the tenements constructed during the First, Second and Third Five Year Plans in the Mehsana district:

Location	First Five Year Plan		Second Five Year Plan		Third Five Year Plan	
	No. of Tenements	Total cost in Rs.	No. of Tenements	Total cost in Rs.	No. of Tenements	Total cost in Rs.
1	2	3	4	5	6	7
Kalol			125	4,12,500	..	..
Sidhpur		..	..		120	4,90,800

The above mentioned table shows that the district had 245 total tenements constructed during the Second and Third Five Year Plans at a total cost of Rs. 9,03,300.

Recreational, Medical and other Facilities

The district it may be observed is not industrially advanced. In the district, however, there are some large scale and small scale factories which have made provision for medical, recreational and other facilities. The Sidhpur Mills, the Ahmedabad Manufacturing and Calico Printing Ltd., the Metro Wood and Engineering Works have provided creche buildings, while the Bharat Vijaya Mills, the Navjeevan Mills, the Mahendra Mills, and the Visnagar Co-operative Spinning Mills Ltd., have provided canteen facilities. In the district, the Mehsana District Co-operative Milk Producers Union Ltd., gives Rs. 50 as medical allowance to every worker including officers of the dairy.

Labour Welfare Centres

There are two labour welfare centres one each at Sidhpur and Kalol. The labour welfare centre at Sidhpur was opened in 1964 in the Third Five Year Plan Scheme, while the labour welfare centre at Kalol was started in 1966. The following activities are undertaken at both the centres, *viz.*, (1) Adult education, (2) Bal mandir, (3) Women welfare activities, (4) Sewing classes. (5) Indoor and outdoor games, (6) Cinema shows, (7) Library and reading rooms, (8) Cultural activities, (9) Radio and musical instruments, etc.

Wages

The problem of wage determination cannot be considered in isolation from the larger economic and social background

obtaining in the district. A well conceived wage policy aims at (a) continual improvement in worker's living standard and (b) reasonable returns for the employers. The sub–joined Statement V.10 gives a comparative idea of the minimum wages fixed for workers in the tobacco manufactory, oil-mill, tanneries and leather manufactory, rice mill, flour mill and *dal* mill, cotton ginning and pressing:

STATEMENT V.10

Rates of Minimum Wages in the District fixed under the Minimum Wages Act, 1948

Sl. No.	Names of the Employment	Skilled (Rs.)	Semi-skilled (Rs.)	Un-skilled (Rs.)	Date from which the wage rates are in force
1	2	3	4	5	6
1	Employment in any tobacco (including *bidi* making manufactory)	2 87 (per 1,000 *bidis*)	.		1-6-1965
2.	Oil-mill	3.15 (Per day)	2.80 (Per day)	2 50 (Per day)	1-6-1965
3.	Tanneries and leather manufactory	(per month)		(per month)	1-3-1966
	(1) Tanneries Patan	104 00	93 00	83 20	
	Mehsana	97 50	84 50	80.60	
	(2) Leather manufactory Patan	106.00	96 20	88 40	
	Mehsana	101 40	91 00	84.50	
4.	Employment in any tobacco processing	Employees employed in the virginia tobacco processing estab'ishment			1-10-1966
	Employees in bonded ware houses used for tobacco processing Rs. 2-25 per day	Skilled 1 Supervisors 125 p m 2. Tolat and or Clerk 100 p m. 3. Supervisor (Mukadam) 100 p.m.	Semi skilled Rs 3 00 per day	Un-skilled Watchman Rs 75 00 p.m. Peon Rs. 70-00 p.m. Employees Rs 2.50 per day doing all work in connection with dyeing furnace or chamber (*Bhatta*). Miscellaneous Rs 2 50 per day. Safai Kamdar (Part-time) Rs 45--00 p m	
5	Employment in power-loom industry	105-00 p.m.	85-00 p m	75-00 p m.	1-1-1967

STAEMENT V.10-*concld.*

1	2	3	4	5	6
6. Fmployment in any rice mill, flour mill or *dal* mill					
	Area except Patan Borough Municipality,	85.00 p.m.	75.00 p.m.	67.00 p.m.	1-4-1967
	Patan	90.00 p.m.	80 00 p.m.	72.00 p.m.	
7. Employment in any cotton ginning or cotton pressing manufactory	Skilled-A	140.00 p.m.			
	Skilled-B	100.00 ,,			
	Semi-skilled-A	90.00 ,,			
	Semi-skilled-B	80.00 ,,			
	Un-skilled	70.00 ,,			

Source · Government of Gujarat, The Commissionei of Labour, Ahmedabad

STATEMENT V.5

Number of Factories and Workers for all Industries in 1956, 1960 and 1965

		1956					
		Large scale		Small scale		Total	
Sl. No.	Name of the factory	Factories	Workers	Factories	Workers	Factories	Workers
1	2	3	4	5	6	7	8
1.	Gins and presses	18	2,265	11	322	29	2,587
2	Manufacture of grain mill products			4	66	4	66
3.	Manufacture of miscellaneous food preparations		.	5	85	5	85
4.	Tobacco manufacture			14	486	14	486
5.	Spinning weaving and finishing of textiles	7	9,279	1	26	8	9,305
6.	Cordage, rope and twine industries			1	2	1	2
7.	Manufacture of wood and cork (except manufacture of furniture)	1	807			1	807
8	Leather products (except footwears and other wearing apparel)			1	24	1	24
9.	Manufacture of rubber and rubber products	.		2	32	2	32
10	Basic chemicals (including fertilizers and miscellaneous chemical products)			1	35	1	35
11.	Structural clay products						.
12	Pottery china and earthen wares					.	.
13.	Non-metallic mineral products					.	
14	Basic metal industries (ferrous)	.					
15	Basic metal industries, (non-ferrous)			1	15	1	15
16	Metal products (except machinery and transport equipment)						..
17	Manufacture of machinery (except electrical machinery)	1	5[illegible]	3	47	4	100
18	Rail road equipment	1	113			1	113
19	Manufacture and repair of motor vehicles						.
20	Manufacturing industries (not elsewhere classified)	4	197	5	121	9	418
21.	Electric light and power	.	.	5	92	5	92
	Total .	**32**	**12,814**	**54**	**1,353**	**86**	**14,167**

STATEMENT V.5—*contd.*

		1960					
		Large scale		Small scale		Total	
Sl. No.	Name of the factory	Factories	Workers	Factories	Workers	Factories	Workers
1	2	9	10	11	12	13	14
1.	Gins and presses	12	1,928	9	187	21	2,115
2.	Manufacture of grain mill products	..		5	101	5	101
3.	Manufacture of miscellaneous food preparations	1	51	7	83	8	134
4	Tobacco manufacture	...	..	18	817	18	817
5.	Spinning, weaving and finishing of textiles	6	7,331	1	18	7	7,349
6.	Cordage, rope and twine industries		..	1	16	1	16
7.	Manufacture of wood and cork (except manufacture of furniture)	1	980	.		1	980
8.	Leather products (except foot-wears and other wearing apparel)	.	.	1	26	1	26
9.	Manufacture of rubber and rubber products	..	..	2	25	2	25
10.	Basic chemicals (including fertilizers and miscellaneous chemical products)	..	..	2	51	2	51
11.	Structural clay products	.	..	1	29	1	29
12	Pottery, china and earthen wares	..	.	.	.	.	.
13.	Non-metallic mineral products	.	..	..			..
14.	Basic metal industries (ferrous)	..	..	..	.	..	..
15	Basic metal industries (non-ferrous)	...	..	..	..	..	..
16.	Metal products (except machinery and transport equipment)	..	..	1	14	1	14
17.	Manufacture of machinery (except electrical machinery)	..	..	7	195	7	195
18.	Rail road equipment	1	162			1	162
19.	Manufacture and repair of motor vehicles	1	81	8	140	9	221
20.	Manufacturing industries (not elsewhere classified)	1	54	9	241	10	295
21.	Electric light and power	..	..	5	95	5	95
	Total	23	10,587	77	2,038	100	12,625

STATEMENT V.5—*concld.*

Sl. No.	Name of the factory	1965*					
		Large scale		Small scale		Total	
		Factories	Workers	Factories	Workers	Factories	Workers
1	2	15	16	17	18	19	20
1.	Gins and presses	15	2,681	14	445	29	3,126
2.	Manufacture of grain mill products	.	.	4	77	4	77
3.	Manufacture of miscellaneous food preparations	.	..	5	84	5	84
4.	Tobacco manufacture	1	192	12	629	13	821
5.	Spinning, weaving and finishing of textiles	7	9,486	4	82	11	9,568
6.	Cordage, rope and twine industries	..	..	1	15	1	15
7.	Manufacture of wood and cork (except manufacture of furniture)	1	732	1	31	2	763
8.	Leather products (except footwears and other wearing apparel)	..	..	1	24	1	24
9.	Manufacture of rubber and rubber products	.	.	2	46	2	46
10.	Basic chemicals (including fertilizers and miscellaneous chemical products)	1	51	1	9	2	60
11.	Structural clay products	.	.	.	..		..
12.	Pottery,china and earthen wares	1	67	.	.	1	67
13	Non-metallic mineral products	..	.	1	36	1	36
14.	Basic metal industries (ferrous)	.	..	1	12	1	12
15.	Basic metal industries (Non-ferrous)	.		..	..	.	..
16.	Metal products (except machinery and transport equipment)	..	..	2	50	2	50
17.	Manufacture of machinery (except electrical machinery)	2	130	7	179	9	309
18.	Rail road equipment		..	..	..	..	..
19.	Manufacture and repair of motor vehicles	1	125	8	223	9	348
20.	Manufacturing industries (not elsewhere classified)	1	66	7	216	8	282
21.	Electric light and power	..	..	6	139	6	139
	Total	30	13 530	77	2,297	107	15,827

Source :

Bureau of Economics and Statistics, Ahmedabad, *Locations of Industries in Gujarat State* 1956, 1960 and 1965.

*After 1965, comparable figures are not available

CHAPTER VI

BANKING, TRADE AND COMMERCE

Banking and Finance

MONEY-LENDERS

Before the advent of modern banking agencies like the joint stock banks, the co-operative institutions, etc., in the country, the money-lenders enjoyed a monopolistic position over the unorganised money market. Even now in the field of rural finance they are playing a very important role in the financing of the agricultural sector. It will, therefore, be very much interesting to know about this age-old institution of money-lenders, its activities, terms and conditions of monetary transactions, etc. The former Baroda Gazetteer published in 1883 aptly describes the role of money-lenders in the Kadi division in the following terms.

"Almost all the money-lending of the division is done by petty lenders. The larger capitalists can scarcely be called bankers, they are big traders rather. Of such capitalists Visnagar possesses some twenty-five of whom about one-half possess over two lakhs of capital. Pattan has nearly as many, but less wealthy, as few possess over a lakh. In Visnagar, the capitalists are either Shravak Vanias or Meshri Vanias; in Pattan, with the exception of one Shravak, they are all Meshri Vania. There are also capitalists in other places of less important business, such as Sidhpur, Vijapur and Kadi. The large capitalists of Visnagar, to take as an instance that important centre of business, did not and do not lend money to petty tradesmen or agriculturists. They deal and dealt entirely with merchants, men who do and did business in cotton, copper and opium. But the range of their dealings is now much restricted for several reasons. Up till lately the Kadi division was untraversed by railways and the country was perhaps not altogether secure. The geographical position of the division is a peculiar one, and great lines of commerce passed through it from north to south and from east to west along heavy sandy roads. For the conveyance of merchandise, large numbers of carts and pack animals were used, and the Visnagar capitalists did a good deal in the way of insurance of goods so passing through the land to and from Palanpur, Bombay, Ahmedabad and Pattan. It is easy to conceive that the railway, and possibly an efficient police have rendered all such insurance quite unnecessary and deprived the capitalists of one source of revenue. It has before been pointed out that at one time money was freely lent to the cultivators of opium, and that this drug was bought up by the wealthier class for export or consumption. Now the purchase, sale and manufacture of opium

re solely carried out by the state, and this second mode of utilising apital has vanished. In the Kadi division a currency is employed liffering from that of the other divisions of the state, and the large apitalists used to do something in the way of remitting bills of exhange for the state. Certain new steps, such as the establishment f a number of state treasuries, has cut down this source of revenue. The large capitalists, it has been said did not lend directly to the etty citizens and agriculturists, but did at times lend to the moneyenders themselves. The Government opium monopoly and other auses have diminished the business of the money-lenders, and this n its turn has lessened one more source of gain to the big capitalists, who used to obtain from the petty *sahukars* an interest of six per ent. It is, therefore, certain that the capitalists of Visnagar, and ndeed, of the whole division, are in difficulties, and must seek new neans of employing their capital".

"The opening of a branch bank at Ahmedabad has had no pereptible effect on the money market of the division. Almost all the unds invested in different trades are supplied by the resident merhants and bankers, and very little capital comes in from Bombay r any other foreign quarter."

"The petty or village money-lenders in the Kadi division are almost ll Meshri Vanias, or Shravaks, but some are Brahmans. Neither he Marvadi nor the Parsi is to be found. There is a money-lender ow scarcely to be found who is rather a curious remnant of past ustoms, a memory of the old insecurity that prevailed, whose great ower at least is completely gone. This is the Bhat or Barot so celerated at the beginning of this century as the only security for the ertain fulfilment of any promise whether in business or in politics. f the Bhat was refused what was promised to him he would either wound or kill himself or some members of his family, and the great in of shedding a Bhat's blood fell on the defaulter. Till the other ay, the Bhat frequently lent money, and exacted the repayment f the capital and an extortionate interest by threats of personal violnce on himself. The Bhats dealt chiefly with the turbulent Kolis, hom the timorous Vania avoids, not daring to press them for the epayment of any debt. Now that the power of the Bhat is extinct, he poor, headstrong Kolis have to borrow from Bohoras or Shipais, who are generally more resolute people than are the Vanias, and hese generally obtain their advances in kind."

"Though the generality of village money-lenders are Meshri or hravak Vanias, Brahmans also lend money and no class is debarred rom the practice, and all people, with spare cash, feel an inclination

to make a little interest by lending it out. Patidars, for instance, or Patels, as even of the most modest description love to call themselves, lend to Patidars or cultivators, but not to people of any other class or profession, and for the most part their transactions are confined to friends, relatives, or people in whom they have confidence. When they do lend, the rate of interest they charge is the same as that of the money-lender, or it runs a little higher, from annas 12 to Re. 1 per mensem, that is, from nine to twelve per cent in the year. The peculiarity about such money dealings is the quiet way in which they are conducted. It is seldom even that arbitration is resorted to by Patidars, and it is evident that people engaged, in agricultural pursuits have no time for the tedious process of litigation. The money is lent on these curity of either land or crops or sometimes on movable property, and great care is entertained to limit such transactions among people who can easily repay their debts. Harshness is seldom employed, and it is most rarely that an attempt is made to oust a debtor from his land".

"The usual rate of interest varies from ten annas to one rupee per month, according to the credit of the borrower. No difference is made because of the caste or the profession to which he may belong. Nevertheless, an artizen with good credit will get what he wants at the rate of eight annas, because the lender does not need to wait till the crop ripens.[1] A cultivator in middling circumstances will be able to borrow at twelve annas or one rupee per mensem, while the poorer sort of cultivator can only borrow on the security of his crop. The custom of borrowing on the later form of security is very prevalent in the division, because till lately, when the state stepped in, all opium growers obtained securities on their crop at favourable rates and largely availed themselves of the facility. The habit remains, but now they can borrow only on such crops as *bajri* and *juvar*. It is only fair to add that the state makes advances to the opium growers and that it is perhaps only the money-lenders who are directly injured.

"The rate of interest charged, when an article is given in pawn is generally eight annas. The article pawned is usually silver in the shape of ornaments, and it is not valued at its full price, a deduction of a sixth being made for the risk. When petty agricultural advances are made upon personal security, though a monthly interest of only ten annas is occasionally charged, the usual rate is one rupee or twelve

1. Such is the opinion of the Subha of the division, a money-lender of Mehsana placed the rate of interest at eight annas if it was lent to forward business, at ten or twelve annas if the money was borrowed to provide for a marriage or domestic festival.

per cent per annum. Sometimes it runs up to twenty-four per cent. It has been said that the custom of borrowing on the security of the crop prevails very generally. The rate varies from twelve annas to one rupee per mensem. The prevalence of the custom often leads to the village money-lender borrowing from the town sahukar or banker during the three or four months of the year when business is brisk. He repays himself at the time of harvest. During the remainder of the year the village money-lender will deal with his own capital only, unless he absolutely requires a sum to retain the custom of some client. He generally pays eight annas per mensem, or six per cent for the year if the money is required for some transaction in the neighbourhood; if he wants a hundi, or bill of exchange, ten annas per mensem. When a loan is effected on the security of movable property, the rate of interest is from ten to twelve annas per mensem; when on the security of immovable property, it varies from ten annas to one rupee. Large transaction generally take place with big landed proprietors or holders of alienated lands, and then the rates of interest are slightly higher owing to the difficulties experienced in obtaining money from litigious borrowers, especially the petty chiefs and girasias".[1]

The foregoing extracts reveal that there were very few big money-lenders in the Kadi division and that they were concentrated in the Visnagar town. These money-lenders were also big tradesmen They belonged to Meshri Vanias (Vaishnavas) and the Jain Banias with a sprinkling of Brahmins and Patels. They did not lend directly to the agriculturists, but advanced money to village money-lenders-*cum*-traders. The introduction of railway facilities and the imposition of the State control over the opium trade adversely affected the business of money-lenders. The rate of interest varied from 10 annas to Re. 1 per cent per month depending upon the creditworthiness of borrowers.

This was the position of money-lenders in 1883. With a view to imposing curbs on the activities of money-lenders, the former Baroda State enacted the Baroda Interest Act, in 1891. This Act provided that no court could allow more than 12 per cent interest and permitted the recovery of the interest only to the extent of the principal amount due from the borrower.

However, the situation deteriorated after 1899, which was a year of great famine. The cultivators in the Kadi Prant were very hard hit. Frequent famines affected the farm products and made repayment difficult. The Sahukars became more cautious and demanded full security for advances. However, Baroda State issued a Notification in

1. Elliot F.A.H., *Gazetteer of the Bombay Presidency*, Vol. VII, *Baroda*, (1883), pp. 129-32.

1899 permitting the Sahukars to lend money at nine per cent interest as before and assured that Government would help them to realise the sums advanced by the revenue recovery process, in case the borrower failed to repay within a reasonable period.

This is, however, an old story. Much water has flown thereafter. After Independence position of money-lenders has changed. Their previous hold is gradually being loosened. Government has realised that usurious practices of money-lenders were and are responsible to a very large extent for the indebtedness of agriculturists. Government, therefore, made two pronged attack on the problems. On one hand, it encouraged the growth of co-operative societies and also set up several other agencies to cater to the credit requirements of farmers and on the other, placed strict legislative restrictions on the money-lending business so as to check their fraudulent practices. The Bombay Money-Lenders Act, 1946, was made applicable to the Mehsana district in 1950. The important provisions of the Act relate to the licensing and the registration of money-lenders, maintenance of accounts in prescribed forms, furnishing of receipts and statement of accounts to the debtors and the fixation of rates of interest on secured and unsecured loans, etc.

These measures had wide repercussions on the business of money-lenders. With the general economic development under the Five Year Plans, the business of money-lending is no longer a monopoly of particular castes. Besides the Banias, men of means from several other castes like Patidars, Chaudharis, Soni, Luhana, Barot, Modi (Hindu Ghanchi), etc., also do this business. In the talukas of Mehsana, Visnagar, Sidhpur, Chanasma, Kadi and Kalol, a majority of the money-lenders were either Banias or Patidars while in the Sami and Harij talukas, they were mostly Luhanas. In Kheralu and Vijapur talukas, besides Banias and Patidars, some Barots also carry on the business of money-lending, while in the Patan taluka besides Bania, Soni and Hindu Ghanchi also do business of money-lending on a large scale

Loans are generally given on security of ornaments or on promissory notes. There is considerable concentration of money-lenders in the talukas of Kheralu (137)[1], Vijapur (131), Kadi (106), and Kalol (99). Though on account of strict enforcement of the law, extent of illicit money-lending is considerably reduced, malpractices like charging of higher rates of interest than those fixed by the law, showing more amounts of loans in the promis-

1. Figures in brackets indicate the number of money-lenders in the taluka.

sory note than actual loan amounts are still prevalent. Borrowers do not object to such malpractices because of immediate need and helplessness. Despite all such evils, the money-lenders have still retained their usefulness because of their convenient *modus operandi.* They are easily approachable. They provide loans for all purposes, productive or unproductive. It is for these reasons that even after the growth of several financial agencies like the co-operative societies and the banks, the Agricultural Finance Corporation, etc., the agency of money-lenders has managed to retain its hold. The following statement will give an idea of the importance of the money-lenders in the structure of rural finance:

Money-lenders in Mehsana District 1966-1970

Year	No. of licensed Money-lenders Rs.	Advances to traders Rs.	Advances to Non-traders Rs.	Total Advances Rs
1966	1,074	1,04,105	52,93,570	53,97,675
1967	1,017	1,65,045	59,62,658	61,27,703
1968	959	68,399	60,97,693	61,66,092
1969 .. .	921	2.65,839	60,40,012	63,05,851
1970	852	1.83,606	59,36,615	61,20,221

Source :

Assistant District Registrar, Money-lenders, Mehsana

On account of strict restrictions imposed by the legislation, some of the money-lenders have diverted their activities to other occupations. This is reflected in the decrease in the number of licensed money-lenders in the district. From 1,074 in 1966, their number declined to 852 in 1970. But their is no corresponding decrease in their loan transactions, which have risen from Rs. 53.98 lakhs in 1966, to Rs. 61.20 lakhs in 1970. Another important feature of their advances is that the bulk of their finance went to non-trading classes. Of the total advances of Rs. 3.01 crores made by these licensed money-lenders in the district between 1966 and 1970, only 2.61 per cent were advanced to the traders. Thus the non-trading classes which *inter alia* included agriculturists, labourers etc., accounted for as many as 97.39 per cent of the advances. This shows that the money-lenders still hold the fort in rural finance. It is expected that with the growth of the co-operative movement and the nationalisation of commercial banks which are now required to divert their resources to hitherto neglected sectors of economy especially agriculture, the influence and importance of the money-lenders may decline in due course, provided they streamline their procedures.

INDEBTEDNESS

The problem of agrarian indebtedness is as old as agriculture. Because of their poor economic condition, the agriculturists were always at the mercy of the money-lenders who exploited them in all possible ways and made them their chronic debtors. Because of their improvidence and illiteracy, they borrowed recklessly from the money-lenders and incurred heavy debts mostly for unproductive purposes. This was the general condition of the Indian farmers and the farmers of the Mehsana district which formerly formed part of Baroda State were no exception.

Adequate attention was not paid by the former Baroda State to the problem of growing indebtedness of farmers in the State in the initial stages. However, the famine of 1899 was an eye opener. The Maharaja Sayaji Rao III ordered an immediate inquiry into the problem to find out the nature, causes and the magnitude of the indebtedness of the cultivators and to recommend appropriate measures for scaling down their debts. Under this scheme, every farmer was required to register his debt and every sahukar his loans to the cultivators.

The first estimates of the agricultural indebtedness in the Baroda State were made in 1901. It revealed that Khatedar of Kadi Prant was, on an average, indebted to the extent of Rs. 428.[1] The interesting fact was that the subsequent estimates of the debt made in the years 1912, 1918 and 1925 showed that the total indebtedness of the agriculturists in the Baroda State was of the order of about Rs. 8 crores. Such enormous indebtedness was attributed to the following factors, (1) uneconomic holdings of land, (2) expensive social customs like marriage and deaths necessitating excessive borrowings, (3) drinking habits, and (4) recurrent failure of crops, famines, cattle disease, etc. The different remedies suggested by the Baroda Banking Inquiry Committee (1929) for the liquidation of debts were: (1) liquidation of debts by means of conciliation proceedings, (2) passing of legislation similar to the Deccan Agriculturists' Relief Act (1879) or the Punjab Land Alienation Act, and (3) gradual liquidation through Land Mortgage Banks or other co-operative societies. However, in its report submitted in 1929-30, the Baroda Banking Inquiry Committee considered the last measure, *i.e.*, liquidation of the debt of the agriculturists in the State through co-operative societies as the best one.

Two other laws passed by the former Baroda State to relieve the burden of the past debt deserve special mention, *viz.*, The Agriculturists

1. *Report of the Baroda Banking Inquiry Committee*, (Baroda State), 1929-30, p. 115.

Debt Regulation Act, 1935 and the Debt Conciliation Act, 1936. The former was passed with a view to providing relief to small holders on account of the serious fall in the prices of agricultural commodities as a result of depression which engulfed the whole world. This first legislation was intended to be a purely temporary measure. The courts were empowered to examine the history of debts, re-open transactions and fix on equitable grounds the amount that should be paid and to decree repayment in easy instalments. The primary object of the latter enactment was to reduce the burden of agricultural indebtedness through conciliation. These measures were not stringent and, therefore, could not solve the problem of agricultural indebtedness. In 1949, with the merger of the Baroda State in the Bombay State, the Bombay Agricultural Debtors' Relief Act, 1939 was made applicable to the Mehsana district with effect from 30th July, 1949. The main objective of the Act was to give relief to agricultural debtors by scaling down all debts. The debtors were allowed easy instalments for the repayment of the debt. There was also a provision in the Act to declare the debtor insolvent, if he had no means to pay the debt.

Between 1949 and 1970, 1,18,482 applications of cultivator-debtors in the district involving an aggregate debt of Rs. 7,74,22,735 were disposed of under the Act and the amount was reduced to Rs. 5,44,03,482.

The Government has realised that there is no guarantee that farmers once extricated from debts may not again get into debts. Improvident and ignorant farmers generally fall an easy prey to the usurious practices of money-lenders. The best solution of the problem, therefore, lies in strengthening the economic condition of the peasantry as a whole and in developing the agencies which may cater to their credit requirements. Their illiteracy has also to be liquidated. Farmers of financially sound condition will rarely approach money-lenders for loans. Similarly, literate farmer will always be conscious of the consequences of his reckless borrowings. Government has, therefore, adopted several measures as a result of which the farmers are now able to get better prices of their products, easy credit from co-operative societies and nationalised commercial banks. Spread of education, diversification of occupations and general economic development will make a dent on the problem of agrarian indebtedness.

Joint Stock Banks

Joint stock banks play a very important role in the economic development of a region. They collect the savings from the public in the form of deposits and cater to the credit requirements of the

various sectors of economy, *viz.*, industry, trade, agriculture, commerce, etc.

The Mehsana district, major portion of which had been carved out from the former Baroda State, availed of the progressive policy of the erstwhile Baroda State. The banking institution on a modern line was introduced in the State in the first decade of the present century. The Bank of Baroda, which was established in 1908 at Baroda opened its branch at Mehsana in 1911. This was the first commercial bank to start banking business in the district. The next branch was opened at Patan in 1920. Thereafter, seven more branches of this bank were opened at different places in the district. Thus, prior to Independence, there were as many as nine branches of the Bank of Baroda only. This may be due to the fact that Baroda State owned large number of shares in the bank and, therefore, would not like competition from other commercial banks.

However, after Independence, because of the development of trade, commerce, industry and agriculture in the district, many other commercial banks opened their branches. By the end of 1970, there were as many as 53 branches of different commercial banks functioning at different places in the district.

The following statement shows the expansion of the banking companies in the district :

Growth of Commercial Banking, 1911-1970

Sl No. 1	Name of the Bank 2	Location 3	Year of opening 4
1	Bank of Baroda	Mehsana	1911
2	,,	Patan	1920
3		Sidhpur	1924
4		Kalol	1926
5		Kadi	1926
6	,,	Harij	1936
7	,,	Visnagar	1938
8	,,	Unjha	1943
9	,,	Vijapur	1947
10	Dena Bank	Patan	1952
11	,,	Sidhpur	1952

Growth of Commercial Banking, 1911-1970—contd.

1	2	3	4
12	Punjab National Bank	Kadi	1955
13	„ „	Unjha	1956
14	State Bank of India	Kalol	1957
15	„ „	Mehsana	1957
16	„ „	Patan	1958
17	„ „	Sidhpur	1959
18	„ „	Harij	1959
19	„ „	Vijapur	1960
20	„ „	Unjha	1960
21	„ „	Visnagar	1960
22	Dena Bank	Mehsana	1961
23	„	Unjha	1961
24	„	Visnagar	1961
25	Bank of Baroda	Mansa	1963
26	„ „	Vadnagar	1963
27	Bank of India	Kalol	1963
28	Dena Bank	Chanasma	1964
29	„	Vadnagar	1964
0	State Bank of India	Kadi	1964
1	Bank of Baroda	Mansa	1966
2	„ „	Dhinoj	1966
3	„ „	Gojharia	1966
4	„ „	Jotana	1968
5	„ „	Ladol	1968
6	„ „	Balisana	1968
7	Central Bank of India	Vasai	1968
8	Bank of Baroda	Ambaliyasan	1969
9	„ „	Ranuj	1969
0	„ „	Bhandu	1969
1	„ „	Kherwa	1969
2	United Commercial Bank	Unjha	1969
3	Dena Bank	Valam	1969
4	Central Bank of India	Unjha	1969

Growth of Commercial Banking, 1911-1970 concld.

1	2	3	4
45	Central Bank of India ..	Kalol	1969
46	,, ,,	Patan	1969
47	,, ,,	Mehsana	1969
48	,,	Langhnej	1970
49	,, ,,	Umta	1970
50	,, ,,	Balol	1970
51	,, ,,	Sidhpur	1970
52	Dena Bank	Sami	1970
53	,,	Sipor	1970

Source
On the basis of information furnished by these banks

The statement shows that there were three main stages of the growth of the banking facilities in the district, *viz.*,

(1) Pre-Independence period (1911-1947),

(2) Pre-bifurcation period (1947-1960), and

(3) After the formation of Gujarat State (1960-1970).

The first phase is marked by the establishment of the branches of the Bank of Baroda at important towns in the district. There were no branches of any other banks.

The second stage covering the pre-bifurcation period is important from the point of opening of a good number of branch offices by the State Bank of India. During this period, in all twelve branches were opened. Of these eight belonged to the State Bank of India and two each of the Punjab National Bank and the Dena Bank. The Dena Bank was the first bank to open its branches in the district after Independence.

The third stage covering the period from 1960 to 1970 is most important in the annals of growth of joint stock banks in the district. During this decade as many as 32 branches were opened. Besides these branches, four sub-offices of the State Bank of India and five satellite offices of the Dena Bank were also opened during this period.[1] The branches opened during this period were : the Bank of Baroda (12), the Central Bank of India (9), and the Dena Bank (8). All the nine branches of the Central Bank of India were opened during this period.

1. The State Bank of India opened its sub-offices at Bechraji in 1964, at Kukarwada, Patan and Unava in 1966. Satellite offices of the Dena Bank (with base offices at Mehsana) were opened at Motidan, Piludra, Panchot, Mitha and Jagudan in 1970.

Thus, it will appear that after Independence, especially after the formation of the separate Gujarat State in 1960, there was considerable expansion of the banking facilities in the district. It will also be clear from the above statement that the largest number of branch offices in the district were located in the Sidhpur taluka and the lowest in the Sami taluka.

Deposits

Collection of savings from the public in the form of various types of deposits-fixed, current, savings, etc., is one of the important functions of the banks. Quantum of the deposits collected by these banks during the year 1970 is shown below:

Deposits, 1970

(IN THOUSANDS RS.)

Sl. No. 1	Type of Deposits 2	No. of Accounts 3	Amount Rs. 4
1	Fixed	22,393	90,635
2	Current Account	9,205	26,460
3	Savings Account	78,293	44,636
4	Other Deposits	4,148	2,419
	Total	**113,949**	**164,150**

There is predominance of the fixed deposits over other types of deposits, accounting for 55.22 per cent of the total. The savings deposits came next and claimed 27.10 per cent.

Advances

Another important function of these banks is to cater to the credit requirements of the various sectors of economy, *viz*., trade, industry, commerce, agriculture, etc. After nationalisation of the fourteen major banks in the country in 1969, this function has assumed special importance because the lending policy of these banks was transformed to suit nation's requirements. This is a land-mark in the banking history of the nation. It has brought about radical changes in the lending pattern of the banks which, till recently reflected the dominance of the powerful industrial and commercial houses in the country. The following statement shows the advances made by these banks in the district in the year 1970.

Advances, 1970

(IN THOUSANDS RS)

Sl No. 1	Name of the Sector 2	No of Accounts 3	Amount Rs 4	Percentage to total advances 5
1	Industry	321	10,150	11.90
2.	Commerce .	1,272	24,761	29 02
3.	Agriculture .	3,691	38,141	44 70
4.	Personal and Professional . ..	1,306	3,058	3 58
5.	All others . . .	817	9,211	10.80
	Total	**7,407**	**85,321**	**100 00**

Source :

Prepared on the basis of information supplied by individual bank in the district.

It is evident from the above statement that the largest amount of the advances was claimed by 'agriculture'. This is in consonance with the new policy of Government since nationalisation. The nationalised banks are now required to divert part of their funds to the hitherto neglected sectors of the economy such as agriculture and small industries. Next in importance was 'commerce'. Another interesting fact that emerges is that the advances made by these banks formed 51.97 per cent only of the total deposits collected by them in the year 1970.

CO-OPERATIVE CREDIT SOCIETIES AND BANKS

Prior to Independence, the major portion of present Mehsana district formed part of the former progressive Baroda State The Co-operative Credit Societies Act was passed in the State in 1905. soon after the enactment of the similar law in British India in 1904. As this Act provided for the organisation of credit societies only, it was amended in 1912 with a view to widen the scope and allow the formation of other types of societies. The co-operative movement took its root in the Kadi district in 1909-10, when there were six co-operative societies, four at Visnagar and two at Harij. The 'Kadi Prant Khedut Sabha' established in 1913 did commendable work to popularise the co-operative movement in the district. Within a short period the movement became popular and played a very important role in the economic life of the farmers in this part of the Baroda State as evidenced by the following extract.

"The Co-operative movement is no longer in experimental stage in the State. The works, of last few years have shown ample evidence for its success. It has been readily accepted by the farmers. It has reduced wherever it has gone the exorbitant rate of interest charged by the money-lenders, has exercised great moral influence on its member; it has instilled new hopes and new life among the members and made them more enterprising and it has introduced business habit among the cultivators and opened the way for scientific cultivation."[1] Writing about the position of the co-operative movement in the Kadi division the Report further observes;

"There are three distinct features of the Kadi Societies, *viz.*, (1) their membership is very large, (2) their management is gooa, intelligent men being found in each to keep the accounts and manage business, (3) they readily took to other forms of co-operation such as collective purchase of goods, improved agriculture, etc."[2]

The movement thus got a good response from the people of the district. The establishment of the 'Mehsana District Co-operative Bank' in 1917 gave a fillip to the movement. As a result, the number of agricultural credit and non-credit societies rose from 6 in 1909-10 to 60 in 1915-16. To accelerate the growth of co-operative movement, a separate Department of Co-operation was constituted by the Baroda State in 1919.

From 1920 to 1940 progress became slow but steady. During this period, efforts were made by the Baroda State to improve, enlarge and consolidate the movement. As a result there were 258 co-operative societies with 11,742 members in the district in 1940. Although after 1940, the economy was largely influenced by the War conditions, the movement did not suffer a set-back. This is evidenced from the fact that in 1949-50, the total number of societies in the district was 361, membership 34,332 and working capital Rs. 46.7 lakhs.

Though the movememt made some progress even prior to Independence, its position was not satisfactory, because many societies were stagnant and uneconomic. This could be attributed to the following reasons, *viz.*, (i) the co-operative finance touched only a fringe

1. *Baroda State Administration Report*, 1912-13.

2. *Ibid.*

of the problem of agricultural finance, (ii) the financial structure of the societies on the whole was very poor, (iii) there was no apex bank to provide finance to the central financing agency, and (iv) the District Central Co-operative Bank had limited funds and in the absence of the direct State aid, it was often difficult for it to meet the financial requirements of the member societies. These were some of the factors which hindered the growth of the movement in the district prior to Independence.

After the merger, attempts were made to galvanize the stagnant societies into activity, to weed out irregular societies and to encourage and organise multipurpose societies Co-operation constituted an important plank of the nation's economic policy after Independence and large funds were earmarked for the development of co-operative movement in each Plan, with the result that the movement took big strides. The progress made is reviewed below

Agricultural Credit Societies—For obvious reasons, these societies predominate in the co-operative structure. In fact, the movement was originally introduced to solv the problem of agricultural finance. It may be noted that the firstcredit society was started in the district in the Harij taluka in 1909. By 1920, the number of such societies rose to 63. At the time of merger of the State in 1949, there were 160 agricultural credit societies alone The problem of increased agricultural finance under the Plans was sought to be tackled through orgacisation and strengthening of the credit societies. Thus, when Indiaushered into the era of Planning, there were 219 agricultural credit societies in 1951-52 in the district. The movement gathered momentum thereafter, as the number of societies rose from 723 in 1960-61 to 761 in 1970-71.

In order that these societies could play a more effective role some of the agricultural credit societies have been converted into service co-operatives. Besides disbursing credit, they distribute seeds and fertilisers, supply tools and implements and also run consumer stores. Out of a total of 761 credit societies in the district in 1970-71, as many as 591 were service co-operatives.

Non-agricultural Credit Societies—Just as the agricultural credit societies play an important role in the life of the agriculturists, non-credit societies provide financial help to small traders, artisans, factory workers, etc. Urban co-operative banks and urban thrift and credit societies, factory workers' societies, etc., fall under this group and cater to the needs of the urban population. In the Mehsana district, there were 14 urban banks in 1970-71.

The statement that follows illustrates the working of the above societies in the district.

STATEMENT VI.1

Operation of Credit Societies--Agricultural and Non-Agricultural, 1961-62 to 1970-71

(IN THOUSANDS RS.)

Year	No. of societies	No. of members	Paid-up share capital Rs.	Working capital Rs.	Loans advanced Rs.	Overdues Rs.	Deposits Rs.	Reserve and other funds Rs.
1	2	3	4	5	6	7	8	9
A—Agricultural Credit Societies								
1961-62	748	85,236	8,103	23,247	10,310	1,814	1,648	1,480
1962-63	759	91,836	8,755	24,992	20,974	1,827	1,961	1,758
1963-64	792	1,00,339	11,280	17,181	20,895	1,915	2,209	2,227
1964-65	786	1,92,290	12,570	42,947	21,629	5,806	2,672	2,538
1965-66	773	1,04,376	13,556	43,756	24,202	5,086	2,658	2,923
1966-67	776	1,12,821	14,362	44,954	13,453	9,030	3,064	3,429
1967-68	779	1,17,835	15,264	50,616	31,123	5,845	3,661	4,092
1968-69	771	1,19,250	15,806	56,881	24,765	12 384	4,307	4,733
1969-70	762	1,28,350	16,656	56,462	30,386	12,807	5,005	5,611
1970-71	761	1,27,125	17,519	66,769	34,762	14,766	5,513	5,905
B—Non-Agricultural Credit Societies								
1961-62	N A.	N A	N A	N A	N A.	N A	N A.	N.A
1962-63	44	N.A.	1,513	5,230	4,774	220	1,629	266
1963-64	50	1,895	2,292	9,106	7,522	252	2,839	524
1964-65	60	22,477	2,993	13,019	10,521	376	3,005	603
1965-66	65	23,592	3,804	14,060	12,212	149	4,775	755
1966-67	68	27,774	4,611	16,594	13,833	394	6,510	884
1967-68	73	30,247	5 379	19,477	15,778	558	9,126	1,101
1968-69	79	35,000	6,373	25,006	19,580	415	10,612	1,807
1969-70	90	32,785	7,206	31,833	60,292	525	29,246	1,675
1970-71	91	35,240	8,442	38,908	71,791	855	21,819	2,001

N. A = Not available

The statement reveals that the progress made by the agricultural credit societies is noteworthy. Membership, paid-up capital, working capital, advances, etc., have recorded a significant rise during the decade 1961-71, *e.g.*, membership rose from 85,236 to 127,125, the working capital from Rs. 2.33 crores to Rs. 6.68 crores, the loan advances from Rs. 1.03 crores to Rs. 3 48 crores, and the paid-up capital from Rs. 81 03 lakhs to Rs 1.75 crores. With the increase in the advances, overdues have also gone up from Rs. 18.14 lakhs in 1961-62 to Rs. 1 48 crores in 1970-71 on account of lean and scarcity years But steps are being taken to effect recoveries from the agriculturists.

The statement also points out that the working of non-credit societies has also improved during the 1961-71 decennium. Deposits rose from Rs. 16.29 lakhs in 1962-63 to Rs 2.18 crores in 1970-71, and advances went up from Rs. 47.74 lakhs in 1962-63 to Rs 7.18 crores in 1970-71. Expansion in working capital from Rs. 52.30 lakhs to Rs.3 .89 crores is also significant This indicates the growing interest of the people in the co-operative movement.

The Mehsana District Central Co-operative Bank Ltd., Mehsana--It was originally established on 18th June, 1917 by the former Baroda State with a view to encourage the growth of co-operative societies. In the initial stages, the bank could not make any impact because of inadequate resources. It could not, therefore, make advances on a large scale. Besides, there was no apex bank in the State to provide sufficient funds to it. Mobilisation of private deposits by the bank was also slow, which partly restricted the activities of the bank and the warted to some extent the progress of co-operative movement in the district.[1]

The bank thereafter began to take active interest in the life of agriculturists and tried to be more useful to them. From the year 1936, it started the work of disposal of the produce brought by the member societies and also purchased in bulk, items like *gur*, food-grains, cotton seeds, seeds and manures, etc., for the benefit of members. Such activities made the bank popular. During the Second World War, the bank played very important part in the distribution of foodgrains and other controlled items at fair and reasonable prices. The bank earned much popularity as also handsome profits which helped it achieve financial soundness. Thus though the bank expanded its activities considerably, its lending policy remained more or

1. *Economic and Social Survey of Mehsana District*, *The Indian Society of Agricultural Economics*, Bombay, 1954, p. 116.

less conservative. Moreover there were no branch offices. These factors were not conducive to the rapid progress of the movement till the State's merger in 1949.

After the merger, the operations of the bank underwent changes. The first branch of the bank was opened at Chanasma in 1950 and the second at Kalol in 1951. Thereafter, the programme of branch expansion was accelerated. At present, there are in all 27 branches located at all taluka centres and other important places in the district.

The bank provides short-term loans to the primary societies for a period of 12 to 15 months and medium-term loans for 3 to 5 years for the purchase of bullocks, carts, electric motors, etc. It also grants cash credits to the consumer stores, industrial co-operatives, etc., and accommodative loans to co-operative housing societies for construction of residential houses.

The progress made by the bank since its inception is shown below.

During the period from 1955-56 to 1970-71 the number of member societies rose from 414 to 1,330, share capital from Rs. 2.13 lakhs to Rs. 110.11 lakhs, reserve and other funds from Rs. 7.18 lakhs to Rs. 66.61 lakhs, deposits from Rs. 49.68 lakhs to Rs. 650.46 lakhs, working capital from Rs. 59.50 lakhs to Rs. 904.81 lakhs and loan advances from Rs. 82.38 lakhs to Rs. 1,770.19 lakhs. With the increase in advances its overdues have also increased and aggregated to Rs. 135.18 lakhs. With good agricultural seasons and better outturn, the position of recoveries would improve in due course. These figures reveal the remarkable progress made by the bank and the important role played by it in promoting the growth of co-operative societies in the district.

The Visnagar Taluka Labour Co-operative Society Limited—The account of the great strides the co-operative movement has made in the district will not be complete without the mention about the activities of the *Visnagar Taluka Labour Co-operative Society*, which has earned name and fame in and outside the State of Gujarat.

There is an interesting history behind the formation of this society. It was the policy of the former Bombay Government to give 50 per cent of the total cost as grants to those Local self-Government institutions which undertook the work of constructing residential

quarters for the Harijan workers. Similar scheme of the Visnagar municipality was sanctioned by the Bombay Government in 1953. However, because of the inadequate financial resources the municipality could not implement the scheme. Under these circumstances, Shri Sankalchand Kalidas Patel, a social and political worker of the district made bold effort to implement the scheme. With the share capital of Rs.1,000 raised from the Harijan workers, he organised a co-operative society styled the Visnagar Harijan Labour Co-operative Society which was registered in January, 1953. This society obtained a contract for constructing quarters for Harijans. In the initial stages, its membership was confined to Harijan Workers of the Visnagar Municipality only, but was subsequently enlarged to cover the entire labouring class in the Visnagar taluka. The nomenclature was, therefore, changed in the very first year of registration to the *Visnagar Taluka Labour Co-operative Society Ltd.* The society thus came into existence, for a noble cause of providing residential facilities to the socially and economically depressed classes of the society.

The society expanded its activities gradually. Within a short time, it earned such a great prestige and popularity that a number of contracts for construction of roads in the Mehsana and Banaskantha districts were given to this society. The society trained a batch of expert, honest and deligent workers. It did such a commendable work in the field of construction that within a short time it got large number of contracts for construction of roads and bridges even from agencies outside the State. Besides the construction of a large number of roads in the Mehsana and the adjoining Banaskantha districts inclusive of even important strategic border roads, the society could obtain the contracts for the following major works.

(1) Portion of Western Express Highway from Jogeshvari to Dahisar in Maharashtra.

(2) Site-levelling work of Hindustan Organic Chemicals Limited near Panvel in Maharashtra.

(3) Construction of M.E.S. Ammunition Depots at Pulgaon (Wardha district).

(4) A portion of Himatnagar-Udaipur line.

(5) The construction of a bridge over the little Rann of Kutch near Surajbari.

(6) Border roads from Kutch to Banaskantha.

(7) The construction of the Meda creek bridge near Porbandar.

The society has not confined its activities to the construction of roads only. Its contribution to several other fields is also remarkable. It has helped and encouraged the growth of a number of lift irrigation societies in the district by making arrangements of tube-wells for them. During the twelve year period, .*i.e*, 1957-58 to 1968-69, the society has constructed 800 tube-wells and thereby helped augment irrigation facilities for 9,000 *bighas* of land. Secondly, it manufactured its own oil engines (*Sahakar*) and sold them to farmers at concessional rate. Provision was made for payment of the purchase price of the oil engines in easy instalments. Thirdly, it has helped the co-operative movement by the establishment of the Visnagar Co-operative Spinning Mills Ltd., by purchasing its shares valued at Rs. 1,55,000. It has also contributed largely to the share capital of various co-operative societies such as Tin-makers' Society, Visnagar Taluka Industrial Co-operative Union, Transport Co-operative Society, Diamond Cutting Co-operative Society, etc

Thus, during the two decades, the society has made marvellous progress. The following statistics are a measure of its achievement:

Working of the Visnagar Taluka Labour Co-operative Society Ltd, 1952-53 to 1970-71

	1952-53	1959-60	1964-65	1970-71
Membership	75	228	324	569
Share Capital (Rs)	2,540	7,790	31,370	54,160
Reserve and other Funds (Rs)	9,200	4,14,373	23,90,322	54,15,794
Profit (Rs)	12,484	1,01,949	97,495	

In short, this labour co-operative has substantially contributed to the growth of the co-operative movement in the district.

Collection of Small Savings

Small Savings—Small savings play an important role in the financing of the development schemes initiated under the Five Years Plans as also in checking inflationary spiral by withdrawing excess purchasing power from the people. The scheme dates back to the

first World War, (1914-18) when the Government of India introduced the Postal Cash Certificates for the first time. After Independence, the Government of India has introduced a wide range of securities which help secure substantial savings. The total net collection made through the sale of different securities as also collected in the Post Office Savings banks in the district in 1971-72 is shown below.

Sl. No.	Name of the securities	Net collection during 1971-72 Rs.
1	National Savings Certificates (Second, Third and Fourth series)	16,28,650
2	Cumulative Time Deposits ..	1,65,230
3	Recurring Deposits . ..	4,19,410
4.	Time Deposits .	16,55,710
5	Post Office Savings Banks	1,90,245

Source .
Collector, Mehsana.

Insurance—Agencies doing insurance business play an important role in tapping a portion of the public savings in the form of insurance premia With the nationalisation of the Life Insurance business in 1956, the Life Insurance Corporation of India has become the largest agency doing life insurance business in India. To begin with, the Life Insurance Corporation of India opened its General Insurance Department in 1964 to transact the general insurance business. The General Insurance business covers fire, marine, accident, etc. Thus the General Insurance business was also nationalised by the Government in May, 1971.

In the organisational and the administrative set-up of the Life Insurance Corporation of India, the Mehsana district is placed under the jurisdiction of the Ahmedabad division. The number of agents canvassing life and general insurance business in the district numbered 757 in 1970-71. From 1966-67 to 1970-71, the Corporation issued in the district 49,344 life policies valued at Rs 26,30,63,000. The total premia collected during this period amounted to Rs 4,79,95,894. Similarly the General Insurance Department of the Corporation issued 1200 policies in the district during the same period and collected Rs. 95,600 by way of premium It is expected that with the recent nationalisation of the general insurance, the business of the General Insurance Department will increase considerably.

Joint Stock Companies—Private and public limited companies play an important role in attracting savings of the people to finance diverse economic activities such as manufacturing, trading, transport and the like. The Company finance thus constitutes an impotrant aspect in the study of financial resources in the economic structure of the district.

As in June, 1972, there were seven public limited companies registered in the Mehsana district. Of these, five were registered prior to Independence. The total paid-up capital of all these seven public limited companies aggregated to Rs. 1,27,10,878 in June, 1972.

Besides these, there were 18 private limited companies registered in the district. Of these, six were registered prior to Independence. The total paid-up capital of all these private limited companies was in the neighbourhood of Rs. 20,19,350 in June, 1972.

ASSISTANCE FOR INDUSTRIAL DEVELOPMENT

Industrial development depends on a number of factors. Lack of adequate finance to industries is perhaps the main bottleneck in achieving a balanced growth of a region. Unless sufficient money is provided and technical advice tendered, growth of industries would be very slow. To help tide over these difficulties, institutional finance is encouraged in the country since Independence. The Government of India enacted Industries (Regulation and Control) Act in 1948 so as to streamline the administration of the different types of industries, and to acquire control over strategic industries producing material for defence. A landmark in the history of industrial finance was achieved when the Government of India enacted the Industrial Finance Corporation of India Act in 1948. Thus, the first and foremost all India institution for providing finance to large industries came into existence and was named the Industrial Finance Corporation of India. The State Government also created autonomous corporations in their respective States for encouraging the development of industries. Since the formation of the Gujarat State in 1960, the State Government has set up a number of institutions for development of infrastructure of industries in the State The Gujarat State Financial Corporation which was established in 1960, became the fore-runner in the field. Subsequently, other corporations were also established by the State. These are the Gujarat Small Industries Corporation, 1962; the Gujarat Industrial Development Corporation, 1962; and the Gujarat Industrial Investment Corporation, 1968. The latest addition is the Gujarat Industrial Co-operative Development Bank, 1970. Besides the Industrial Finance Corporation, the institutions promoted by the

Central Government are the National Industrial Development Corporation, (1954), the Industrial Credit and Investment Corporation of India (1955) and the Industrial Development Bank functioning as the subsidiary to the Reserve Bank of India (1964). These agencies cater to the needs of small, medium and large industries in the different areas and thus help development of industries by providing financial and technical assistance wherever necessary. So far as the Mehsana district is concerned, the finance and other accommodation provided by the above mentioned agencies to the industrial units in the district are shown in the table that follows :

Financial Assistance

'A' State Government

Sl. No. 1	Name of the Institution 2	Types of Units Assisted 3	Amount of Assistance 4	Remarks 5
1.	Gujarat Small Industries Corporation Ahmedabad	Tin factory, Engineering Works etc.	Rs. 83,877 (till March, 1972)	Provided machinery on higher purchase basis.
2	Gujarat State Financial Corporation, Ahmedabad	Small Scale Units	Rs. 75,17,000 (sanctioned upto March, 1971)	Rs. 4.94 lakhs from Govt. fund and Rs 70.23 lakhs from its own fund
3	Gujarat State Industrial Investment Corporation Ahmedabad		Rs. 39,24,990 (sanctioned since inception till March, 1971)	Rs 31,45,000 under General scheme Rs. 6,13,990 to technicians under Technicians scheme, and Rs. 1,66,000 to Rural Workshops.
4.	Gujarat Industrial Co-operative Bank, Ahmedabad	Brick manufacturing, etc.	Rs. 25,000 (Till March 1971)	.

'B' Central Government

Sl No. 1	Name of the Institution 2	Types of Units Assisted 3	Extent of Assistance 4	Remarks 5
1.	Industrial Finance Corporation of India, New Delhi	Textile mills	Rs 224 lakhs (sanctioned and disbursed till March, 1971)	
2	National Industrial Development Corporation, New Delhi	.	Rs. 58 83 lakhs	This loan was sanctioned in 1962 Till 31-3-72 Rs. 58 18 lakhs were drawn by the unit.
3.	Industrial Credit and Investment Corporation of India, Bombay	.	No unit assisted, so far	
4	Industrial Development Bank, Bombay	Textile mills	Rs. 50 00 lakhs (sanctioned as direct loan till March, 1971)	Besides this direct loan of Rs 50 lakhs, under the scheme of Refinance assistance disbursed Rs. 68.35 lakhs, also disbursed Rs. 8.34 lakhs under the scheme of 'Rediscounting assistance'.

CURRENCY AND COINAGE

Prior to 1901, in the Kadi district (except Dehgam and Antarsuba) of the former Baroda State, *shikai* currency introduced by the former Muslim rulers of Ahmedabad,[1] was in vogue and was continued even during the Maratha (Peshwa) rule. This was minted in Ahmedabad city at the place still known as the "*Kalupur tankshal*".

The bulk of the revenue collection in the Kadi district was in *shikai* currency which was not of any use at the State capital, Baroda, where *babashahi* currency issued by the Gaekwad was the legal tender. The State, therefore, invited tenders as to the rate at which merchants would pay *babashahi* coins into the central treasury as an equivalent for the *shikai* coins which would be handed over to them at the different taluka treasuries of the Kadi district. On acceptance of the tender, a merchant received a bill on the taluka treasury in lieu of the *babashahi* coins surrendered at Baroda. This entailed more labour and created confusion in the State accounts. Besides, the exchange rate between the *shikai* currency and the British Indian Currency fluctuated frequently. At one time, it was superior to the British rupee when a *shikai* rupee was valued at 17 annas and at other time it was sold at a discount when a hundred *shikai* rupees could purchase Rs. 99½ to 90 of the British Indian rupees. The Baroda State also did not make any attempt to substitute the *shikai* currency by *babashahi* till about 1896. But subsequent frequent famines necessitated the import in bulk of foodgrains from outside the Baroda territories. Due to the fluctuations in the exchange rate considerable difficulties were experienced in respect of purchases from outside the Gaekwad territories. It was, therefore, decided in 1900 under an Agreement with the Government of India to introduce the British Indian Currency of rupees, annas and pies throughout the entire Baroda State. Accordingly, the *shikai* and *babashahi* coins were withdrawn from the circulation. Thus British Indian Currency became the legal tender in the entire Baroda State and continued to be so even after 1947 and the subsequent State's merger into Indian Union. After Independence, however, the Imperial designs on coins and currency notes were replaced by replica of national emblem, *i. e.*, lion and disc on the Asokan pillar at Sarnath in the U. P. State in the place of the King Emperor.

Decimal Coinage

A sort of a revolutionary change was brought about in currency system of the country in April, 1957, when the decimal system of coinage

1. From 1850, the *shikai* currency was abolished in Ahmedabad by the British Collector, Mr. M. R. Balington, but continued to be legal tender in the Kadi Prant.

was introduced.[1] For sometimes, both the old and the new coins remained in circulation in the country till the former were progressively withdrawn. In the old system, one rupee was equal to sixty-four paise or 192 pies, while in the decimal system one rupee is equal to a hundred paise. At present, the coinage is issued in the denominations of 1,2,3,5,10,20,25,50 paise and one rupee. The currency notes are issued in the denominations of 1,2,5,10,20,100 and 1,000 rupees.

Trade and Commerce

In order to have a proper perspective of the conditions of trade in the Mehsana district, it is necessary to have an idea of the course of trade and commerce which obtained in the district prior to the merger. The *Settlement Reports of the Kadi Division* and the former *Gazetteer of Baroda State* (1923) give a vivid account of the conditions of trade in the Kadi Division in those days.

COURSE OF TRADE

Pre-Independence Days

The trade in the Kadi division is aptly described below.

"Trade is free, save for octroi at Patan. The old export duty on field produce, nominally paid by the traders but really falling on the ryot, was lately abolished, and in order to recoup Government for the loss a specific addition of one anna in the rupee was made to the land revenue. This furnished the cultivators with a grievance, unsubstantial in fact, but to them real. In the past they paid the tax without knowing it: the middle man, imperceptibly to them, deducted it from the price he paid them for their field produce. When it was levied from them direct, they thought they had been subjected to a new and unjust burden. It is now proposed to amalgamate it with the new rates of land revenue so that the people, as in the past may once more pay it without feeling it."[2]

"The old export duty on field produce which was nominally paid by the traders but which really fell on the ryots was abolished in 1891."[3]

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1. It will be of great interest to learn that in June 1945, the Government of India issued a Communique suggesting a decimal coinage for India in which rupee would be divided into 100 cents instead of 192 pies and invited public opinion on the proposal. The reasons advanced were that the decimal currency had displaced other forms in most countries, the chief exceptions being India, Great Britan and certain commonwealth countries. Public reaction was favourable to the proposal, but no definite decision was taken (See *The Indian Year Book and Who's Who*, 1945-46, Volume XXXII, p. 25).
2. *The Jamabandi Revision Settlement Report of the Patan Taluka of the Kadi Division* for the year 1903-04, p. 4.
3. *Jahernama*, dated 15th August, 1891, quoted in the *Jamabandi Revision Settlement Report of Sidhpur Taluka* for the year 1914, p. 26.

"His Highness's Government was determined that all duties on exported agricultural products should cease to be levied for the present. An equivalent sum to that obtained from the Khatas and each Khatedar will be informed in a separate *babti* how much he should pay in lieu of exports. Government reserves to itself the right of at any time reimposing the export duties, in which case the *babti* in lieu of exports will not be charged."[1]

The details about imports and exports in the Visnagar, Kalol, Vadavli, Vijapur, Patan and Chanasma talukas are set out below from the Revision Settlement Reports.

The chief exports of the Visnagar taluka were *jowar*, *bajri*, *sarsav*, castor-oil and seeds, raw opium, safflower and tobacco. Items like copper, brass, iron and groceries were imoported.[2] From the Kalol taluka, cotton, castor-oil and seeds, rapeseed, wheat and rice were exported and groceries, cloth, sugar, molasses, iron, brass and copper pots were imported.[3] The chief articles of exports from Vadavli taluka were cotton, rapeseeds, castor-oil and seeds and *ghee*. The chief articles of imports were groceries, cloth, rice, sugar and molasses.[4] The main articles of exports from the Vijapur taluka, were rapeseed and castor-oil and seeds and *katha* wheat, superior sort of rice, groceries and piecegoods were imported.[5] Cotton, wheat, rapeseed, castor-oil and seeds, *jowar* and *bajri* were imported in the Patan taluka.[6] Patan was and is still famous for its silk cloth called mashroo and *patola*, which were exported even to Iran and Arabia in the past. It also makes cotton mashroos an imitation of silk ones, which find a large market.[7] The main items of exports from the Sidhpur taluka were wheat, *sarsav* and castor-seeds. They were exported to Bombay. *Bajri*, *mag*, *math*, *tuver* and *jowar* were sent to Marwad and Jodhpur, while molasses and sugar were imported from Sangli, Poona, Kolhapur, Ahmedabad and Bombay.[8] The chief exports of the Chanasma taluka were cotton, rapeseed, and castor-seeds. Imports consisted of groceries, cloth, rice, sugar and molasses.[9]

1. *Jahernama*, dated 15th August, 1891 quoted in the *Jamabandi Revision Settlement Report of Sidhpur taluka* for the year, 1914 p 26.
2. *Jamabandi Revision Settlement Report of the Visnagar taluka of the Kadi Division* for the year, 1894-95, p. 2.
3. *Jamabandi Revision Settlement Report of the Kalol taluka* for the year 1896-97, p. 3
4. *Jamabandi Revision Settlement Report of the Vadavli taluka* for the year 1896-97, p. 11.
5. *Jamabandi Revision Settlement Report of the Vijapur taluka* for the year 1898, p.6,
6. *Jamabandi Revision Settlement Report of the Patan taluka* for the year 1903-04, p 4,
7. *Jamabandi Revision Settlement Report of the Patan taluka* for the year 1916, p 3,
8. *Jamabandi Revision Settlement Report of the Sidhpur taluka* for the year 1914, p 18,
9. *Jamabandi Revision Settlement Report of the Chanasma taluka* for the year 1918, p.16,

The former *Baroda State Gazetteer* (1923) describes export and import trade in the following terms.

"In fact, the province is open on all sides. Each taluka is connected with its neighbourhood by broad country cart tracks for conveyance of traffic. Owing to the opening of the Rajputana Malwa Railway, and the branch railway opened by His Highness's Government, the old routes from the north have fallen into more or less complete disuse. The talukas of the Kadi district through which the Rajputana–Malwa Railway runs are Kalol, Kadi, Mehsana, Visnagar and Sidhpur, while Dehgam, Kadi, Visnagar, Kheralu, Chanasma, Harij and Patan are all connected with the main line by branches. The traffic intended for the railway which formerly came from Patan to Unjha and Bhandu, and to Mehsana from Visnagar, Vadnagar, Kheralu, Vijapur and Vadavli, now goes direct from each place. The existing lines have effected a great change in the traffic along the roads of this district, and the wool, cotton, clarified butter and flocks of sheep from Marwad which used to pass through Sidhpur and other talukas are now transported by rail. Routes to Kathiawad, Marwad, Idar and Prantij, to Agra, Ajmer, and Delhi, run through this division. The prestigé of the Imperial Capital is indicated by the fact that every town of any importance still possesses its Delhi Gate."[1]

"Unusual excitement in trade sprang up in the Kadi district during the years when speculation in opium was rife. This reached a climax in the year 1878 when the manufacture and sale of opium was made a state monopoly. All classes, even those least accustomed to trade, and who could not tell difference between good and bad opium, rushed feverishly into speculation and some suffered very heavy losses. It was only the expert who profited. The subsequent reaction has been significant, and has caused much commercial apathy, except amongst the Vanias, the largest trading class. In Kadi there is a considerable traffic in grain, oilseeds, and especially in rapeseed, of which 3,000 tons is annually exported by rail to Bombay. The opening of the Rajputana Malwa State Railway and the feeder lines opened by the State has markedly stimulated the traffic of the district. Other important exports are copper vessels from Visnagar to Ahmedabad and Kathiawad, and the silk cloth, *patola* or *chir*, the cotton *mashru*, and the pottery, for all of which Patan is famous. The chief imports are molasses, sugar, timber, iron, copper, piece-goods, yarn and metal. These used to be obtained from Ahmedabad, but are now received direct from Bombay by rail."[2]

1. DESAI G. H AND CLARKE A. B, *Gazetteer of the Baroda State*, Vol I (1923), pp 385-86.
2. *Ibid*, p. 385

After 1947

On account of development of rail and road transport facilities, the trade has become more diversified. Former barriers to the development of trade such as transit dues have been done away with and uniform rates have been introduced. The country being unified after Independence has led to much expansion of trade in terms of inter-State trade. Markets of adjoining States have been brought nearer by a net-work of roads.

At present, imports in the district consist of the following categories. Cereals and pulses are imported from Ahmedabad, Padra (Baroda district), Vasad (Kaira district), Dohad and Godhra (Panchmahals district), and Dehradun; fruits and dry fruits, etc., are brought from Ahmedabad, Surat, Bhavnagar and Valsad. Among the different varieties in textiles of cotton cloth and *sarees* are imported from Bombay, Ahmedabad, Madras, Surat and Baroda. Readymade garments are brought from Ahmedabad, silk and woollen cloth are imported from Ahmedabad, Gwalior and Ludhiana. Non-food crop items like cotton seeds, other oilseeds, tobacco, etc., are brought from Bhavnagar, Ahmedabad, Rajkot, Broach and Petlad (in Kaira district). Forest products like timber, teakwood, plywood, coal, charcoal and fire-wood etc., are imported from Ahmedabad and Bombay. Stationery articles like fountainpens, ink-pots, pins, pencils, etc., are brought from Ahmedabad, Surat, Bombay, paper is brought from Barejdi. Grocery articles such as raw and refined sugar, salt, tea, coffee, *ghee*, etc., are imported from Ahmedabad, Kolhapur, Kharaghoda, Kandla, Bombay, Assam and Calcutta. Miscellaneous items such as hardware, crockery and soap are imported from Ahmedabad, Bombay, Baroda. Medicines are imported from the centres of manufacture like Baroda, Bombay and Ahmedabad.

The district sends, cotton seeds to Rajkot and Nagpur, cotton to Ahmedabad and Bombay. Onions and other vegetables are exported to Ahmedabad and Surat. *Bajri*, *jowar*, *udid* and maize are exported to Bombay, Baroda and Ahmedabad, and other centres. Castor-seeds are exported to Baroda, and rapeseed to Delhi, Calcutta and Bombay.

REGULATED MARKETS

To eliminate unfair practices in marketing of agricultural produce, some efforts were made in the late twenties and thirties of this century by enacting the Bombay Cotton Markets Act, 1927. Yet the economic condition of agriculturists was far from satisfactory. 'The

Great Depression of 1929' further worsened the situation. By and large, Indian agriculturists are poor and illiterate. The traders took undue advantage of their ignorance. To help agricultutists in such an unfortunate position, the then Government of Bombay enacted the Bombay Agricultural Produce Markets Act, 1939 whereunder regulated markets were established at important centres in the State. It was passed with the avowed object of establishing equity in the bargaining power of agriculturists and merchants, promote mutual confidence, prevent malpractices, and give a fair deal to the farmers. With these objects in view, the legislation sought to regulate the various features of agricultural marketing in regulated markets.

This Act was adopted and applied to the areas of the Mehsana district of the former Baroda State and regulated markets were established at Patan, Sidhpur, Vijapur, Harij, Visnagar, Kadi, Chanasma. Mehsana, Kalol and Kheralu in the district. On the formation of Gujarat State in May 1960, the State Government also adopted the old Bombay Act, but later replaced it by the Gujarat Agricultural Produce Markets Act, 1963. The regulated markets in the district are now governed by this Act.

Each regulated market is governed by a market committee which generally consists of 17 members, comprising agriculturists, traders, co-operative societies and nominees of local bodies and Government. Location of these markets and area served by each of them are shown below :

Sl No.	Name of Regulated Market	Area served by it
1	Mehsana	The Mehsana taluka-principal market yard at Mehsana and sub-market yards at Ambaliasan and Jotana
2.	Unjha	Principal market yard at Unjha, and 31 villages of the Sidhpur taluka.
3	Visnagar	The Visnagar taluka-principal market yard at Visnagar, and sub-yard at Bhandu
4	Vadnagar	The Kheralu taluka-principal market yard at Vadnagar, 4 sub-yards at Kheralu, Taranga, Vav and Satlasna
5	Sidhpur	Principal market yard at Sidhpur. It serves the whole Sidhpur taluka except 31 Villages served by the Unjha market.
6	Patan	The Patan taluka-principal market yard at Patan, and sub-yard at Ranuj.
7	Harij	The Harij taluka
8	Chanasma	The Chanasma taluka-principal market at Chanasma and sub-yards at Dhinoj and Bechraji
9	Kalol	Principal market yard at Kalol, sub-yard at Randheja, serves the whole Kalol Taluka and 25 villages of the Gandhinagar district.
10	Kadi	The Kadi taluka
11.	Vijapur	The Vijapur taluka-principal market yard at Vijapur and sub-yards at Kukarvada, Ladol, Vasai, Gozaria, Mansa, Lodra, Charada, Sardarpur and Gerita.

Following commodities have been regulated in these markets.

Cumin seeds (*jeera*), sweet fennel seed (*Variali*), spogel seed (*isabgul*), castor-seeds sesamum, groundnut, *mug*, *udid*, gram, pulse, wheat, *bajri*, *jowar*, cotton, and tobacco are the main commodities, regulated in these markets.

These markets function with dalals, weighmen and hamals and their strength in each market as on 30-9-70 was Mehsana (1,169), Unjha (627), Visnagar (481), Sidhpur (1,082), Patan (1,361), Harij (508), Chanasma (642), Kalol (1,117), Kadi (866), Vijapur (1,077) and Vadnagar (831). These persons hold valid licences issued by each market committee on payment of prescribed fees.

Transactions in Regulated Markets

During the year 1969-70 transactions in regulated commodities amounted to 29,95,931 quintals. Details of sales in each market were as follows:

Sl. No 1	Market 2	Quantity in Quintals 3	Value in Rs. (approx.) 4
1.	Mehsana	2,11,607	3,40,40,593
2.	Unjha	6,42,277	22,47,91,185
3.	Visnagar	7,09,206	9,88,82,470
4.	Vadnagar	1,01,330	1,38,46,440
5.	Sidhpur	2,59,263	4,29,96,524
6	Patan	3,78,067	8,25,88,445
7.	Harij	1,42,536	1,70,25,433
8.	Chanasma	55,989	82,49,646
9	Kalol	1,99,815	2,04,52,771
10	Kadi	73,445	64,45,160
11.	Vijapur	2,22,396	2,80,50,135
	Total	**29,95,931**	**56,73,68,802**

This shows that Visnagar and Unjha are the main regulated markets having the largest transactions as compared to others. The Unjha market had the distinction of having the largest monetary transactions on account of cash crops like cumin seeds, sweet fennel seed, and spogel seed, which yield higher returns than foodgrains.

Facilities

These markets have been provided with *pucca* godowns, so as to enable members to store their produce. The prices ruling the markets

are furnished to the authorities and are published in important newspapers. They are also broadcast from the All-India Radio, Ahmedabad-Baroda. Price data are also furnished through the medium of post offices in the interior parts of the district.

TRADE CENTRES

Wholesale Trade

Wholesale trade is generally concentrated in the large towns and cities where needs of retailers and wholesalers are met. The movement of goods in this district is genrally carried out by motor trucks and railways. All the markets are connected with railway facilities. According to the extent and volume of transactions Unjha, Visnagar. Patan, Sidhpur, Vijapur, Mehsana, Kalol, Harij, Vadnagar, Chanasma and Kadi are the important wholesale trade centres in the district. At all these centres, the practice of charging brokerage, quality allowance, weighing, etc., is in vogue and the rates are generally uniform in all the markets, with slight variations according to local conditions. A brief description of each of these centres is given below.

Unjha—Unjha is the largest market in the district. It is situated on the Ahmedabad-Delhi metre gauge railway line. It is also on the Bombay-Delhi highway. It is connected by bus routes with other taluka centres like Patan, Visnagar, Sidhpur and Mehsana in the district. Cash crops like cumin seed, (*jeera*), spogel seed (*isabgul*) and Indian sweet fennel seed (*variali*) are the principal commodities in the wholesale trade. The total transactions during 1969-70 were reported to be Rs. 2,248 lakhs.

These commodities have a market in Madhya Pradesh, Rajasthan, Delhi and Punjab.

Visnagar—Visnagar is situated on the Mehsana-Taranga Hill metre gauge railway line and is connected by bus routes with other centres in the district. It is one of the important market centres for wholesale transactions in wheat and *bajri* The value of transactions in these commodities was reported to be of the order of Rs. 989 lakhs in 1969-70.

Patan—Patan is the taluka headquarters situated on the Mehsana-Kakosi Road metre gauge railway line. It is also connected by bus routes with other taluka centres and important market places like Mehsana, Chanasma, Harij, Sidhpur, etc. The agriculturists

of Chanasma, Sidhpur and Kankrej bring their produce to this centre. Nearly 1,300 traders are engaged in the wholesale trade of wheat, *bajri* and *jeera*, valued approximately at Rs. 826 lakhs in 1969-70.

Sidhpur—Sidhpur is a railway station on the main Ahmedabad-Delhi metre gauge railway line of the Western Railway. It is also connected by bus routes with other centres of the district. *Bajri*, *jowar*, wheat, and *jeera* are the principal commodities of wholesale trade. The value of transactions was reported to be of the order of Rs. 430 lakhs in 1969-70. Of the above commodities, *isabgul* is exported to other market centres in and outside the district for medicinal use. There is also a factory for processing of *isabgul* here.

Vijapur—Vijapur is the taluka headquarters and a railway station on the Kalol-Ambaliasan section of the Western Railway. It is a developing market centre. It is also connected by bus routes with other centres. The main items of wholesale trade are *jeera*, wheat, *jowar*, *bajri*, *mug*, etc., valued approximately at Rs. 281 lakhs in 1969-70.

Mehsana—Mehsana is the headquarters of the district and is a railway station on the Ahmedabad-Delhi metre gauge railway line of Western Railway. It is a railway junction for metre gauge trains to distant places going to Delhi, Bhuj, Porbandar, Bhavnagar, Okha, etc. It is thus connected by rail and road with other taluka centres in and outside the district. Mehsana is noted for its wholesale trade in *jeera*, *variali*, *sarsav*, pulses, *jowar*, *bajri*, wheat, *isabgul*, etc. The total value of transactions in these commodities amounted to Rs. 240 lakhs during 1969-70.

Bajri, *jowar*, wheat and *variali* are the main crops of the centre and are exported to other centres in and outside the State.

Kalol—Kalol is the headquarters of the taluka of the same name situated on the Ahmedabad-Delhi metre gauge railway line. The main items of wholesale trade are wheat, cotton and *bajri*. The total value of wholesale transactions was reported to be of the order of Rs. 205 lakhs in 1969-70.

Harij—It is the headquarters of the Harij taluka and a railways station on the Bechraji-Harij section of the Western Railway. It is also linked by roads to other taluka centres outside the district. It is a big market centre for wheat, *bajri* and cotton. The total value of transactions in these commodities amounted to Rs. 170 lakhs in 1969-70.

Vadnagar—Vadnagar is situated on the metre guage railway line from Mehsana to Taranga. It is also connected with important centres by bus service. It is a market centre of the Kheralu taluka. The main commodities of wholesale transactions are *jeera*, *bajri* and *jowar*. It is the trade centre for the Kolhapur *gur*. The total transactions of these commodities amounted to Rs. 138 lakhs in 1969-70.

Chanasma—Chanasma is the taluka headquarters and is situated on the Patan-Bechraji section of the Western Railway. Good roads connect it with other centres in the district. Castor-seed, cotton, and tobacco are the main commodities of wholesale trade. The total value of wholesale transactions was Rs. 82 lakhs in 1969-70.

Kadi—Kadi is the taluka headquarters and a station on the Kalol-Kadi-Bechraji-Chanasma metre gauge section of the Western Railway. It is also connected by bus services. *Bajri*, wheat and rice are the main commodities of the wholesale trade. Their transactions amounted to Rs. 64 lakhs during 1969-70.

EMPLOYMENT IN TRADE AND COMMERCE

There were 37,218 persons engaged in the trading profession in the district according to the 1961 Census. Of these, 20,993 persons were from rural areas and 16,225 from the urban areas. Workers engaged in wholesale trade numbered 2,037 only and 34,095 persons in retail trade. Even among the retailers, those dealing in essential commodities like food and clothing were the largest. Further 10,690 persons were employers, 5,923 persons employees, 12,617 persons single workers and 7,988 family members of those employed in the retail trade.

Retail Trade

Retail trade is carried on by a large number of establishments located in various towns and villages and caters to the needs of inhabitants of their respective localities. These traders usually obtain their goods on credit from local wholesalers and settle bills periodically. Their stock in trade is limited and generally depends upon their financial condition and local demand Retailers are quick in respect of overhaul of goods and frequently replenish items which are much in demand from the people. The capacity of retailers in rural and semi-urban areas for keeping large stocks of goods is, in most cases limited, on account of their limited resources and demand. They maintain stocks sufficient for their normal sales. But their

counterparts in cities and towns, because of their better financial position and storage facilities, are capable of keeping stocks in large quantities. The brisk season for retail trade generally lasts from October to June, because the period from July to September, being covered by monsoon, business is comparatively slack and the people avoid celebrations of social functions like marriage. Retail traders, in *pan*, *bidi*, tobacco, etc., normally carry on brisk business throughout the year. But during festivals like Diwali and on public holidays, their business is even more brisk. In other branches too transactions in retail trade particularly reach its peak during such festivals as the Holi, the Dassera, the Diwali and the marriage season Retail sales are usually on cash basis, but where customers are well acquainted with the traders, running accounts are opened and settled periodically.

Retail trade is generally distributed in the following groups (i) grocery shops selling cereals, pulses, spices, *gur*, groundnut sesamum, oil, *ghee*, tea, coffee, condiments, dry fruits, baking soda, menthol crystals, saffron, catechu, *agarbatti*, etc., (ii) *pan-bidi* and tobacco shops, which are generally one-man establishments, sell betel-leaves, *bidi*, cigarettes, cigars match boxes, chewing tobacco, betel-nuts, catechu, menthols crystals, lottery tickets, etc., (iii) cloth and hosiery shops which deal in all kinds of textiles, in cotton, woolen, silk, and synthetic fibres and other super varieties of cloth such as terylene, etc., and having a wide range of clothing such as shirting coating, *sarees*, *dhotis*, *malmal*, *chhint*, voiles and hosiery articles of all sorts and varieties, (iv) fuel and charcoal shops, (v) stationery and cutlery shops, (vi) fruits and vegetables shops, (vii) shops selling household utensils of brass, copper, aluminium, German Silver and stainless steel, (viii) hardware and building materials, (ix) chemists, (x) sweetmeat and *farsan* shops, and (xi) leather goods and footwear.

Retail marketing centres are situated in almost all areas. As the population has increased and communications made easy, retail shops have sprung up in rural areas also which function as retail marketing centres, important among them being Mehsana, the district headquarters and Unjha, Patan, Visnagar, Sidhpur, Vijapur and Chanasma. The monopolistic position enjoyed by wholesale and retail traders has been subjected to a powerful challange from the co-oprative movement which has taken up *inter alia*. consumers' activities in its stride. The co-oprative purchase and sales unions are organised in each district with branches at taluka and other important centres. Consumers' co-operative stores, are also opened in important localities. These help consumers to obtain essential goods at fair and reasonable prices. In this district, the turnover of

co-operative purchase and sales unions amounted approximately to Rs. 3.23 crores in 1969-70.

FAIR PRICE SHOPS

On account of the exigencies of the Second World War, there was an abnormal rise in the prices of essential foodgrains, cloth, sugar, *gur*, kerosene, etc. The former Baroda State had, therefore, controlled the supply of these commodities by introducing statutory rationing, and also prohibited hoarding, profiteering, etc., by issuing necessary orders in this behalf. Foodgrains were distributed through the State authorised shops. The Civil Supplies Department was created. The non-official representation in the civil supplies and savings committees was enlarged with a view to remedying the grievances of the public. "In the district Government controlled and aided agencies and private individuals ran cheap grain and fair price shops for the distribution of controlled foodgrains."[1]

During 1946-47, a full fledged rationing of cloth was introduced throughout the State. The quota received by the State was distributed to merchants through District Associations. Yarn was supplied to the weavers through their associations and to handloom and power-loom factories directly from the manufacturers. Export of cloth was restricted and vigilant watch was kept over such movements.[2]

The State also took steps to put an effective check on black-marketing and hoarding of consumer goods. Any breach of the regulation was made punishable under the law.

In the post-War and post-Independence period, price rise has been continuous. Except for a short pause in 1952-53 following the increase in the Bank Rate, prices shot up causing hardships to middle and lower income groups. Government, therefore, opened fair price shops for selling essential commodities at fair and reasonable rates to these persons for providing relief. Such controlled distribution is continued. Foodgrains are now distributed on the family ration cards, which are registered with the nearby fair price shops authorised by Government. The number of such shops in the district was 485 in 1970. These shops distributed wheat, rice, sugar and groundnut oil at the quota prescribed by Government per unit from time to time. The total quantity of wheat, rice, milo and *bajri* sold through these shops aggregated to 7,640 metric tonnes in 1970.

1. *Baroda Administration Report* for the year 1945-46, p. 81
2. *Ibid* 1946-47, p. 86

Thus the fair price shops have played an important role in supplyii essential commodities at fair and reasonable prices to the weak sections of the society.

FAIRS

Fairs are generally associated with important deities, religio festivals, saints and local customs and attract people from all stra of society and serve social, economic, cultural and religious purpos In the past, when means of communications were not develope fairs were the only market places for the village people, who cou purchase articles for domestic use from these fairs. But in mode times, their economic significance has declined owing to the dev lopment of transport facilities, spread of education, decreasing i fluence of religion, alternative modes of recreation and entertai ment at home. On account of construction of railways and dev lopment of roads, every village or town has now a number of sho providing articles of daily necessities. Thus, there is now practical little or no need on the part of village-folk to go to fairs for purchas because articles of daily consumption are available at their very do step. Yet fairs have not lost their importance even in modern time as they provide fun and enjoyment to the children, adults ar the aged alike.

From the view point of trade and commerce, common consum tion articles, drinks, *pan-bidis* and cigarettes, bangles, cheap orn ments, hosiery and a number of other articles are brought to the fairs and sold in shops or booths specially set-up for them. Th also provide refreshment, recreation and merriment to visitors.

In all, 99 fairs are held in this district at different places and different times of the year. Out of them, the following 12 fai deserve special mention because of their popularity and large congr gation of people:

Fairs attended by more than 10,000 Persons

Sl. No. 1	Name of the fair 2	Place 3	No. of person attendin 4
1	Kartik Punam fair .	Sidhpur (Sidhpur Taluka)	75,00
2	Chaitri Punam fair .	Bechraji (Chanasma Taluka)	70,00
3	Khodiar Mata fair .	Varana (Sami Taluka)	40,00
4	Vardayini Mata, Palli fair..	Rupal (Kalol Taluka)	25,00
5	Loteshwar Mahadev fair..	Loteshwar (Sami Taluka)	25,00

Fairs attended by more than 10,000 Persons—concld.

1	2	3	4
6	Jaleshvar Mahadev fair	Jaleshvar Paldi (Patan Taluka)	20,000
7	Pat fair	Patan (Patan Taluka)	15,000 t 20,000
8	Hasan fair . ..	Delmal (Chanasma Taluka)	15.000
9	Mira Datar Urs .	Unava (Sidhpur Taluka)	15,000
10	Vrindavan Mahadev fair, Janmashatmi	Kheralu (Kheralu Taluka)	15,000
11	Janmashtami . .	Mansa (Vijapur Taluka)	12,000
12	Padmnath fair ..	Patan (Patan Taluka)	12,000
13	Pipleshwar Mahadev ..	Saldi (Mehsana Taluka)	15,000

More details about these fairs such as names and occasions, places, dates of the fairs, etc., are given in Chapter III—People.

TRADE ASSOCIATIONS

The former *Gazetteer of Baroda State* (1923)[1] vividly describes he existence of merchants' guilds in the following terms :

"Each caste has its *panchayat*, which exercises control in social matters; and in the case of artisan castes, such as goldsmiths, carpenters, coppersmiths, tailors, barbers, blacksmiths, potters or shoemakers, the caste *panchayat* also functions as a craft guild. Dealers in cotton, grain, groceries and such articles belong to several castes and form trade guilds distinct from their caste. Every large village has its guild for each trade, but this guild or association of traders is not termed *mahajan* but only a trade guild (*dhandhanu mahajan*). The Vanias and Brahmans form a *mahajan* to which other trade guilds are subordinate. Still, though all Brahmans and Vanias are considered to be members of the *mahajan*, only those who are the *sheths* or heads of each caste are invited or are entitled to vote when meetings are convened to settle disputes as regards trade or practice. In every town, where there is a *mahajan*, there are also one or more *nagarsheths*, or mayors of the city, who are usually Vanias The *chakla-sheths* are traders in the guilds of those merchants in cloth, grocery or grain, who are Vanias or Brahmans by caste "

"There is material difference between the authority of a *mahajan* and that of a trade guild. The former is general and paramount, and the latter only special, that is the authority of a trade guild extends over those who belong to that particular guild, while the authority

1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol I. (1923), pp. 398-99

of a *mahajan* extends over all trade guilds and castes. It is the highest authority in matters of trade and as far as Hindu traders are concerned, in matters of caste. A disaffected trader may appeal against his guild to the *mahajan*, and the decision of the *mahajan* becomes law both to him and to his guild. The highest penalty that a *mahajan* can inflict is to outcaste a trader, *divo devtano vyavahar bandh karvo*, that is 'to put an end to all intercourse between him and the caste to which he may belong', and he will then be left to starve if need be."

Trade and commerce being one of the principal economic activities of modern times, associations and organisations of traders and manufacturers have come into existence to safeguard the interests of the respective branches. Recognising their utility and importance, the Central and State Governments nominate their representatives on the various committees and sub-committees appointed by them, so that they can express their view points on matters affecting trade and industry. The growth of trade associations in the modern sense of the term is of very recent origin. Names of the important associations functioning in this district are given below :

1. The Sugar Merchants' Association, Mehsana,
2. The Sukhadia (Kandois) Merchants' Association, Mehsana,
3. The Kariana Merchants' Association, Mehsana,
4. The Hotel Association, Mehsana,
5. The Grain Merchants' Association, Mehsana, and
6. The Iron Merchants' Association, Mehsana.

The aims and objects of these associations are : (1) to look after the interests of trade and commerce of the region and help create harmonious relations among members, (2) arbitrate whenever possible in trade disputes, (3) study legislation affecting trade, commerce and industry and present its views to Government, (4) to watch developments at home and abroad and introduce, if necessary, suitable changes in the existing pattern of trade and industry, (5) to maintain liasion between different associations and merchants in the interests of the trade and industry, (6) to co-operate with other industrial and commercial associations for the furtherance of their aims and objects, and (7) to publish annual reports and other literature giving useful information regarding trade and commerce and industry for the use of members.

WEIGHTS AND MEASURES

The former Gazetteer of Baroda, of which Mehsana district was a part, gives a vivid description about weights and measures used in the past, as follows.

Gold and silver were weighed throughout the territory according to the following scale: three *ratis* one *val*, sixteen *vals* one *gadiana*, and two *gadianas* or thirty-two *vals*, one *tola*. Except in Kalol in the Kadi division, where it was equal to one British rupee, the *tola* was equal in weight, in Baroda, Kadi and Navsari divisions, to the $1\frac{1}{27}$ British rupees. Grain and *ghi* were weighed according to the following scale: two *adhols*, one *navtank*, two *navtanks*. one *paser*, two *pasers*, one *achchher*, two *achchhers*, one *ser*, and forty *sers*, one *man*.

Cloth was measured by *gaj*. Except in some places where it was longer by half, three-fourths or one inch, the *gaj* in the Kadi division was equal to two feet and three inches. In most places, the *gaj* used by carpenters and bricklayers was equal to two feet [1]

It is observed in the Economic and Social Survey of the Mehsana district[2] that "Defective weights, measures and scales affect proper agricultural marketing in Mehsana no less than the lack of storing and warehousing facilities. The practice of using hand scales at village markets and weighing in the unit of 10 seers afford ample opportunity for exploitation. The practice of beam scale at town markets also has got its own defects. The system of 41 to 43 lbs, a maund is common all over the district for certain commodities."

There was no common system of weights and measures in the country Even after Independence the units of weights and measures differed from place to place. This hampered the smooth flow of internal trade. A uniform system was, therefore, adopted by the Government of India by the introduction of the metric system of weights and measures by passing the Weights and Measures Act, 1956 in the Parliament. In pursuance of this legislation, the Government of Bombay passed the Bombay Weights and Measures (Enforcement) Act, 1958 for enforcement of standard weights and measures at a uniform basis throughout the State. After bifurcation of the Bombay State into Maharashtra and Gujarat, in May, 1960, the metric system is

1 ELLIOT F. A. H *Gazetteer of the Bombay Presidency*, Vol VII, Baroda, 1883, p. 110.

2 NANAVATI M. B., *Economic and Social Survey of Mehsana District*, 1954, p. 97.

continued in Gujarat. Under this system, the weights measures and the linear measures have been reduced to a multiple of ten. In Gujarat, the use of metric measures has been made compulsory from April, 1962 and its enforcement has been entrusted to the Commissioner of Industries in the State. The salient features of the system are set out below:

1. Length is measured in metres instead of in yards,

   1 metre = 1.09 yards

2. Distance is measured in kilometres instead of in miles,

   1 km. = 0.62 mile

3. Weight is measured in kilograms instead of in pound (lb.) or *seer*,

   1 kg. = 2.2 lbs. or 1.07 *seer* and quintal instead of a *maund*,

   1 quintal = 5.38 *mds.*

4. Area of the land is now measured in hectares instead of in acres,

   1 hectare = 2.47 acres

5. *Tola* weights have been replaced by grams,

   One gram which is one thousandth part of a kilogram is equal to 0.86 *tola*.

6. Unit for valuable stones is carat,

   1 carat which is one-fifth of the gram equals 0.017 *tola*.

CHAPTER VII

COMMUNICATIONS

OLD TIME TRADE ROUTES

The present Mehsana district was under the occupation of the Gaekwad rulers of Baroda till the merger of the State into Bombay Province in May, 1949. It was known also as the Kadi district during the Baroda regime. The narration about the position of roads in the Kadi district given in the former *Gazetteer of Baroda* (1883) is reproduced below.

"The principal lines of traffic in the northern or Kadi division are the following: (1) from Dehgam to Udepur in Meywar in the north-east, to Sadra, Parantij and Idar in the north, to Kadi and Pethapur in the north-west, to Kapadvanj in the south-east, (2) from Kadi to Ahmedabad in the south-east, to Viramgam in the south-west, to Pattan in the north-west, to Visnagar in the north-east, (3) from Kalol to Ahmedabad in the south, to Kadi in the north-west, to Vijapur in the north-east, (4) from Pattan to Deesa in the north, to Sidhpur and Palanpur in the north-east, to Visnagar and to Ahmedabad in the south-east, to Viramgam in the south, to Radhanpur in the west, (5) from Vadavli, through Chanasma to Viramgam in the south, through Chanasma to Unjha in the north-east, to Bechraji in the south, (6) from Bechraji to Kadi in the south-east, (7) from Sidhpur to Palanpur in the north, to Deesa in the north-west, to Visnagar in the south-east, to Ahmedabad in the south, to Kheralu in the east, to Pattan in the south-west, (8) from Visnagar to Pattan in the north-west, to Ahmedabad in the south, (9) from Kheralu to Danta and Ambaji and Palanpur in the north, to Idar and Shamalaji in the east, to Vadnagar, Visnagar, Vijapur and Sadra in the south, to Pattan and Sidhpur in the west, and to Unjha in the south-west, (10) from Mehsana to Deesa and Palanpur in the north, to Ambaji in the north-east, to Bechraji in the south-west, to Ahmedabad in the south, to Visnagar, Vadnagar and Kheralu in the north-east, to Kadi in the south, Vijapur in the south-east, to Ahmedanagar (Himatnagar) in the east, (11) from Vijapur to Ahmedabad in the south, to Visnagar in the north-west, to Idar in the north-east, to Vadnagar in the north, to Amnagar in the north-east. In fact, the province is open on all sides. Each sub-division is connected with its neighbourhood by broad country-cart tracks for conveyance of traffic. Owing to the opening of the Palanpur section of the Western Rajputana Railway, the old routes from the northern

side are, to a large extent, deserted. The sub-divisions of the northern division, through which the Palanpur section of the State railway runs, are Kalol, Kadi, Mesana, Visnagar and Sidhpur. The traffic intended for the railway comes from Pattan to Unjha and Bhandu and to Mesana from Visnagar, Vadnagar, Kheralu, Vijapur, and Vadavli. Branch railways in the northern division are under contemplation. The existing lines have effected a great change in the traffic along the roads of this division. The bulk of the traffic between Ahmedabad and the countries north and south passed along them. About fifty-four miles of the Palanpur section of the Western Rajputana State Railway are in this division, and the wool, cotton, clarified butter and flocks of sheep from Marwar which used to pass through Sidhpur and other Mahals are now transported by rail. Routes to Kathiawar, Marwar, Idar and Parantij run through this division. There is also the highway to Agra, Ajmir and Delhi. Every town of any importance still retains its Delhi Gate."[1]

The extract reveals that the principal lines of traffic which passed through the district linked the important places like Kadi, Patan, Mehsana, Sidhpur in the district and with other important places in the State and the country. The construction of the Western-Rajaputana Railway which passed through this district opened new lines of traffic for the people in these areas. But the taluka places were connected through country cart roads only with the adjacent areas. Very little efforts were made by the former State regime to improve the condition of roads in this part of his dominion. This will be evident from the following excerpts from the said Gazetteer.

"Within the last five years an attempt has been made to give made roads to the towns of Kadi, Pattan, Visnagar and Vadnagar. A road has also been made from the Kalol railway station to the town. Of regularly repaired cross country roads, there are only those which come from Ahmedabad and pass through Dehgam to Parantij and so to Idar, to Harsol and to Sadra. These roads were laid out by the British Government. Sir. T. Madhavrao, has, to a great extent, abandoned all hopes of covering the land with a net-work of roads owing to the great expense involved in obtaining material and to the uncertainty of metalled roads being kept in repair in a native state. He has preferred to create narrow gauge railway wherever there is considerable traffic as a cheaper and more effectual manner of opening out communications for trade."[2]

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1. Elliot F.A.H., *Gazetteer of the Bombay Presidency*, Vol. VII, *Baroda*, (1883), pp. 144-145.
2. *Ibid.*, p. 143.

This shows that there were only few metalled roads which were constructed by the British Government. To meet the requirements of trade and traffic, the Baroda State preferred to construct narrow gauge railways to road construction in the Kadi division. This is aptly described below.

"Region of the Kadi Prant being much sandy, most of the routes are full of sands which render the task of pulling the carts very strenuous for the bullocks. Northern part is more sandy than the southern and four instead of two bullocks are required to drag the cart. There are no hills yielding the metal required for road building Metal obtained from one of the hills near Taranga is used for Mehsana-Kheralu railway line, but this metal is not sufficiently hard. Transportation cost of bringing the metal from distant place is almost prohibitive and unless large funds are made available, it is not possible to bring this metal for construction of new roads or for the repairs to those in existences In Kadi Prant, therefore, there are no roads except few very small hardened roads linking the railway stations with the nearby villages and a small road approximately of four miles between Unjha and Unava."[1]

Because of the sandy terrain and non-availability of stones in proximity required for metalling the roads, much progress could not be made. But construction of rail lines was found suitable and cheaper. One of the causes for slow progress in road construction was that the Baroda ruler invested large amounts in railway construction, and it was feared that development of roads might affect railway revenues due to rail-road competition This retarded the development of roads.

PRESENT POSITION

Thus, almost till Independence and the subsequent merger of the Baroda State, the position of roads was far from satisfactory. With the commencement of the planning era in the country, from 1951 onwards, the road construction programme has been accelerated. Thus the length of roads increased from 261 kms, in 1950-51 to 370 kms., in 1955-56. The period of Second Plan is more imporatnt from the view point of development of roads. New roads were constructed and those in existence were improved upon by metalling their surface. Roads connecting taluka headquarter places within and outside the district were also constructed during this Plan period. In the result, the road length increased from 370 kms., in 1955-56 to 898 kms., in 1960-61, and at the end of March, 1971 the district

1. DESAI GOVINDBHAI H., *Kadi Prant Sarva Sangraha*. Vol. I, (1920), p 118

had a total of 1,841 kms., of roads. Of these, 512 kms., were under the Public Works Department and 1,329 kms. under the District Panchayat, Mehsana. The following statement shows the length of the different types of roads in the district in 1970-71:

Sl. no.	Category	Length in kms.
1.	National Highways	Nil
2.	State Highways	268 80
3.	Major District Roads	767.18
4.	Other District Roads	217 60
5.	Village Roads	587.48
	Total	1,841.06

Municipal Roads—There are seven municipal towns in the district, *viz.*, Mehsana, Patan, Visnagar, Kadi, Kalol, Sidhpur and Unjha. By the end of 1971, the total length of roads under those municipalities was 151 kms.,–63.32 kms., metalled and 87.68 kms., unmetalled.

Vehicles and Conveyance

There are certain animals which are used for carrying goods and passengers from one place to another. These are horses, bullocks, camels, donkeys, mules, etc. Their number according to the Livestock Census 1966[1] was: bullocks–1,97,650, donkeys–19,144, camels–8,241, horses and ponies–4,185 and mules–144.

Bullock Carts--These vehicles are still the usual mode of transport, especially for transportation of goods between villages and *mandis*. In view of the fact that a large number of villages are without approach roads, the bullock carts still occupy an important place in the rural transportation. However, its importance has been reduced to some extent for long distance travels because of the growth of roads and railways. According to Livestock Census 1966, the total number of bullock carts in the district was 47,689 in the various parts of the district. Of these 43.862 were in rural areas and 3,827 in urban areas

Other Vehicles—Other vehicles in the district are public and private carriers, cars, jeeps, taxis, tractors, trailers, motor cycles and autorickshaws, etc. Their approximate strength as in March, 1971 was–public and private carriers, 994; tractors, 634; jeeps, 582; trailers, 528; motor

1. Bureau of Economics and Statistics Gujarat State, *Quarterly Bulletin of Economics and Statistics*, Vol. IX, No. 1, (1969), pp. 138, 140.

cycles, 508; motor cars, 258; ambulance vans, 11; taxis, 5; auto-rickshaws, 4; and police vans and others 12. Though it is not feasible to assess the exact number of bicycles in the absence of their registration, it can safely be presumed that the people use bicycles in an increasing number than in the past, as the bicycle is the cheapest and most readily available vehicle.

Road Transport

Development of road transport is a salient feature of the post-merger period. As stated in the foregoing pages, the former Baroda regime preferred construction of railways to that of the roads. The road transport was, therefore, not developed in the pre-merger days. However, the buses were plied on few good roads by private bus companies which covered a very small area and the interior villages were not touched at all. Moreover, for want of requisite resources and equipment, private operators were not in a position to provide necessary amenities to the travelling public. In these circumstances, economic development of rural areas was a difficult, if not an impossible task. In fact many villages remained isolated upto the merger Road Transport facilities were, therefore, developed after merger. To link the far-flung villages with relatively developed areas, it was decided to develop this important means of communications. For this purpose, two important measures were adopted by the Government, which related to (a) the construction of a large number of roads where none existed, and the undertaking of repairs and upgrading of the existing ones, and (b) the nationalisation of passenger transport services. Accordingly the construction and maintenance of roads was entrusted to the Public Works Department and the local bodies and were given sufficient financial and material resources.

In 1947, another measure for acquiring State ownership of passenger transport services was adopted in the Bombay State. The Government embarked on a progressive policy of the road transport in 1947 and set-up statutory public corporation called the Bombay State Road Transport Corporation for owning and operating nationalised road transport of the State. The nationalisation of passenger road transport services in the Gujarat area of the old Bombay State was started in 1949. However, in the Mehsana district this work was commenced in 1954 when two depots at Palanpur and Abu with a sub-division at Palanpur were opened. [1]

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1 In 1957, when the States were reorganised, the Abu Road area was transfered to Rajasthan and hence a new depot was opened at Ambaji in Gujarat

The programme of nationalisation was accelerated during the period from 1954 to 1956. The Bombay State Road Transport Corporation established three depots in 1954, *viz.*, at Kadi, Kalol and Mansa. These three depots were attached to the Ahmedabad division of the Bombay State Road Transport Corporation. Later, four more depots were opened in the district in 1955, *viz.*, Vijapur, Visnagar, Patan and Mehsana. These four depots were attached to the Palanpur sub-division. Sidhpur depot opened in 1956 was also attached to Palanpur sub-division. For administrative convenience, divisional headquarter was shifted from Palanpur to Mehsana in March, 1960.

After the formation of the Gujarat State in May, 1960, the Gujarat State Road Transport Corporation was constituted for operating passenger bus services in the entire State. The Saurashtra State Road Transport Corporation and the Kutch State Road Transport Corporation were dissolved to form the Gujarat State Road Transport Corporation.

At present, there are eight depots in the Mehsana district. Of these, Mehsana, Patan, Visnagar and Sidhpur depots form part of the Mehsana division, Mansa and Vijapur depots are attached to the Himatnagar division which was created in 1967, and the remaining two depots, *i.e.*, Kadi and Kalol form part of Ahmedabad division. As already seen, Mehsana is the divisional headquarters to which besides the above mentioned four depots of the Mehsana district, five depots of the Banaskantha district, *viz.*, Deesa, Tharad, Radhanpur, Palanpur and Ambaji are also attached.

Besides these eight depots, there were nine control points in the district at Bechraji, Unjha, Ladol, Harij, Vadnagar, Chanasma, Kheralu, Charada and Nardipur.

In March 1971, the Mehsana division operated 541 bus routes covering 27,368 route kms. The district is thus now fairly served by the nationalised bus services. Important places and taluka headquarters are linked with each other as also with outside centres like Ahmedabad, Gandhinagar, Ambaji, Idar, Himatnagar, Modasa, Palanpur, Bhuj, etc. All the taluka headquarters in this district are directly connected with Ahmedabad. Places of interest and pilgrimage situated within the district such as Taranga and Sankheswar for the followers of Jainism, and Becharaji, Sidhpur and Modhera for the Hindus are served by the State Transport buses. The Mehsana district is also served by the buses operated by other divisions, *i. e.*, Himatnagar and Ahmedabad divisions. Thus a number of

far-flung and hitherto isolated villages are now provided with bus services. A sort of revolution has been achieved by the development of the passenger road transport system in the State since Independence. This will be evident from the following figures : 78.98 per cent of the total villages in the district have local bus stops, 13.89 per cent have them within a distance of three kms., 6.24 per cent within a radius of 3 to 5 kms., and beyond 5 kms., only 0.89 per cent of villages. Viewed in terms of population served, these statistics show that 93.66 per cent of the district's population could get a direct bus facility either from local bus stop or from the one located at a short distance. This show the remarkable progress made by the road transport system during the last two decades.

Before the merger, private buses used to ply connecting a few important towns and villages in the district. However, after the merger and the nationalisation of the bus services, all the taluka towns are connected not only with the district headquarters but also with the important towns in the districts of Ahmedabad, Saurashtra, Kutch, Banaskantha, Sabarkantha and Kaira. Secondly, these transport facilities have increased the mobility of the people. The increased mobility has brought about diverzification of occupations among the otherwise static rural people. Thirdly, the area of social contacts has much widened. Lastly, educational institutions have been brought within their reach by the speedy communications. Thus, the bus services have brought about significant changes in the socio-economic relations of the rural and urban population of the district.

RAILWAYS

The district is at present served by the following metre gauge railway lines :

1. The Ahmedabad-Ajmer-Bandikui-Delhi main line,
2. The Mehsana-Viramgam-Rajkot-Okha line.
3. The Mehsana-Taranga Hill line,
4. The Mehsana-Patan-Kakosi Metrana Road line,
5. The Kalol-Vijapur-Ambaliyasan line,
6. The Kalol-Kadi-Bechraji-Chanasma line, and
7. The Ranuj-Chanasma-Harij line.

The Historical Background

Railways have played an important role in the economics and cultural life of the district. As seen in the foregoing pages, prior to the introduction of the railways, the state of communication

was poor and pitiable. There were practically no made roads in the district. Non-mechanised wheeled vehicles like bullock carts and beasts of burden like horses, donkeys and camels were the only means of communications available in the district. On account of these, the district remained backward both economically and culturally.

Under such circumstances, introduction of the railways in the latter part of the 19th century opened new horizon for the economic growth and cultural upliftment of the district. In 1877 the Government of India decided to extend the Bombay, Baroda and Central India Railways from Ahmedabad to the Rajputana. As the railway was to traverse through the Baroda territory of the Kadi Prant, the British Government requested the Baroda ruler to give necessary lands for the track. The Baroda Government willingly granted the requested land free of cost. The era of the railways thus commenced in this district with the lay-out of the Rajputana-Malwa Railway, then known as the Western Rajputana States Railways. It was opened for traffic upto Palanpur in November, 1879.

It is interesting here to note that the Indian rulers of the time were reluctant to allow private persons or bodies to lay the railway lines through their territories. They did not favour construction of railways by the Government of India, because of the fear that Government might be guided primarily by the considerations of welfare of the British Indian territories. In the Mehsana district, the Government of India constructed only the Ahmedabad-Ajmer-Dehli line, and all other lines such as the Mehsana-Taranga Hill, the Mehsana-Viramgam, the Mehsana-Patan-Kakosi Metrana Road, the Kalol-Vijapur-Ambaliyasan, the Kalol-Kadi–Bechraji-Chanasma and the Ranuj-Chanasma-Harij, etc., were constructed by the Baroda State and were known as the Gaekwad's Mehsana Railways. These railways were the property of the Gaekwad of Baroda. Till 31st March, 1933, these Gaekwad sections were worked by the B. B. & C. I. Railway Company and thereafter their working and maintenance were taken over by the Baroda State. With effect from 1st August, 1949, these lines came to vest in the Government of India and were treated as part of B B. & C. I. Railway and later on of the Western Railway, according to the regroupings made of the railways in the country from 1954. A brief description of each of the railway lines passing through the district is given below.

(1) *The Ahmedabad-Ajmer-Bandikui-Delhi* (*Metre gauge Railway*)— This was the first railway line constructed in the district by the

Government of India. The work was commenced in 1877 and the line was declared open in 1879.

It starts from Ahmedabad and enters the Mehsana district near Saij Shertha station of the Kalol taluka at 22 kms. It leaves the district boundary after the Sidhpur station of Sidhpur taluka at 104 kms. It then enters the Banaskantha district and goes onward to Rajasthan and finally terminates at Delhi. Thus this is one of the most important line passing through this district. It links the important places in the district such as Kalol, Mehsana, Unjha, Sidhpur, etc., with Ahmedabad and Palanpur in Gujarat, Abu Road, Marwar junction, Ajmer, Jaipur, Alwar in Rajasthan and New Delhi, etc. This line has played a very important role in the economic life of the district.

(2) *The Mehsana-Okha*—This is also an important metre gauge line passing through the district. The section between Mehsana-Viramgam was constructed by the former Baroda State and was opened for traffic in 1891. A line connecting Rajputana and Saurashtra from Mehsana to Wadhwan *via* Patdi was first visualized in 1882 by Major W. S. S. Bisset, Manager, Rajputana Railways. But the Baroda State did not approve of the proposal and preferred to construct the line itself from Mehsana to Viramgam.

After a protracted correspondence, the Government of India approved construction of this line in 1889 Its construction and management were assigned to the Bombay-Baroda and Central India Railway Company, the entire cost of Rs 1,683,713 being borne by the Baroda State. The line links the district with important places in Saurashtra like Surendranagar, Rajkot, Jamnagar, Dwarka and Okha.

(3) *The Mehsana-Taranga (Metre gauge)* -This line was constructed by the former Baroda State and was opened for traffic by stages as follows: Mehsana to Vadnagar in 1887, Vadnagar to Kheralu in 1888 and Kheralu to Taranga Hill in 1909.

The entire length of 57 kms , of this line is within the Mehsana district. Kheralu and Visnagar, which are taluka headquarters and Taranga, famous for its Jain temples, are linked with Mehsana, which is a junction station on the Ahmedabad-Ajmer-Delhi and Mehsana-Viramgam-Okha metre gauge lines.

(4) *The Mehsana-Patan-Kakosi Metrana Road (Metre gauge)* — This line was also constructed in stages by the former Baroda State

and was opened for traffic from Mehsana to Patan in 1891, from Patan to Wagrod in 1915 and from Wagrod to Kakosi in 1916.

The entire length of 80 kms., of this line passes through the Mehsana district and Patan, which was once the capital of Gujarat, is linked with the district headquarters, Mehsana.

(5) *The Kalol-Vijapur-Ambaliyasan* (*Metre gauge*)—This line was also constructed by the Baroda State. The work on the line was commenced as a part of the relief work during great famine of 1899 A.D. The section between Kalol and Vijapur was completed in 1902, and was further extended upto Ambaliyasan in 1928. The entire length of 89 kms., of this line lies within the Mehsana district. The line links up Vijapur and Kalol with Ahmedabad on the one hand and Delhi on the other.

(6) *The Kalol-Kadi-Bechraji-Chanasma* (*Metre gauge*)—This line was constructed by the Baroda State and was opened for traffic in stages as follows: Kalol to Kadi in 1903, Chanasma to Bechraji in 1908, Kadi to Bhoyani Road in 1912, Katosan to Bechraji in 1920 and Bhoyani Road to Katosan in 1921.

The entire length of 90 kms., of this line passes through the Mehsana district only. Kalol, Kadi and Chanasma are taluka headquarter places while Bechraji is a religious centre for Hindus

(7) *The Ranuj-Chanasma-Harij* (*Metre gauge*)—This line branches off from the Ranuj station on the Mehsana-Patan-Kakosi Metrana Road line and goes to Harij *via* Chanasma, both being taluka headquarters.

This line was also constructed by the Baroda State and opened for traffic in 1908. The entire length of 21 kms., of the line lies within the Mehsana district.

To sum up, the railway net-work in the Mehsana district has certain distinguishing features. Firstly, there is neither a broad gauge railway line nor a narrow gauge railway line passing through it. All the railways are metre gauge. The total length of the railways works out to 411.37 kms. Secondly, except the Sami taluka all the talukas are served by the railways. Thirdly, the construction of the railways started as early as 1879 by laying rails for the Ahmedabad-Ajmer-Delhi metre gauge line. But the last line of Kalol-Vijapur-Ambliasan-loop-line came to be completed in 1928. Fourthly, out of these railways, Government of India constructed

only the Ahmedabad-Ajmer-Delhi metre gauge line. The remaining railway lines were constructed by the Baroda State. Fifthly, the well knit net-work of the railways connect the district with the important places such as Viramgam, Surendranagar, Rajkot to the north-west Palanpur, the Mount Abu, Ajmer and Delhi to the north and to Ahmedabad, Baroda, Bombay, etc., to the south. Thus, it will appear that from the point of view of the railway facilities, the Mehsana district is better served than several other districts of Gujarat.

Passengers and Goods Traffic

The following statement gives statistics about the passengers and goods traffic handled at each station in the Mehsana district:

Passengers and Goods Traffic, 1970-71

Name of the section 1	Name of the station 2	Passengers traffic 3	Goods traffic in M tonnes 4
Ahmedabad-Palanpur Section	Saij Sertha	104,379	.
	Kalol	3,167,208	15,034
	Isand	97,035	..
	Pansar	175,833	..
	Jhulasan	166,809	9,082
	Ghumasan	46,465	.
	Dangarwa	454,644	1,165
	Ambaliyasan	522,025	4,490
	Jagudan	262,522	10,920
	Sobhasan	96,253	
	Mehsana	2 393,752	45,250
	Bhandu	173,387	123
	Unava Aithor	53,373	.
	Unjha	348,301	59,830
	Kamli	74 191	6,093
	Sidhpur	146 033	35,744
Mehsana-Viramgam Section	Linch	21,116	568
	Bhesan Makanani	43,284	
	Jhotana	185 065	400
	Katosan	366,794	3,650
Mehsana-Taranga Hill	Randala	97,574	48
	Pudgam Ganesh para	37,475	..
	Visnagar	653,889	19,458
	Gunja	153,078	
	Vadnagar	171 249	9,090
	Kesimpa	38,560	
	Kheralu	372,888	5,960
	Kadarpur	7 170	.
	Varetha	71,104	475
	Taranga Hill	49,818	1 256

Passengers and Goods Traffic—concld.

Name of tha section	Name of the station	Passengers traffic	Goods traffic in M. tonnes
1	2	3	4
Mehsana-Patan-Metrana Road	Panchot	218,276	..
	Dhinoj	192,535	4,066
	Shelavi	19,235	..
	Manund	105,261	..
	Sankhari	102,829	.
	Patan,	941,697	4,745
	Khallapur	10,500	..
	Kosa Road	43,527	..
	Charup	32,129	..
	Wagrod	90,445	3,784
	Dhanawada	33,277	..
	Kakoshi Metrana Road	42,902	5,500
Mehsana-Vijapur-Ambaliyasan	Limbodia	89,542	260
	Makakhad	127,255	250
	Lodra	159,076	7,739
	Pilwai Road	23,990	523
	Vijapur	312,000	25,144
	Gavada Malosan	36,000	.
	Gerita Kolwada	114,918	2,246
	Kukarvada	137,105	7,600
	Vasai Dabhala	104,855	3,810
	Gojhariya	207,594	2,490
	Langhnej	124,332	1,965
Kalol-Kadi-Bechraji-Chanasma	Chhatral	47,735	.
	Anakhol	67,953	.
	Karannagar	56,605	..
	Kadi	626,089	17,848
	Deusna	68,353	.
	Dhanpura	88,545	.
	Rantej	71,604	12
	Detholi	49,448	.
	Bechraji	286,268	5,996
	Venpur	38,978	.
	Khambel	53,298	
	Brahmanawara	54,198	..
Ranuj-Chanasma-Harij	Ranuj	529,068	1,670
	Jitoda	43,041	.
	Chanasma	171,410	4,978
	Kamboi	40,616	26
	Harij	68,003	16,832

Source : The Divisional Superintendent, Western Railway, Rajkot Division, Rajkot.

WATERWAYS, FERRIES AND BRIDGES

Waterways and Ferries—As the district is landlocked, there are no ports and the rivers are also not fordable As a result, there are no water transport facilites in the district.

Bridges—Bridges play an important role in making the roads trafficable throughout the year. In 1970-71, there were in all 31 bridges and causeways, 19 under the State Government and 12 under the Mehsana District Panchayat.

TRANSPORT BY AIR

There is no aerodrome, but an air strip is there at Mehsana. There is no transport by air at present.

TRAVEL AND TOURIST FACILITIES

Travel and tourist facilities available in the district can broadly be classified into (1) *dharmshalas* for Hindus and *sarais* for Muslims, (2) Guest and rest-houses maintained by the Government and Panchayats, and (3) Private guest houses, lodging and boarding houses, etc.

Dharmshalas, which are usually built by some philanthropic persons and managed by charitable trusts, are the oldest institutions catering to the facilities of tourists A traveller has to pay little or nothing to stay in them for a short period. A number of *dharmshalas* are found in the religious places in the district, *e. g.*, Bechraji, Patan, Taranga, Sidhpur, Serisa, Motrana, Pansar and Mahudi. *Sarais* for Muslims are found at Vadnagar, harij, Sidhpur, Patan, Delmal, Unava and Selavi. *Dharmshalas* are sometimes attached to the temple and *sarais* to the *masjids*

Rest houses—For providing facilities to the Government servants travelling on official business rest-houses are provided at important places in the district. These are of three types, *viz.*, the *atithi grih*, which is rest-house of the first rank, the *vishram grih*, a rest house of the second rank, and *aram grih*, rest house of third rank. Some of them are also open to the public, preference being generally given to the Government servants on duty. They are well-furnished with cots, fans, chairs, tables, mattresses, crockery, etc. Besides tea and coffee, meals are also provided in the *atithi* and *vishram grihas* on payment. *Atithi* and *vishram grihas* are usually maintained by the State Public Works Department of the State Government while the rest-houses are transferred to the District

Panchayats after the introduction of the Panchayati Raj from April, 1963. They are located at the following places in the district:

Guest Houses (Vishram Grih) (P. W. D.)	Rest-houses (Aram Grih including Dharmshalas under District Panchayat)	
1. Mehsana	1. Vijapur	10. Bechraji
2. Patan	2. Visnagar	11. Dhinoj
3. Sidhpur	3. Kheralu	12. Harij
	4. Kalol	13. Sami
	5. Sidhpur (Dharmshalas and Rest-house both)	14. Ranuj
	6. Unjha	15. Wagrod
	7. Kadi	16. Langhnej
	8. Chanasma	17. Mehsana (Dharmshala)
	9. Modhera	

Private Guest Houses—To meet the growing needs of the travelling public. lodging houses, boarding houses and the combined ones are also run by the private entreprenuers in the district on professional basis. Such facilities are available in the district at Mehsana and Patan and other important places in the district.

The Posts and Telegraphs and Telephone Offices

The administration of the Posts and Telegraphs Offices in the district is under the charge of the Superintendent of Post Offices, Mehsana Division, Mehsana

Writing about the postal facilities in the past, the Gazetteer on Baroda State observed : "Up to 1855, there does not appear to have been any postal arrangements in the Baroda territory as between the British and the Baroda Government. In the year the permission of the Gaikwar was taken to establish a system of postal runners through his territory on the highways to Deesa in the north, the opium centres in the east, Kathiawar and Gogo in the west and Bombay to the south. As a return for the permission then given, the Gaikwar was to receive payment from the British Government of all expenses incurred by him in the postal service packets through British Post Offices."

"In 1863-64, the postal arrangements of the Bombay Presidency began to develop in Gujarat, and the consent of the Gaikwar was taken to the establishment of post offices in the large towns of his dominion and gradually after that, post offices, letter boxes and rural messengers commenced to spread over the face of the country."[1]

The Gazetteer published by the Baroda State in 1923 states that there were, in 1920-21, 92 post offices and 302 letter boxes in the Kadi Prant (Mehsana district) of the State. There were also combined post and telegraph offices at Mehsana, Kalol, Patan, Visnagar, Sidhpur, Unjha, Dehgam and Kheralu in the Prant.

Prior to Independence, the post and telegraphs facilities were available only at the important centres. Thereafter, steps were taken to expand the postal facilities. This became possible due to the development of transport facilities, especially the road transport, which now connects even the far-flung and remote villages. There were in all 185 post offices in the district in 1951 inclusive of two post offices in Radhanpur taluka and two in Santalpur taluka. These were transferred to the Banaskantha district from May, 1958. The number of post offices in the district, rose to 281 in 1961.[2] The pace of progress was accelerated and there were 478 post offices in the district by the end of March, 1971. Of these two were head post offices, 79 sub-offices and 397 branch offices. The Vijapur taluka had the highest number of the post offices and the Harij taluka the lowest.

As regards the telegraphs facilities, there were in all 48 combined telegraphs offices in the district at the end of March, 1971.

TELEPHONES

The Mehsana district is fairly served by the telephone facilities. By the end of March, 1972, telephone facilities were available at 41 places in the district. Besides taluka headquarter places, important centres were also served by the telephones. The Vijapur taluka had the highest number of places with telephone facilities (10), followed by Mehsana (7), and one each at Harij and Sami.

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1 ELLIOT F. A.H., *Gazetteer of the Bombay Presidency*, Vol. VII, *Baroda*, (1883), pp 162-63.

2. *District Census Handbook*, 1961, Mehsana, p. 29.

The talukawise information of the telephone exchanges alongwith the number of working connections at each place is shown below :

Vijapur—Vijapur (146), Mansa (77), Kukarwada (67), Gojharia (42), Ladol (38), Lodra (37), Aglod (22), Vasai Dabhala (21), Gerita Kolwada (17), Ranasana (17).

Mehsana—Mehsana (546), Ambaliyasan (38), Jotana (37), Kherwa (15), Linch (15), Langhnej (14), Balol (13).

Visnagar—Visnagar (283), Charada (30), Bhandu (19), Valam (16), Umta (13).

Kheralu—Vadnagar (68), Kheralu (28), Sundhia (11), Sipor (9).

Patan—Patan (543), Ranuj (43), Balisana (23).

Kadi—Kadi (159), Nandasan (13), Jhulasan (9).

Chanasma—Chanasma (80), Bechraji (48), Dhinoj (28).

Kalol—Kalol (183), Nardipur (20).

Sidhpur—Unjha (438), Sidhpur (283).

Harij—Harij (117)

Sami—Sami (20).

The above description reveals that the largest number of working telephone connections was in Mehsana town (546) followed by Patan which had 543 connections. The number of telephones indicates the quantum of the economic activity.

RURAL BROADCASTING

The scheme of Rural Broadcasting or more commonly known as the 'Contributory Scheme' envisages installation of community listening radio sets in the villages of the State for dissemination of the news about the development and important happenings in the State and the country. The Rural Broadcasting Division of the Directorate of Information, Government of Gujarat, has been entrusted with the task of execution of this scheme.

Till March, 1971, radio sets installed in the Mehsana district under this scheme numbered 372.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

DISTRIBUTION OF WORKERS ACCORDING TO OCCUPATIONAL DIVISIONS

The two concepts " Industry" and " Occupation " are quite distinct, though they are very often mistaken for each other. The former signifies a sector of economic activity in which a person is engaged, such as textile industry, automobile industry, etc., while the latter connotes the exact function of a person such as carpenter, fitter, mechanic, etc. The distribution of workers according to occupational division as returned at the 1961 Census is shown in Statement VIII.1 appended at the end of the chapter

The important categories of occupations were those of craftsmen, production process workers and labourers not elsewhere classified engaging 40.95 per cent of workers, followed by 26.76 per cent engaged as farmers, fishermen, hunters, loggers and related workers, and sales workers 13.96 per cent in order Another distinct feature of occupations in this district was that these three categories of workers were found in large numbers in the rural areas.

The Housing and Establishments Census conducted for the first time in 1960 has supplied some very interesting and instructive data about the types of industrial establishments in the district and the number of persons employed in them as shown in the Statement VIII.2 at the end of the chapter.

The total number of industrial establishments were 5,483, which provided employment to 25,538 persons in the district. Of these, preparation of basic items like food and clothing occupies 26 per cent of establishments and 14 per cent of workers. The position of traditional arts like manufacture of earthen vessels and pottery, embroidery and making of crepe lace and fringes numbered 133 and engaged 390 persons On account of mechanisation and revolution in transport as many as 26 concerns have sprung up for carrying out repairs to motor vehicles. Further manufacture and assembling of machinery, the brass and bell metal products, repairing and assembling of watches and clocks, lithography and printing, repairing of bicycles and tricycles, etc., which did not exist in the past, have come into existence in recent times There were 738 concerns connected with cotton ginning and baling, handloom and powerloom cloths. These concerns engaged 72 persons There were 373 concerns for manufacture of leather goods and footwear. *Bidi* smoking

concerns numbering 201 engaged 1,786 workers. Considerable use of snuff by the people in the district can be gauged from the fact that there were 37 concerns employing 349 persons. The Mehsana district is noted for its *isabgul*, a medicinal herb and Unjha and Sidhpur are the main centres for its processing. There were as many as 20 concerns connected with manufacture of medicines, pharmaceutical preparations, perfumery, cosmetics and other toilet preparations.

The rural/urban composition of certain selected miscellaneous occupations is shown in the Statement VIII.3 at the end of the chapter.

The statement reveals that out of 253,782 workers in different categories in the district at the time of 1961 Census, 70 per cent were from the rural areas. Further, the professions which returned a large number of workers were teachers (6,599), tailors, cutters, furriers and related workers (6,221), arts, letters and science (4,727), hawkers, pedlars and street vendors (5,794), hair cutting saloons and beauty shops (2,865) and housekeepers, cooks, maids and related workers (2,044) in order. On account of expansion in medical and health facilities, as many as 1,162 persons were engaged in the medical profession in the district. Of these 472 were from the rural areas.

LEARNED PROFESSIONS

Teachers—The data furnished by the 1961 Census show that 6,599 persons were engaged in the teaching profession, a majority of whom was found in the rural areas indicating the expansion of education in the rural areas. Moreover, teachers in the primary and middle schools were the highest (3,797).

Legal—There were 181 legal practitioners and advisers in the district as on 31st March, 1971 as shown below. Mehsana being the district headquarters, had the highest number of such practitioners and the lowest in Harij. There was no woman practitioner in the district:

Sl. No.	Name of town	No of Practitioners
1	Mehsana	52
2	Patan	24
3	Vijapur	19
4	Sidhpur	17
5	Kalol	17
6	Visnagar	15
7	Kheralu	12
8	Chanasma	11
9	Kadi	9
10	Harij	5
	Total	**181**

Medical—In modern times medical personnel occupy a covet position in the society. The 1961 Census has returned 1,162 perso (1,011 males and 151 females) in medical profession and oth health services. Of these, 472 or 40.62 per cent were from t rural areas. The details are as under :

Sl. No.	Group	Males	Females	Tot
1	Physicians, Surgeons and Dentists .	503	21	524
2	Nurses, Pharmacists and other medical and health technicians .	508	130	638
	Total	1,011	151	1,162

ARTS, LETTERS AND SCIENCE

The following occupations have been grouped under the catego "Arts, Letters and Science" by the 1961 Census.

STATEMENT VIII.4

Sl. No.	Occupations	Males	Females	Tot
1	Architects, Engineers and Surveyors ..	301	.	301
2	Biologists, Veterinarians, Agronomists and related workers .	40	14	54
3	Social Scientists and related workers	157	16	173
4	Artists, Writers and related workers ..	556	12	568
5	Draughtsmen and Science and Engineering Technicians, n. e. c. .	38	..	38
6	Other professional,technical and related workers (including ordained and non-ordained religious workers) .	3,377	216	3,593
	Total	4,469	258	4,727

Source :

District Census Handbook 1961, Mehsana District, pp. 49-50.

Persons grouped under arts, letters and science numbered 4,727 Of these, 258 were females. The highest number of workers (3,593 was found in the category of other professional, technical and relate workers including ordained and non-ordained religious workers an the lowest in the category of draughtsmen, science and othe engineering technicians (38).

PUBLIC ADMINISTRATION

Public administration jobs especially in the Government depart ments are highly valued because of the security and other availabl amenities. The 1961 Census has returned 1,134 persons engage

[illegible] in the district [illegible] and village officers [illegible] shown below :

1	Occupation 2	Males 3	Females 4	Total 5
1	Administrators and Executive Officials, Central Government	39	...	39
2.	Administrators and Executive Officials State Government . ..	192	7	199
3	Administrators and Executive Officials, local bodies .. .	76	2	78
4.	Administrators and Executive Officials, *quasi* Government	7		7
5.	Administrators and Executive Officials Government n. e c. .	1	2	3
6.	Village Officials .. .	784	24	808
	Total	1,099	35	1,134

Source n. e. c. = not elsewhere classified
District Census Handbook 1961, Mehsana District

Amenities to Public Servants—Besides providing such relief as dearness, house rent, compensatory allowance and festival advance the State Government has also made provision for granting loans to Government servants for constructing residential buildings and purchase of vehicles. Residential accommodation is also made available, wherever possible. Government servants are given free medical treatment of Government hospitals and dispensaries. They are also allowed reimbursement of expenses incurred for medical treatment at institutions authoriesd by Government. Moreover, concessions of leave on average pay for a period of one year and extraordinary leave for another year are also allowed to Government Servants suffering from tuberculosis. Government also reimburses sanatorium charges and in certain cases, a fixed amount is paid for specialised diet, medicines and injections prescribed for the recovery of the tuberculosis patient during the period of convalescence.

In addition to the above benefits, Government servants are now entitled to travel concessions at specified intervals for visiting their home towns. They are also allowed to encash the whole or part of the earned leave surrendered to Government and receive average pay and dearness allowance subject to a maximum of 30 days. once in every two years.

The Central Government and the statutory corporations like the Life Insurance Corporation have similar schemes calculated to provide relief to their employees.

LECTED MISCELLANEOUS OCCUPATIONS

Considering its urban characteristics, Mehsana, the district headquarters, was selected for ascertaining the working of certain selected occupations. The information furnished by the local authority is embodied in the Statement VIII.5 at the end of the chapter.

The statement reveals that hotels, lodging and boarding and restaurants and manufacture of aerated waters (22 per cent), *pan-bidi* (21 per cent), and tailoring establishments (12 05) were the most popular among the occupations and jointly account 55.4 per cent of the total establishments in the Mehsana town Others in order were cycle repairing (12 2 per cent) and the hair-cutting saloons (11.00 per cent) Less than 10 per cent of establishments were flour mills, mattress makers, laundries and goldsmiths in order.

From the point of employment offered, hotels, lodging and boarding houses, restaurants and manufacture of aerated waters engaged 33 per cent of workers. The lowest was in the dyeing and printing being 0 3 per cent only.

A survey of one each of the large, medium and small-sized the selected occupations in the Mehsana town was undertaken in June, 1972 The selection of the occupation was done on a representative basis so as to give a broad picture of the occupations The results of the survey are embodied in the following pages.

Hotels, Lodging and Boarding Houses and Manufacture of Aerated Waters—There were 586 persons including 371 children in these occupations. The survey disclosed these establishments were mostly managed by owners themselves, but the bigger ones employed salaried workers. Most of them were housed in rented premises and paid rent ranging from Rs. 36 to Rs. 300 individually. The gross earnings of individual establishments ranged between Rs. 2,200 to 22,200 per month depending upon its size, location. popularity and delicious varieties served and treatment offered to customers.

Tailoring –There were 77 tailoring units employing 167 persons in June, 1972 in the Mehsana town. A majority of them are one-man establishments, though taking minor work such as fixing of buttons, repairing of garments, etc., on daily wages is not un-

common with them. Sometimes members of the family were also engaged on such works to meet customers' demand for occasions like marriage and festivals. Some of these establishments are housed in owned premises but others paid rent varying from Rs. 20 to Rs. 50 per month depending upon location. The gross earnings of an individual establishment varied from Rs. 230 to Rs. 400 per month depending upon its popularity and quality of garments tailored.

Pan-bidi—There were 128 *pan-bidi* shops employing 263 persons. It was found that the business was run largely on sole proprietorship basis. These units kept and sold additional items like tabacco, perfumery, cigarettes, confectionary, wax candles, and other sundry articles as well. It was observed that most of these were housed in rented premises, each on a monthly rent of from Rs. 20 to 50 per month. The gross earnings of an individual establishment varied from Rs. 225 to Rs.620 per month depending upon its location and popularity. Some of the very large concerns among them, also sold betelnuts to the people. There was no association of the *pan-bidi* shops in the district.

Hair-cutting Saloons—There were 68 hair-cutting saloons scattered in different localities and mostly run as propriotary concerns. A majority of them were housed in rented premises, paying rent ranging from Rs. 21 to Rs. 30 per month. The gross income of an individual concern was reported to very from Rs. 164 to Rs. 1,800 per month depending upon the location, size and skill and treatment given to customers. There was no association of the owners of the hair-cutting saloons in the Mehsana town.

Goldsmithy—The total number of persons working as goldsmiths was 61 dispersed in 20 establishments in the town. A majority of them employed family members. These shops are housed in premises, on a monthly rent varying from Rs. 5 to Rs. 34. The gross monthly income of an individual goldsmith varied from Rs. 260 to Rs. 570 per month. Those who sold prepared ornamants had larger monthly incomes upto Rs. 2,000 or more during the marriage season and in festivals like Diwali. etc., though it is adversely affected on account of the promulgation of the Gold Control Order by the Government of India in 1963. There was no association of the goldsmiths in the town.

Sweets and Farsan Shops—There were 36 establishments in the Mehsana town, preparing items of sweets and spiced and salty eatables. The business of these concerns is mostly seasonal

and becomes brisk during the marriage season and in festivals like Diwali, Holi, etc. The gross monthly income of an individual shop varied from Rs. 2,000 to Rs. 3,500 giving net income to Rs. 700 to Rs. 1,000 per month depending upon its size, situation popularity and quality of products. Only big shops employed salaried persons for preparation of various items, elsewhere, the family members were employed to do subsidiary work, and also run the shops in the absence of owners. There was no association of these shops in the town.

Cycle Repairing—There were 76 establishments employing 164 persons. Such a large number of these concerns indicates an increasing use of bicycles made by the public in the town. Some of the big concerns were reported to sell new bicycles, supply them on hire, and attend to repairs. A majority of these were housed in rented premises, for which monthly rents varied from Rs. 35 to Rs. 115 depending upon its size and location. The gross monthly earnings of an individual concern varied from Rs. 150 to Rs. 500. Those sold new bicycles had even large turnover There was no association of the owners of the cycle repairing shops.

Mattresses and Pillow Makers—Only four establishments were reported to be functioning at Mehsana. They were organised on a proprietary basis. The survey revealed that the gross monthly income of an individual establishment varied from Rs. 150 to Rs. 300. These shops were concentrated only in one locality of the town and were housed mostly in the owned premises No association of the owners of these establishments has been formed so far in the district.

Bakery—There were only three establishments in the town and were worked as proprietary concerns. The survey disclosed that the monthly turnover of an individual concern varied from Rs. 1,752 to Rs. 2,700 showing increasing use of bread, biscuits and other bakery products made by people from all stratas of society. Monthly rent paid by each of them varied from Rs 70 to Rs. 75. There was no association of bakery owners in the district.

Flour Mills—There were in all 37 flour mills in the town, which employed 159 persons including two women and ten children. Most of them were sole proprietary concerns but the large units employed salaried workers or relatives to meet the demand form the public. The gross monthly earnings of an individual establishment varied from Rs. 500 to Rs. 700. The flour mills were found dispersed in different localities and the rent varied from Rs. 40 to Rs. 50 per month per concern.

Laundries—There were 33 laundries concentrated in thickly populated areas of the town. They are mostly proprietary and are housed in rented premises for which rent varying from Rs. 9 to Rs. 60 per month was paid by each of them. The monthly net income of an individual laundry varied from Rs. 100 to Rs. 300 depending upon the size, location, popularity and rates of washing, drycleaning and ironing charged by each of them.

EMPLOYEES' ORGANISATIONS

Inauguration of the Planning era in country after Independence has witnessed a great expansion of employment at all leavels in public service, as large manpowers was required for implementing various development schemes under the Five Year Plans. These employees have formed their respective unions with a view to getting redress of their grievances, and to increase their bargaining power in the labour market and thereby improve their social and economic conditions. The State Government employees have formed an organisation called the "*Gujarat Rajya Karmchari Mahamandal*", with branches in the districts affiliated to it. The oldest of the unions functioning in the district are the Majoor Mahajan Sangh, established at Kalol and Sidhpur respectively in 1940 and 1944. Both these unions are meant for workers in the textile industry. Following industry wise organisations are functioning in the district:

Sl No.	Industry	No. of Unions	Membership (in the year 1970)
1	2	3	4
1.	Textiles	5	7,757
2.	Transport	1	2,542
3	Municipality	7	756
4.	Tobacco including *bidi* making	3	813
5.	Miscellaneous	4	457
	Total	**20**	**12,325**

That the Mehsana district has such a large number of organisations speaks highly about the great awakening among the labouring classes and the interest taken by them in the activities pursued by each Union for the welfare of its members and their families.

STATEMENT VIII.1

Distribution of Workers according to Occupational Divisions at Work, other then Cultivation, 1961

Sl. No.	Category	Total persons	Per-centage	Urban	Rural
1	2	3	4	5	6
1	Professional, Technical and related workers .	12,788	5 04	4,773	8,015
2	Administrative, Executive and Managerial workers	3,198	1 26	1,682	1,516
3.	Clerical and related workers	7,832	3 09	6,115	1,717
4	Sales workers	35,425	13 96	14,891	20,534
5.	Farmers, Fishermen, Hunters, Loggers and related workers . .	67,911	26 76	4,350	63,561
6.	Miners, Quarrymen and related workers	766	0.30	4	762
7.	Workers in Transport, Storage and Communication occupations .	8,223	3 28	3,572	4,651
8	Craftsmen, Production Process workers and Labourers not elsewhere classified .	1,03,917	40 95	33,692	70,225
9	Service, sports and recreation workers .	13,482	5.31	7 145	6,337
10.	Workers not classified by occupations	140	0 05	58	82

Source :
District Census Handbook 1961, Mehsana, pp 49 to 61

STATEMENT VIII.2

Number of Industrial Establishments, 1961

Sl No	Description	No. of Units	No. of Persons
1	2	3	4
1	Production of rice, *atta*, etc	546	1,894
2	Manufacture of *bidi*	201	1,786
3	Cotton weaving in handlooms	689	1,724
4	Manufacture of cigarette and cigarette tobacco ..	93	1,549
5.	Manufacture of sundry hardwares and engineering products	608	1,534
6	Making of textile garments . .	724	1,299
7	Cotton ginning, cleaning, pressing and baling . .	38	1,105

STATEMEMT VIII.2—*concld.*

Sl. No. 1	Description 2	No. of Units 3	No. of Persons 4
8.	Manufactuie of other wood and allied products ..	525	1,008
9.	Manufacture of jwellery, etc	480	938
10.	Manufacture of leather goods and footwear	373	820
11.	Production of other food products	191	604
12	Production of edible fats and oils	142	474
13.	Cotton weaving in power loom	11	443
14	Manufacture of medicines, pharmaceutical preparations, perfumes, cosmatics and other toilet preparations, except soap	20	368
15.	Manufacture of other tobacco products	25	367
16.	Manufactuie of snuff	37	349
17.	Sawing and plaining of wood	64	283
18.	Manufacture and assembling of machinery . ..	43	273
19.	Manufacture of earthenware and pottery . ..	99	245
20.	Repairing of motor vehicles	26	224
21	Currying, tanning and finishing of hides and skins ..	50	169
22.	Embroidery and making of crepe lace and fringes ..	34	145
23.	Manufacture of wooden furnituie and fixtures. ..	30	120
24	Manufacture of soap and other washing and cleaning compounds	29	110
25	All other types of printing including lithography, with printing industry .	21	89
26.	Repairing of bicycles and tricycles . .	48	86
27.	Manufacture of brass and bell metal products	32	84
28	Assembling and repairing of watches and clocks .	37	55
	Total	**5,216**	**18,195**
	Others	**267**	**7,343**
	Grand Total	**5,483**	**25,538**

Source : Census of India 1961, Vol V, Gujarat, *Report on Housing and Establishments*, Pait IV-A, (1963), pp. 242--44.

STATEMENT VIII.3

Number of Persons engaged in Selected Occupations, 1961

Sl. No.	Name of the Occupation	Urban	Rural	Total
1	2	3	4	5
1.	Physicians, surgeons and dentists	318	206	524
2	Nurses, pharmacists and other medical and health technicians	372	266	638
3.	Teachers	2,101	4,498	6,599
	(a) Teachers, university	73	25	98
	(b) Teachers, secondary schools .	515	502	1,017
	(c) Teachers, middle and primary schools..	1,302	3,797	5,099
	(d) Teachers, nursery and kindergarten schools	142	52	194
	(e) Teachers (otners)	69	122	191
4	Jurists	249	16	265
5	Arts, letters and science	1,722	3,005	4,727
	(a) Architects, engineers, surveyors	238	63	301
	(b) Biologists, veterinerions, agronomists and related scientists	9	45	54
	(c) Social Scientists and related workers .	93	80	173
	(d) Artists, writers and related workers .	170	398	568
	(e) Draughtsmen and science and engineering technicians, n. e. c. . .	31	7	38
	(f) Other professional technical and related workers (including ordained and non-ordained) religious workers .. .	1,181	2,412	3,593
6	Administrators and executive officials of Government	389	745	1,134
7.	Hawkers, pedlars and street venders .	1,949	3,845	5,794
8	Tailors, cutters, furriers and related workers	1,880	4,341	6,221
9.	Jwellers, goldsmiths and silversmiths	627	821	1,448
10.	Millers, bakers, brewmasters and related food and beverage workers	825	1 128	1 953
11.	Housekeepers, cooks, maids and related workers	1,480	564	2 044
12.	Barbers, hair-dressers, beauticians and related workers . . .	666	2 199	2,865
13	Launderers, dry cleaners and pressers	438	91	529

e. c =not elsewhere classified

Source ·

District Census Handbook 1961, Mehsana District, pp. 49 to 61.

STATEMEMT VIII.2—*concld.*

Sl. No. 1	Description 2	No. of Units 3	No. of Persons 4
8.	Manufacture of other wood and allied products ..	525	1,008
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16.	Manufacture of snuff	37	349
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19.	Manufacture of earthenware and pottery . ..	99	245
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23.	Manufacture of wooden furniture and fixtures .	30	120
24.	Manufacture of soap and other washing and cleaning compounds . .	29	110
25	All other types of printing including lithography, with printing industry	21	89
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	Others	**267**	**7,343**
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Source :
Census of India 1961, Vol V, Gujarat, *Report on Housing and Establishments*, Part IV-A, (1963), pp. 242-44.

STATEMENT VIII.3

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	(b) Teachers, secondary schools ..	515	502	1,017
	(c) Teachers, middle and primary schools..	1,302	3,797	5,099
	(d) Teachers, nursery and kindergarten schools	142	52	194
	(e) Teachers (others)	69	122	191
4.	Jurists	249	16	265
5.	Arts, letters and science	1,722	3,005	4,727
	(a) Architects, engineers, surveyors	238	63	301
	(b) Biologists, veterinerions, agronomists and related scientists	9	45	54
	(c) Social Scientists and related workers .	93	80	173
	(d) Artists, writers and related workers ..	170	398	568
	(e) Draughtsmen and science and engineering technicians, n. e c. . .	31	7	38
	(f) Other professional technical and related workers (including ordained and non-ordained) religious workers ..	1,181	2,412	3,593
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9	Jwellers, goldsmiths and silversmiths	627	821	1,448
10	Millers, bakers, brewmasters and related food and beverage workers	825	1,128	1 953
11.	Housekeepers, cooks, maids and related workers	1,480	564	2 044
12.	Barbers, hair-dressers, beauticians and related workers . ..	666	2 199	2,865
13.	Launderers, dry cleaners and pressers ..	438	91	529

e c =not elsewhere classified.

Source:

District Census Handbook 1961, Mehsana District, pp. 49 to 61

STATEMENT VIII.5

Total Number of Persons engaged in Certain Selected Occupations in Mehsana Town, 1971

Sl. No.	Occupations	No. of establishment	Percentage to total No of establishment	Persons employed inclusive of employed				Percentage to total No. of persons employed
				Males	Females	Children	Total	
1	2	3	4	5	6	7	8	9
1	Bakery	3	0.5	5	..	9	14	0.8
2.	Hotels lodging, boarding, restaurants and manufacture of aerated waters	136	22.0	308	7	271	586	33.0
3.	Sweets and *farsans*	36	6.6	124	..	12	136	8.0
4.	*Pan-bidi*	128	21.0	250	..	13	263	15.0
5.	Hair-cutting saloons	68	11.0	140	..	12	152	8.0
6.	Flour mills	37	6.0	147	2	10	159	9.0
7.	Goldsmiths	20	3.0	57		4	61	3.0
8.	Laundry	33	5.0	60	..	6	66	4.0
9.	Cycle repairing	76	12.2	156	..	16	164	9.1
10.	Tailoring	77	12.5	157		10	167	9.0
11	Mattresses and pillow makers	4	0.6	10	..	4	14	0.8
12.	Dyeing and printing	1	0.2	4	..	2	6	0.3
	Total	619	100.0	1,318	9	461	1,788	100.0

Source

Chairman, Mehsana Nagar Palika, Mehsana

CHAPTER IX

ECONOMIC TRENDS

LIVELIHOOD PATTERN

The livelihood pattern of the people of a region and nature and variety of occupations followed by them are conditioned by the stage of economic development and the extent to which available natural resources are utilized in that region. The mainstay of the economy of the Mehsana district is agriculture, as 81.42 per cent of its population live in the rural areas. This percentage is even higher than the State average (71.92 per cent) according to the 1971 Census.[1] The soil in the district is sandy loam but differs in richness and contents ; but it can generally be considered to be fertile. For example, the soil in Visnagar, Kalol and Mehsana talukas is rich and sub-soil water is sweet ; while in Sami, Harij and Patan talukas, the soil is poor and saline. Cotton and paddy are grown on the medium black soil of Kadi and Chanasma talukas. Thus cotton textile industry provides gainful employment to the people. The district had 42.81 per cent of its active population engaged in different economic pursuits of which agriculture and allied activities accounted for 27.79 per cent. The population has been divided into workers and non-workers, its ratio being 42.81 to 57.19 in the district as against the State's ratio of 41.07 to 58.93. These figures indicate that the proportion of economically active population in the district was slightly higher than the State average

The workers were, on the basis of economic activities pursued, classified into the following nine industrial categories by the 1971 Census.

STATEMENT IX.1

Sl. No	Category of workers	Working Population			Percentage of the total workers
		Males	Females	Total	
1	2	3	4	5	6
1	As cultivators . .	253,221	14,848	268,069	45.39
2	As agricultural labourers	102,428	41,187	143,615	24.32

1. *District Census Handbook* 1971, Mehsana, p. xi.

STATEMENT IX.1—*concld.*

Sl. No.	Category of workers	Working Population			Percentage of the total workers
		Males	Females	Total	
1	2	3	4	5	6
3.	In mining, quarrying, live-stock, forestry, fishing, hunting and plantations, orchards and allied activities .. .	11,982	1,175	13,157	2.23
4.	At household industry ..	18,530	1,655	20,185	3.42
5.	In manufacturing other than household industry .. .	31,883	1,457	33,340	5.64
6.	In construction .. .	6,462	556	7,018	1 18
7.	In trade and commerce ..	40,226	1,991	42,217	7.15
8·	In transport, storage and communications . ..	15,790	243	16,033	2.71
9.	In other services .. .	41,530	5,456	46,986	7.96
	Total	**5,522,052**	**68,568**	**590,620**	**100.00**

Source

District Census Handbook 1971, Mehsana, Part II, pp. 78-79.

In the working population, for obvious reasons, the number of male workers is proportionately higher than that of females. Further, agricultural pursuits claimed as much as 69.71 per cent of workers as against 65.60 per cent for the State. The remaining categories of workers accounted for 30.29 per cent and were dispersed in mining, manufacturing, construction activities, etc.

The Census data throw further light on the rural/urban composition as revealed by following figures.

Category of Workers in Rural/Urban Areas

Category	Percentage of working population		Percentage of total working population
	Rural	Urban	
1	2	3	4
(a) Agricultural pursuits	32 27	7 08	27.79
(b) Non-agricultural pursuits .	12.77	25 39	15.02

The district's proportion of rural population (82.25 per cent) is higher than the similar State average (74.23 per cent), and that agricultural pursuits preponderate over other activities in the rural areas of this district, whereas in the urban areas, non-agricultural pursuits claiming as many as 25.39 per cent dominate as against 12.77 per cent of the rural component.

Household and Non-Household Industries

According to the 1961 Census, among those engaged in non-agricultural pursuits, 94,736 persons were engaged in household and 158,946 persons in non-household industries. In household industries, employees were 4.27 per cent and others were 95.73 per cent. The periods of working in household industries under 20 per cent sample survey revealed that 13,702 household worked for a period of from 10 months to one year 763 households worked for 7 to 9 months, 688 from 4 to 6 months, 198 from 1 to 3 months and 220 for unspecified periods.

Among those engaged in non-household industries, employers accounted for 9.09 per cent, employees 34.98 per cent, single workers 48.51 per cent and family workers 7 42 per cent. Out of the total female workers in the district, the number of single workers (26,231) was the maximum and was followed by those returned as employees (4,208) and family workers (3,767) in order.

Principal and Secondary Work

There were some persons in the working population, who were engaged in more than one productive activities, classified into principal and secondary work.

The Census data showed that there were 81,191 persons in the district who did some secondary work to supplement their earnings. Of these, nearly 69 per cent of persons were primarily cultivators but did secondary work at household industry as labourers and nearly 24 per cent worked principally at household industry but did secondary work as cultivators and agricultural labourers The percentage of those working principally as agricultural labourers and doing secondary work and in household industry was negligible.

Non-workers

According to 1971 Census, those not engaged in any economic activity numbered 1,501,848 (546,539 males and 955,309 females).

They were divided into eight broad categories such as (1) full-time students, (2) persons engaged in household duties, (3) dependents, infants and disabled, (4) retired, rentiers, etc., (5) beggars, vagrants, (6) inmates of penal, mental and charitable institutions, (7) persons seeking employment for the first time, and (8) unemployed, but seeking work.

Among the male non-workers, 38.6 per cent were full-time students and 58.2 per cent dependents, against 60 per cent among females. This higher percentage of full-time students in the urban sector is due to greater educational opportunities available to students in towns as compared to those in rural areas. The percentage of females engaged in household duties in urban areas was higher than that in rural areas because women in villages participate in the agricultural operations in addition to their household duties.

Prices

Price mechanism is influenced by the law of demand and supply. Its impact is felt on the entire economy of a region and is reflected in the levels of living of its people. The role of prices is not passive, but is active, in so far as it causes far-reaching changes in the economy by either causing inflation, depression, recession or stagnation in the economy of a region.

In a district like Mehsana having agriculture, as the main source of people's livelihood, the importance of the price movements on staple produce is obvious. Prices not only indicate the movements within a region, but also influence the whole economy. Fluctuations in prices affect wage-levels and the question whether they represent increasing prosperity or *vice versa* has always been a subject of discord. In the background of these generalisations, price data available for certain periods for the Mehsana district can be grouped into the following periods :

(1) The period from 1883 to 1918 (*i. e.*, upto the end of the First World War),

(2) The period from 1919 to 1938 (interval between the two World Wars),

(3). The period from 1939 to 1946 (the Second World War), and

(4) The period from 1947 to 1970 (post-Independence period).

The characteristic phenomenon of the period from 1890 to 1914 is marked by violent fluctuations in the prices due to the changing agricultural conditions. In 1913, the Government of India appointed the "Price Enquiry Committee" to investigate the causes of rising prices. The Committee divided the causes into two categories, *viz.*, (a) national causes and (b) international causes. However, a distinct line of demarcation could not be drawn between the two sets of causes, because they were interrelated The study revealed that the main internal causes of upward trend in prices were : (i) shortage in supply of agricultural products in general, and of foodgrains in particular, due to the rise in population and the substitution of non-food for food crops. (ii) increase in demand for these commodities, (iii) development of railways and other communications which gave rise to exports, and (iv) increase in the volume of monetary circulation medium.

The international factors were : (i) shortage in the supply of and increase in the demand for agricultural products. (ii) increased gold supply, (iii) destructive wars and heavy expenditure on the military equipment, and (iv) diversion of capital and labour into unproductive channels

(1) Period from 1883 to 1918

In the light of the above analysis, an attempt has been made to study the price trends in the Mehsana district for the available data from 1883 to 1918.

STATEMENT IX.2

The Average Prices of Foodgrains in Kadi Division

(SEER OF 40 TOLAS PER RUPEE)

Year 1	Wheat 2	*Bajri* 3	*Jowar* 4	Rice (common) 5	*Kodra* 6	*Tuvar* (pulse) 7	Gram 8
1883-84	31¼	33	36¾	19½	51		
1884-85	36¾	41½	44	20¾	57¼	.	.
1887-88	24¾	29¼	32	17¼	106½		
1891-92	24¾	28¼	33½	15½		22	
1892-93	26½	29¾	32¼	15½		19¾	
1894-95	25	28	30	15		20	38
1897-98	18¾	25¼	28¼	13½	.	17½	21½

STATEMENT IX.2—*concld.*

Year 1	Wheat 2	*Bajri* 3	*Jowar* 4	Rice (common) 5	*Kodra* 6	*Tuvar* (pulse) 7	Grani 8
1900-01	19¾	26½	28½	13¼*	.	12½	18
1901-02	21	26½	28	13¾		18¼	24
1910-11 ..	24	25	28	14		34	31
1913-14	18	19	22	11		19	23
1914-15 ..	16	19	23	14		19	.
1915-16	17	18	23	9		10	.
1916-17	18	35	30	13	.	17	..
1917-18	13	14	16	8	.	14	
1918-19	8¾	8	10¾	8½	..	7	.

Source

Annual Administration Reports of the Baroda State from the years 1883-84 to 1918-19

*Prices of rice were kept in control by introduction of rationing.

The above statistics show that prices were low in good old days, because in the absence of quicker transport facilities, the agricultural and other produce were utilised in the periphery of five miles around as they were sent out upto short distances through bullock carts plied on rough earthen roads. Further the population was limited and the village economy was self-reliant. The cultivator, therefore, did not get remunerative prices. Generally, the goods were exchanged not for money but for other commodities due to the prevalance of the barter system. However, prices reflected though not remarkable, a fluctuating trend as will be evident from the fact that one rupee could buy 36 *seers* of wheat, in 1884-85, 20 lbs. in 1909-10, and 13 lbs. in 1917-18. Similarly, it could by 44 lbs. of *jowar* in 1884-85, 28 lbs. in 1909-10, and only 16 lbs. in 1917-18. The prices of rice were more or less steady till 1901.

On account of the out-break of the World War in 1914, a sharp rise in prices was noticed till 1918 and thereafter in prices of important foodgrains. For the cultivator, the price rise came as a boon, as he could now get better returns than before. Mechanised transport was introduced which changed the face of the country. The industrialisation which was introduced consequent upon the use of mechanised processes in factoris and workshops attracted labour from villages, sometimes hampering agricultural operations. Further the prices of other essential items such as oil, *ghee*, cloth, firewood, etc., also rose simultaneously. The effects of this

price rise on persons with fixed incomes in the urban areas were worse as there was an abnormal increase in the cost of living.

In 1913-14 a rupee which could get 18 *seers* of wheat, 11 *seers* of rice, 19 *seers* of *bajri*, 22 *seers* of *jowar* and 23 *seers* of gram, now fetched 8¾ *seers* of wheat, 8½ *seers* rice, 7 *seers* pulse, 10¾ *seers jowar* in 1918-19. Apparently the cultivating classes could get returns for their produce better than before, but the increased cost of production, live-stock, etc., had to some extent offset their gains from the sale of farm produce.

(2) *Period from 1919 to 1938*

The table that follows illustrates the price data for the period from 1919 to 1938 which is incidentally the intervening period between the two World Wars. This period also witnessed the worst depression in the World's history and made agriculturists the worst sufferers throughout the major parts of the World.

STATEMENT IX.3

Average Prices of Foodgrains

(SEER OF 40 TOLAS PER RUPEE)

Year 1	Rice 2	*Bajri* 3	*Jowar* 4	Pulses 5	Wheat 6
1919-20	10¾	14¼	15	7	11¼
1921-22	11½	11½	15¼		10¾
1922-23	14¼	17	20		15
1926-27	12½	16	15¼	14	14
1927-28	14⅞	15¾	17 1/16	16⅝	15 1/16
1928-29	10¾	13½	16¾	13¾	12¼
1929-30	10¼	16½	18½	9	15
1931-32	19¼	24½	42¼	16	25
1932-33	18	25	34	15	23
1933-34	20	28	34	17	23
1936-37	15	23	25	16	18
1937-38	22	24	30	14	20
1938-39	20	30	32	14	24

Source

Annual Administration Reports of the Baroda State.

After the cessation of the hostilities, the price situation begin to be normalized, though there were slight fluctuations due to inadequate rain-fall. The Wall Street (Stock market) which crash in 1929 in America created a major upheaval in major parts of the world and brought down prices precipitately. The year 1929 is important in the history of price fluctuations and is known as the "Great Depression". The effects of fall in prices were far-reaching. It caused trade recession, stagnancy in production and mal-adjustment in the costs and prices. As a result, the prices of agricultural commodities touched the nadir and adversely affected the condition of the agriculturists.

(3) *Period from 1939 to 1946*

The worst effects of the slump began to lessen after 1936-37, as the prices began to show signs of recovery. From 1937-38 to 1939-40, the prices fluctuated as the impact of the World War was felt. The improvement in prices in general and of those of the agricultural commodities in particular was noticed only from 1941 onwards, after the involvement of Japan in the War.

The following statement shows the prices prevalent in the Mehsana Prant during 1939-40 to 1946-47.

STATEMENT IX.4

Information of Prices of Foodgrains

(SEER OF 40 TOLAS PER RUPEE)

Year	Rice	*Bajri*	*Jowar*	Pulses	Wheat
1	2	3	4	5	6
1939-40	16	20	22	12	19
1940-41	14	27	27	13	18
1941-42	9	18	19	7	12
1942-43	7	9	10	7	7
1943-44	4	9	10	5	7
1944-45	4	7½	8	6	10
1945-46	5	7	8	7	6
1946-47	5	7	7	4	4

Source

Annual Administration Reports of the Baroda State.

The rise in prices was further accentuated by the tempo of increased industrial activity, as large quantities of material were diverted to War needs. Artificial purchasing power was created because of colossal expenditure on the War. This generated greater demand from the public. As goods were not available in sufficient quantities because of the contraints of the War, a price inflation began to affect the economy. Hoarding, profiteering, speculation, etc., increased unabated. All these had a direct impact on prices. In Mehsana Prant, a rupee which could fetch 20 *seers* of rice prior to War could buy only 4 *seers* in 1944-45. Similarly in 1945-46, a rupee could fetch only 7 *seers* of *bajri* instead of 30 *seers*. This was the position in respect of other cereals and pulses too as can be seen from the foregoing data. The prices of all the products soared to unprecedented heights. In order to deal with all aspects of the problem and to provide relief to the common public, the Baroda Government undertook several measures. In the first instance, the Civil Supplies Department was created. Rationing of consumer goods was introduced and hoarding and profiteering prohibited under law.

In order to meet the abnormal economic conditions, particularly the scarcity of foodgrains, the State Government adopted certain measures, such as :

(i) the Defence of India Act,

(ii) the Price Control Act, and

(iii) the Hoarding and Profiteering Prevention Order was applied to the Baroda State territories.

Thus, foodgrains, sugar, *gur*, cloth, kerosene, groundnut oil, etc., were supplied at controlled rates on ration cards through the fair price shops, cheap grain shops, co-operative stores, etc.

(4) *Period from 1947 to 1970*

The Second World War ended in 1945. India became Independent in 1947. As a result, the country was partitioned and the national economy was subjected to unprecendented strains and stresses by the influx of hoardes of refugees from Pakistan. On account of partition certain fertile lands went to Pakistan. This created food shortage in India. Large imports had to be made to feed increased mouths. Further, planning was introduced for an integrated development of the country from 1951. This necessitated substantial investments in essential sectors like agriculture, industry, social services,

education, health, etc. As production did not match with increased demand, price mechanism became active. Since 1921, there has been a steady growth in India's population. The population of the Mehsana district increased by 10.64 per cent between 1921 and 1931, and by 28.10 per cent between 1961 and 1971. On account of large outlays on agriculture, food production has increased, but the increase has been neutralised by the abnormal population expansion. The implementation of Five Year Plans increased the *per capita* incomes of different strata of the society without corresponding increase in production in terms of consumer goods. Thus, the propensity of the people towards increased spending resulted in monetary inflation and the resultant price rise. Though the data for the period from 1947 to 1956 are not available, the general trend of all India level was clearly discernible in the Mehsana district also. In 1952, when Government increased the bank rate from 3 to 3½ per cent as an anti-inflationary measure, this had a salutory effect and the prices came down. This was but short-lived. Prices again moved upward from 1955 onwards. The price data for Mehsana, Kalol, Patan and Harij being important centres, are shown in the Statement IX.5 appended at the end of the chapter.

It will appear from the table that prices from 1956-57 to 1960-61 reveal a fluctuating trend indicating only marginal increases in prices of wheat, rice, etc., but from 1962 onwards prices have soared abnormally, in respect of pulses, rice, groundnut, etc. At Mehsana, the prices of *mug* went up from Rs. 51.38 in 1962 to Rs. 145.71 per quintal in 1967, *udid* from Rs. 61.37 to Rs. 164.00 per quintal and rise from Rs. 78.64 to Rs. 249.25 per quintal during the same period. Similar rice has been noticed for other commodities at all these centres. This abnormal increase has told heavily on the people in the lower and middle income groups. Government was, therefore, obliged to initiate several steps to remedy the situation. To begin with, fair price shops were opened. A system of family ration cards was introduced and families in low-income groups were given (sugar, rice, wheat, etc.) at reasonable rates. This gave them some relief. Yet three external aggressions in 1962, 1965 and 1971, had far-reaching effects on the price position in respect of all commodities. Additional taxation had to be resorted to meet the cost of large influx of refugees from East Pakistan before the last Pakistani aggression towards the close of 1971. All these factors have resulted in abnormal increase of prices, though Government had placed restrictions on hoarding of foodgrains by the people.

So far as the Mehsana district is concerned, there was sufficient rainfall yielding good harvest. But there was no relief to the people from the rising prices in the post-Independence period as can be seen from

the statement. The following reasons can be attributed to the persistent and significant price rise in this period: (1) increase in population, (2) large monetary outlays under the plans, (3) mounting taxation, (4) inadequacy of basic foodgrains and other supplies necessiating large imports, (5) large-scale hoarding by traders, (6) three external aggressions on the country, (7) recurrent scarcity conditions prevailing at different places in the country.

Wages

Wages generally signify remuneration capable of being expressed in terms of money paid to a person for the work done by him. The level of wages throw much light on the prevailing economic conditions of a region and living standards, of its people. It is observed that variations in wholesale and retail price indices on account of several factors, chiefly the fiscal policies of Government, generally influence the wage level. In the Mehsana district agriculture was and is the mainstay of the people as 81.07 per cent live in the rural areas. Therefore, their livelihood pattern is conditioned by the fluctuating fortunes of agriculture. Wages paid to these persons are proverbially low, as part of the remuneration is paid in kind to agricultural labourers. The position of wage rates prevailing in the Kadi division of the former Baroda State which broadly constitutes the present Mehsana district is described below:

"Twenty years ago. a field labourer could be had for from 2 to 4 annas per day, a carpenter or a blacksmith for from 8 to 12 annas, and a bricklayer for from 4 to 6 annas. Now a field labourer cannot be had in the season for less than 12 annas, a carpenter or blacksmith for less than Rs. 2-8-0 to Rs. 3-0-0 and a bricklayer for less than a rupee or rupee and a half. Domestic servants demand double and treble the pay for which they could be had formerly."[1]

The above extract reflected the wage rates prevailing till the year 1920. Thereafter, the wages slightly decreased. The data from 1916 to 1930 are not available, but it is reported in the 1931 Census Report of the Baroda State that due to increase in the number of farm labourers their wage rates came down. This was due to the fact that waste lands were brought under cultivation and emergence of women labourers which had tended to lower the wage structure.

There was not much change in the wage structure till almost 1930 because a field labourer, who received six annas in 1916, got nine annas and six pies in 1930 during the course of nearly fifteen years.

1. DESAI G. H. AND CLARKE A. B., *Gazetteer of Baroda State*, Vol. I, (1923), p.350.

Data about wages for other categories are not available. But the slump in 1929 following the 'Wall Street' crash had world wide repercussions. The resulting downward trend in prices affected wages too. The extent to which wages were affected cannot be definitely said in the absence of statistical data for the period. But generally it can be said that daily wage earners were the most hard hit by this slump. But the market conditions in respect of agricultural and other commodities improved after 1933 and prospects for wage rise became bright. Clouds of a second war began to loom large on the horizon in 1938. Production began to be diverted for the War purposes. This created demand for artisans to work in the factories and led to shortage of farm labour. This meant that wages began to rise for all classes of labour. This district too was no exception to the general rise in prices and wages as in other parts of the country. In this district, the unskilled labourer, who was previously paid either in cash or in kind, had, because of improvement in his economic condition, became mobile and migrated to industrial towns for better paid jobs. As a result, labour for field operations was not easily available. This scarcity of labour seriously hampered agricultural production. Agriculturists were, therefore, forced to pay more for hiring labour.

The available information of the wages paid to skilled and unskilled labourers at Mehsana from 1957 to 1967 is shown in the following statement.

STATEMENT IX.6

Average Daily Wages of Workers at Mehsana

(WORKING HOURS 8-00)

Sl. No.	Types of labour	March 1957	Jan 1958	Feb 1961	Feb. 1962	April 1963	Jan. 1964	Dec. 1964	Jan. 1966	Jan. 1967	Dec. 1967
1	2	3	4	5	6	7	8	9	10	11	12
		Rs P	Rs. P.	Rs. P.	Rs P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs·P.
1.	Skilled labour										
	(a) Carpenter	4-00	4-00	5-50	5-00	5-00	5-00	6-00	6-00	6-00	6-00
	(b) Blacksmith	3-50	3-50	5-50	5-00	5-00	5-00	6-00	6-00	6-00	6-00
	(c) Cobbler	..	.	.	5-00	5-00	5-00	5-50	5-50	6-00	6-00
2	Field labour										
	(a) Man	2-00	2-00	2-00	2-00	2-00	2-00	2-50	2-50	2-50	2-50
	(b) Woman	1-50	1-50	1-50	1-50	1-50	1-50	1-50	2-00	2-00	2-00
	(c) Child	0-75	0-75	1-25	1-00	1-00	1-00	1-00	1-00	1-00	1-00
3	Other agricultural labour										
	(a) Man	2-00	2-00	2-00	2-00	2 50	2-00	2-00	2-00	2-00	2-00
	(b) Woman	1-50	1-50	1-50	1-50	2-00	1-50	1-50	1-50	1-00	1-00
	(c) Child	0-75	0-75	1-25		.		1-00	1-00	0-75	0-75
4	Herdsmen										
	(a) Man							1-50	1-50		..
	(b) Woman	..	..		..		.	1-00	1-00	..	..
	(c) Child		.			.		0-75	0-75	..	..

Source : *Gujarat Labour Gazette*.

It is seen that the wage rates for skilled labourers, such as carpenters and blacksmiths, varied from Rs. 4-00 to Rs. 3-50. In March 1957, the rates for unskilled labourers were Rs. 2-00 for a man, Rs. 1-50 for a woman and Rs. 0-75 for a child per day. The wage rates have steadily and continuously shown an upward trend thereafter.

After Independence and merger of Princely areas into the Indian Union, the trend of wages has been gradually influenced by the conditions prevailing in other parts of the country. As a result, the remuneration paid to different categories of workers came to be governed by the general law of supply and demand, the nature of work done and skill and aptitude required.

The average daily wages for different categories of skilled workers such as carpenter, blacksmith, cobbler, unskilled field and other labourers and herdsmen at the taluka places in this district for the selected period from 1964 to 1967 are given in Statement IX.7 appended at the end of the chapter.

The statistics show that the fluctuations in wages of skilled workers were comparatively less marked than those of the unskilled workers. Gradually the difference in the wage rates among the skilled workers has disappeared and all the three categories of labourers received equal wages. The wage level, in general, has shown a rising trend, reflecting inflationary pressures, on the economy generated by increased industrial and development activities in the country in the post-Independence period. The Planning era was ushered in and programmes were formulated for an all-round economic growth. This resulted in increased activity spread over mainly to agriculture, industry, communications, social welfare, etc The pumping in of large funds in these sectors. without adequate output, created price inflation in the country which had far reaching effects Wages were not immense from price rise. Rates of wages have increased considerable since then and have reached at Rs. 10 for skilled and Rs. 5 for unskilled labourers. Government have taken steps to improve the conditions of labour at all levels. Their working hours have been legally fixed at eight hours per day. Thus, the increase in wage rates and limit of maximum working hours have tended to improve the general condition of the workers

STANDARD OF LIVING

The standard of living of the people is determined by the total income earned by individual families and their total expenditure incurred in obtaining necessities and amenities of life. A survey

of family budgets of different income groups proves useful in understanding the standard of living of the people in general. For this purpose, a family budget survey of about 140 families in different strata of society both in the rural and the urban areas of the district was undertaken by this office during the period from April to June 1972. The account that follows is based on the results obtained from this survey.

The Mehsana district is primarily rural in character. About 69 per cent of its working population is engaged in agriculture as against 65 per cent in the State. The district is considered very prosperous in agriculture and to some extent in trade, banking and co-operation. It has a fairly well-established net-work of educational, medical and other social welfare institutions, a legacy which the district received as a part of the former Baroda State. All these reflect in the standard of living of the people in the district.

Urban

According to the 1971 Census, the total population of the district was 2,092,468. Of these, about 81 per cent was rural and 19 per cent urban. As compared to the other neighbouring districts of Sabarkantha, Banaskantha and Surendranagar the percentage of urban population in the Mehsana district is quite high. The district has 7 towns of which Patan, having a population of 64,519 is the biggest. Mehsana comes next with a population of 51,713, followed by Kalol (50,321), an important industrial town in the vicinity of Ahmedabad. Visnagar is another important town with urban characteristics largely due to the existence of a number of educational institutions

For the purpose of the survey, the town of Mehsana was selected for the urban sector. About 30 families from this centre were surveyed. Families were divided into three income groups; (1) those with an annual income below Rs. 2,000, (2) those having an annual income of more than Rs. 2,000 but less than Rs. 6,000 and (3) those earning above Rs. 6,000 per annum.

Group I (Annual income less than Rs. 2,000)--This group consisted mainly of unskilled and semi-skilled labourers, shop assistants, lower clerical staff, petty artisans, etc. The families in this group earned less than Rs. 2,000 per year or Rs. 165 per month. More than half of the families surveyed were under debt as their expenditure exceeded their income Their average debt amounted to Rs. 300 per family The average annual income per family was in the neighbourhood of Rs. 1,600 while the average

expenditure was Rs. 1,970 showing an annual deficit of Rs. 370 per family. To meet this deficit, this group resorted to various devices. Most of the families resorted to borrowing from friends, relatives or money-lenders. Some had to sell their ornaments for the purpose. As regards their expenditure pattern, food alone accounted for more than 60 per cent of the total expenditure. They ate simple food of inferior quality which did not include enough *ghee*, milk, sweets, fruits or even green vegetables. Clothing accounted for nearly 9 per cent. Thus, nearly 70 per cent was spent on food and clothing leaving little for other comforts of life. Most of the families lived in their own houses consisting of small ill-ventilated single-room tenements. Tea and *bidi* or cigarettes accounted for nearly 7 per cent of their expenditure. Nearly 6 per cent was spent on fuel and lighting, 2 per cent on medicine and an equal percentage on religious and other ceremonies. The remainder was spent on miscellaneous items. It is noteworthy that education accounted for a negligible percentage. Their household articles were few and simple.

Group II (*Annual income between Rs. 2,001 and 6,000*)—This group comprised the lower middle class families consisting of school teachers, small traders, petty shop-keepers, Government servants, etc. The average annual income of a family amounted to Rs. 2,800 while the expenditure averaged to Rs. 3,500, thus leaving a deficit of Rs. 700 per year. None of the families surveyed had a surplus budget. Half of them were in debt, while the rest managed any how to balance their budgets. The highest debt reported by a family was Rs. 1,500 The debt was usually incurred to meet special expenditure on marriage and other social occasions.

As regards their expenditure pattern, 55 per cent of the total was spent on food Clothing accounted for 10 per cent and housing for 4 per cent. Tea and *bidi* accounted for as much as 6 per cent. Fuel and lighting accounted for about 5 per cent, medicine 6 per cent and education a little less than that. Religious and social occasions accounted for about 2 per cent. The rest was spent on miscellaneous items. Most of the families lived in their own houses. Their household articles included a simple set of furniture such as a chair and a table, a few metal utensils, etc. A few of them owned a radio.

Group III (*Annual income above Rs. 6,000*)—This group represented the upper strata of the urban society in this district comprising Government servants of higher grade, medical practitioners, lawyers, proprietors of industrial establishments, etc. Their annual income varied between Rs. 6,000 and Rs. 20,000 per

year. However, the average annual income of a family was estimated at Rs. 9,000 and the expenditure at Rs. 8,000 thus leaving an annual surplus of Rs. 1,000. These families had regular savings which they either deposited in the banks or invested in business. All families in this group reported surplus budgets.

The expenditure pattern revealed many variations as compared to the previous two groups. They spent less than 50 per cent on food, 12 per cent on clothing, 7 per cent on education and nearly 4 per cent on entertainments. Most of them lived in their own houses. Those who lived in rented premises paid rent which formed on an average about 15 per cent of their total expenditure. Thus, while the percentage of expenditure on food was the least in this group, that on education, clothing, housing and entertainment was the highest. They owned radio sets, costly items of furniture and precious ornaments. Their standard of living was satisfactory. All of them saved regularly. The percentage of literacy in this group was 82, the highest among all groups, both in urban and rural areas.

Rural

Six villages from different areas of the district were selected for the rural survey. The families were classified into two broad categories; (1) agriculturists and (2) non-agriculturists. The former were again divided into three categories according to their land holdings. Those having less than 5 acres of land were grouped as small cultivators; those with more than 5 acres but less than 25 acres were termed as medium cultivators; and those with more than 25 acres were considered as large substantial cultivators.

It was found during the survey that the assessment of the standard of living in the rural areas was comparatively more difficult because of the characteristic features of the rural areas of the district. First of all, a majority of the people living in the rural areas are agriculturists, and as such consume foodgrains produced by them. Very few of them purchase foodgrains from the open market. Secondly, many of the small cultivators supplement their income following allied occupations or by working as labourers. Thirdly, a large number of artisans and field workers still receive their remuneration in kind. Lastly, people in rural areas are suspicious and reluctant to respond to the queries raised in the questionnaire and, therefore, do not supply adequate information. The results of the survey discussed in the following paragraphs may, therefore, be assessed subject to these limitations.

Small Cultivators

The small cultivators constitute the lowest rung of the agricultural ladder. 34 families from this group were surveyed. It was found that because of their uneconomic holdings, these cultivators faced considerable under-employment coupled with periods of enforced idleness. Many of them worked as agricultural labourers to supplement their income. As such, it was difficult to ascertain exactly the total income accrued to them. However, according to a rough estimate, their annual income on an average was Rs. 4,000. This was mostly derived from farming and agricultural labour. In most of the families, almost all adult members were found doing manual labour during some part of the year or whenever they could find such employment. For reasons already mentioned, it was difficult to get a clear picture about their expenditure pattern. It was found that when they earned more they spent more and when they earned less, they felt the stint. 35 per cent the families surveyed had deficit budgets. About 65 per cent of their total expenditure was spent on food. Clothing accounted for nearly 10 per cent. Tea and *bidi*, tobacco, etc., accounted for nearly 6 per cent. Expenditure on education formed barely one per cent of the total. Miscellaneous expenditure including that on social and religious occasions accounted for 5 to 7 per cent. 65 per cent of them lived in their own houses which were small in size and poor in ventilation. Many of them owned a bullock or two; the others did not have even this and they hired them in days of need. Very few families possessed a camel cart or bullock cart. Their household articles were few and simple. None of them possessed gold ornaments, though many owned silver ornaments.

Medium Cultivators

The agricultural middle class comprises those land holders who hold between 6 and 25 acres. 31 families were surveyed from this group. The main source of their income was farming which comprised cultivation of food and non-food crops. The average annual income of a family was estimated at Rs. 6,600. Of the 31 families surveyed, 19 familes showed a clear surplus budget ; on the other hand, 10 families showed deficit budget with a large load of past debts. It was refreshing that more than half of the debt was incurred for agricultural improvement, and the remainder for meeting some social obligations like marriage and death. Their expenditure pattern showed that nearly 55 per cent was spent on food. Unlike the previous group, the consumption of milk and *ghee* was conspicuous. Cloth accounted for nearly 10 per cent. Expenditure on

education was also high, forming 4 to 5 per cent. Expenditure on tea, tobacco, *bidi*, etc., formed more than 6 per cent. Miscellaneous expenditure incurred on social occasions, medical treatment, pilgrimage, etc., accounted for 12 per cent. 75 per cent of them lived in their own *pucca*-built houses. Their household assets included a pair or two of bullocks and one or two cows or buffaloes. They owned their own bullock-carts and other agricultural implements. Many of them possessed transistor radio sets, wrist-watches, bicycles, etc. Quite a few of them owned gold and silver ornaments.

Large Cultivators

This group comprised the top stratum of the village community of big land holders holding more than 25 acres of land. It was found that the economic condition of this group was quite good and several times better than that of the previous two groups. Unlike the previous groups, a majority of the large cultivators employed hired labourers to supplement family labour. On an average, the annual income of a family came to Rs. 15,000. The principal source of their income was agriculture in which cash crops dominated. All, except one of the 20 families surveyed, reported surplus budget. 8 families, however, reported debt in form of loans taken from the co-operative banks for agricultural purposes. Most of the families were able to save regularly. In many cases such savings were ploughed back into agriculture, or invested in profitable concern or in the purchase of precious metals or ornaments.

As regards their expenditure pattern, expenditure on food articles could not be calculated precisely in terms of money as most of their requirements, of food, milk, vegetables, etc., were met from their own produce. On an average, about 50 per cent was spent on food. Clothing accounted for 11 to 12 per cent, while tea and tobacco for nearly 5 per cent In certain cases, lavish and wasteful expenditure was incurred on social occasions. Most of the families had 2 or 3 houses and about a dozen animals consisting of cows, bullocks and buffaloes. Besides their agricultural implements, quite a few of them had oil engines for irrigation purposes and tractors, jeep cars, etc. A large number of them had radio sets, bicycles, wrist-watches, etc. Their household, equipment was quite adequate for comfortable living. All the families surveyed possessed gold and silver ornaments.

Non-Agriculturists

Besides the agricultural classes discussed above, there are other

classes among rural population which include village artisans, traders, salaried people, etc. The village artisans include the blacksmith, the carpenter, the cobbler, the potter, the barber, etc. They cater to the community needs of the local population. Their earnings depend upon the size and the stage of development of the village and the economic condition of the people. These artisans were mostly paid in kind, but with the ruling high prices of the foodgrains, a tendency has developed to make payment in cash.

The traders perform an important function in the village economy, as they supply provisions of daily consumption and sometimes advance loans to needy persons. In certain cases, they act as buyers too as they purchase the agricultural produce of the cultivators. They live a fairly comfortable life.

As regards the salaried people, they mainly consist of school teachers, clerks, *munims*, etc. Most of them had balanced budgets. Since they have fixed incomes they have been forced to live within their means. However, more than half of the families reported debt which they had incurred to meet special and unforeseen circumstances.

General Level of Employment

The 1961 Census has, for the first time made, actual assessment of the total working force and its distribution into main sectors of the economy. The comparison with the previous Census data is helpful in determining the extent of migration from one sector to another. In this respect, the following statement has given a realistic picture of the working force in the district.

STATEMENT IX.8

Percentage Distribution of Working Force by Sectors 1951 and 1961

PRIMARY SECTOR

Total		As cultivators		Agricultural labourers		In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities	
1951	1961	1951	1961	1951	1961	1951	1961
70 07	65 63	53 04	54 83	11.70	10 09	5 33	0.71

SECONDARY SECTOR

Total		At household industry and manufacturing other than household industry		In construction	
1951	1961	1951	1961	1951	1961
8 69	16 99	7 97	16 27	0 72	0.72

TERTIARY SECTOR

Total		In trade and commerce		In transport, storage and communications		In other services	
1951	1961	1951	1961	1951	1961	1951	1961
21 24	17.38	7 04	5 14	1.17	1.47	13 03	10.77

Source :

Census of India 1961, Vol. V, Gujarat, Part I-A (iii), *General Report on the Census, Economic Trends and Projections*, (1965), pp.12-13.

PRIMARY SECTOR

This Sector continues to support the largest number of workers (65.63 per cent) because of predominance of agriculture, though there is a decline of 4.44 per cent in 1961 as compared to 1951. The marginal increase in the number of cultivators (0.79 per cent) ,was more than offset by decrease in the agricultural labourers by 1.61 per cent. A similar trend was also noticed in mining, quarrying, etc., during this period.

SECONDARY SECTOR

Because of rising trend in the proportionate strength of working population engaged in manufacturing and construction activities as a result of implementation of the Five Year Plans, the workers in the secondary sector increased by 8.30 per cent between 1951-61. This shows that there was a definite shift from agriculture and allied activities to the industrial sector.

TERTIARY SECTOR

On account of large rural component in the district, the percentage of workers engaged in tertiary sector declined from 21.24 to 17.38 in the inter-censal period and was confined to trade and commerce and in other services.

The variations in the employment in industrial categories are given in the following statement.

STATEMENT IX.9

Variation in Working Population by Industrial Sectors between 1951 and 1961

	District				Gujarat State
	Working population		Increase or decrease	Percentage increase or decrease	Percentage increase or decrease
Sectors	1951	1961	1951-61	1951-61	1951-61
1	2	3	4	5	6
All Sectors ..	**548,281**	**723,472**	**+175,191**	**+31.95**	**+28.91**
Primary Sector .	*384,215*	*474,789*	*+90,574*	*+23.57*	*+33.13*
As cultivators ..	290,809	396,697	+105,888	+36.41	+53.09
As agricultural labourers ..	64,162	72,993	+8,831	+13.76	+2.17

STATEMENT IX.9—*concld.*

Sectors	District Working population 1951	District Working population 1961	Increase or decrease 1951-61	Percentage increase or decrease 1951-61	Gujarat State Percentage increase or decrease 1951-61
1	2	3	4	5	6
In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities .	29,244	5,099	—24,145	—82 56	—55 62
Secondary Sector .	*41,624*	*122,923*	*75,299*	*158 11*	*63 07*
At household industry and in manufacturing other than household industry ..	43,687	117,733	+74,046	169 49	+61.87
In construction .	3,937	5,190	+1,253	+31.83	+79 21
Tertiary Sector .	*116,442*	*125,760*	*9,318*	*8 00*	*—1 30*
In trade and commerce	38,592	37,218	—1,374	—3.56	0.40
In transport, storage and communications	6,423	10,647	4,224	65 76	59.30
In other services	71,427	77,895	+6,468	+9 05	—8 59

Source

Census of India 1961, Vol V, Gujarat, Part I-A (ii), *General Report on the Census, Economic Trends and Projections* (1965), pp. 10-11.

The total working population in the district increased by 31 95 per cent, during 1951-61 as against the State average of 28 71 per cent.

In the primary sector, the working force increased by 23 57 per cent but in the secondary sector there was an increase of 158.11 per cent as against 33 13 per cent and 63.07 per cent for the State. A similar trend was also noticed in the tertiary sector also, where the working population increased by 8.00 per cent. This shows that (i) there was concentration of workers in agriculture as tillers have been made occupants of land as a measure of land reforms, (ii) the over all increase in number of working population by 158.11 per cent in the secondary sector, shows transit of population from agriculture to indu-

stry due to greater stress on industrialisation and construction activities, under the Five Year Plans.

In the tertiary sector, the increase in the number of workers is confined only to such fields as transport, storage and communications, and in other services which jointly claimed 74.81 per cent because of development in transport and communications facilities which offered greater employment opportunities.

EMPLOYMENT EXCHANGE

The Directorate of Man-power Employment and Training, Ahmedabad runs its subordinate offices in the districts for assessing the man-power requirements of the public and private sectors. The subordinate offices also ascertain the type of personnel in short supply employment opportunities available and working force required in professional, scientific and technical fields.

The Employment Exchange was established at Mehsana in January 1960. The establishments in public as well as private sectors employing 25 or more persons are required to notify their vacancies to the employment exchange under the Act.

The working of the exchange is divided into the following four sections: (a) *the Exchange side* gives assistance to the employment seekers, collects and disseminates information about vacancies-actual and potential in different fields and submits periodical returns, etc., to the concerned authorities, (b) *the Vocational Guidance Unit* guides the employment seekers so as to secure better jobs for them, (c) *the Employment Market Information Unit* collects the information regarding employment opportunities from public as well as private establishments and attends to the scrutiny, tabulation, analysis and interpretation of the returns field by the private and public sector establishments, which are utilised for man-power planning at all levels, and (d) *the Employment Information and Assistance Bureau* established at Patan renders assistance to the rural folk in search of employment and maintains an Information Cell, where career pamphlets, charts and other literature are exhibited. It also carries out Employment surveys and gives vocational guidance to the people from the rural areas.

The following statement gives the Employment Exchange statistics of the district for the period from 1960 to 1970.

STATEMENT IX.10

Employment Exchange Statistics, Mehsana District

Year 1	No. of Registrations 2	No. of placed in Employment 3	No. of live register at the end of each period 4	No. of employees using the exchange 5	No. of Vacancies notified 6
20-1-60 to 31-12-60	8,532	661	4,299	264	1,086
1961	8,377	871	5,042	300	1,185
1965	8,990	851	5,422	307	1,320
1969	10,642	574	8,413	312	1,222
1970	11,446	648	9,720	348	1,521

Source:
District Employment Officer, Mehsana.

The number of applicants has progressively increased from 8,532 in 1960 to 11,446 in 1970. The rise in registration was due to (1) growing unemployment among the educated, (2) great demand for primary teachers by the district school committee, (3) greater ratio of educated applicants due to increase in educational facilities at all levels, (4) a large number of candidates recruited as primary teachers, police, vaccinators and other staff for the Public Health Department, and the work-charged recruitment by the Public Works Department. But the enforcement of economy measures in the State's administration at all levels due to forces beyond the control of the Government, resulted in the retrenchment or purely temporary personnel from service.

NATIONAL PLANNING

The Planning Forum of the pre-Independence days created the necessary climate for a planned development of the country after the attainment of freedom. The Constitution of India drafted by the Legislative Assembly and inaugurated in the country from 26th January, 1950 has conferred certain basic rights to the citizens, of which a promise to raise the standard of living of the masses at large through democratic methods is the most prominent. The Directive Principles in the Constitution enjoin establishment of a 'Welfare State'. A Central body in the from of Planning Commission headed by the Prime Minister was constituted accordingly and included senior administrators, economists, educationists, scientists, and other technocrafts. The First Five Year Plan was then formulated and launched in 1951-52. It

aimed at achieving a balanced growth within a stipulated period of time by raising the necessary resources for implementation, the underlying idea being to improve the standard of living of the people. For the socio-economic advancement of the people, targets in various sectors of the economy such as agriculture, industry, irrigation, etc., were fixed and efforts were directed to achieve them within the specified period of five years. The Plan opened up new avenues of employment and helped ensure a richer and fuller life to the people. The First Five Year Plan was aimed at preparing the ground for future bold and ambitious approach. It was followed by the Second, the Third and the Fourth Five Year Plans, though Annual Plans interespersed between the Third and the Fourth for administrative convenience and correct assessment and apprisal of the country's resources.

Under these plans, the State and district Plans have been formulated keeping in view the concept of the Welfare State and implemented through the district administrative machinery, which has been geared up and strengthened from time to time for undertaking the tasks of development. For each scheme of development, there is a fixed target and estimate of expenditure, have been worked out to achieve the desired social and economic goals.

In so far as planning concerns the Mehsana district, the data about expenditure incurred during the First Plan period under different heads of development are not available. It is, therefore, difficult to discuss at length the progress achieved in various sectors. An attempt is, however, made to give a general idea about the achievements made on the strength of the data furnished by the District Level Officers.

It is well-known that the First Plan aimed at preparing a base for accelerating the tempo of development in the subsequent Plans, mainly in such sectors as agriculture, irrigation, community development, industries, power, transport and communications, and social services including education and health. Land reforms measures aiming at granting of the occupancy rights to numerous landless workers were taken by Government as a first step to boost the agricultural production.

The statement that follows shows the major heads of development and the expenditure incurred for implementation of the schemes under each of them in the Second, Third Five Year Plans and the Fourth Five Year Plan.

STATEMENT IX.11

Expenditure under different Heads during the 2nd and 3rd Five Year Plans and Subsequent Years

(EXPENDITURE IN LAKHS OF RS.)

Sl. No.	Name of the Head	II Plan	III Plan	From 1-4-1966 to 31-3-1971	Total expenditure from 1-4-56 to 31-3-71	Percentage
		Expenditure in Rs.	Expenditure in Rs.	Expenditure in Rs.		
1	2	3	4	5	6	7
1.	Agricultural Programme	70.54	16.03	21.68	108.25	6.83
2.	Community Development	84.40	72.91	74.22	231.53	14.62
3.	Co-operation	25.97	4.77	3.75	34.49	2.17
4.	Irrigation and Power	9.10	65.20	238.48	312.78	19.74
5.	Animal Husbandry	1.16	18.04	3.18	22.38	1.42
6.	Forests	0.19	0.91	..	1.10	0.06
7.	Cottage Industries		23.26	..	23.26	1.46
8.	Roads and Buildings	190.76	42.34	204.31	437.41	27.61
9.	Education	46.43	108.76	26.57	181.76	11.48
10.	Health	25.96	40.08	37.08	103.12	6.51
11.	Welfare of Backward classes	7.08	20.34	16.09	43.51	2.74
12.	Local bodies and Rural Development	25.37	..	1.93	27.30	1.73
13.	Industries and Mining	5.35	13.06	0.90	19.31	1.22
14	Miscellaneous (Statistics) Publicity and Others	0.09	0.24	0.01	0.34	0.02
15	Land Development and Land Reforms	6.33	4.80	0.92	12.05	0.76
16.	Soil Conservation	12.23	..	13.68	25.91	1.63
	Total	**511.04**	**430.74**	**642.80**	**1,584.58**	**100.00**

Source

(1) District Statistical Abstract, Mehsana, 1964-65 and 1965-66.
(2) District Development Officer, Mehsana
(3) Collector, District Mehsana.

On the basis of the available data, the break-up of expenditure incurred so far is indicated below:

Five Year Plan	*Expenditure* (Rs. in Lakh)
II Plan	511 04
III Plan	430 74
Annual Plans and the first two years of the Fourth Plan (1-4-66 to 31-3-71)	642.80

The main emphasis was laid on the development of transport and communication services in the Second Plan, whereunder Rs. 190.76 lakhs were spent so as to provide a link-up to a number of far-flug villages. Other heads of development, which accounted for reasonably large expenditure, were community development (Rs. 84.40 lakhs), agriculture (Rs. 70.54 lakhs), health (Rs. 25.96 lakhs) and rural development (Rs. 25.37 lakhs).

In the Third Plan, schemes under education for raising the literacy standards were taken up on a priority basis over all other heads. An amount of Rs. 108.76 lakhs was spent on this sector alone, and was followed by community development (Rs. 72.91 lakhs), irrigation and power (Rs. 65.20 lakhs), roads and buildings (Rs. 42 34 lakhs), health (Rs. 40.08 lakhs), cottage industries (Rs. 23.26 lakhs) and welfare of the backward classes (Rs. 20.34 lakhs).

From April 1966 to March 1971, an amount of Rs. 642.80 lakhs has been spent. Of these, irrigation and power development claimed Rs. 238.48 lakhs, roads and buildings Rs. 204.31 lakhs, and community development and education together claimed Rs. 137.87 lakhs respectively. The district has 82.25 per cent rural population. For bringing about a transition from the princely administration to that of Welfare State, some break was certainly needed. It necessitated pumping in of large investment for development for breaking age-old poverty and backwardness of a large section of the society.

The resultant development during the last two decades of planning is set out below.

A net-work of roads has been built to improve transport and communications facilities and bring about development of backward areas of the district. An amount of Rs. 437.41 lakhs have been spent till 1970-71 under this head.

In this district irrigation was made by wells and tube-wells. For increasing the irrigation potential Saraswati Irrigation Project has been

augmented. On completion, it will irrigate 21,600 acres of land in this district. Another scheme known as the Dharoi Irrigation Scheme in the Kheralu taluka has been taken up, only recently. On completion, it will irrigate 74,000 acres of land in this district. Further, 78,988 wells and 388 tube-wells have been constructed upto 1968-69. Thus for raising the total land under irrigation potential, an amount of Rs. 312.78 lakhs have been spent till March, 1971.

The co-operation and community development programmes claimed 16.79 per cent of expenditure and education 11.48 per cent. To eradicate illiteracy among masses, free and compulsory primary education was introduced in the schools run by local bodies and adult education classes were started. Nearly 952 rooms for school buildings and hostels were constructed. Backward class students were offered freeships and other incentives to help them prosecute their studies. 142 middle schools have been started. To provide technical education to the students, the number of technical and multipurpose schools have been increased.

Programmes for agricultural development inclusive of soil conservation to preserve the soil fertility were undertaken. A total of 19,827 hectares of land has been brought under this scheme upto 1968-69. The consolidation of holdings was completed in 122 villages during the last 18 years at a cost of Rs. 8.93 lakhs. In order to increase agricultural production, the farmers were given improved seeds and implements and chemical fertilisers at concessional rates. The district has now bumper crops of *bajri*, rice, wheat, groundnut, cotton, etc. An amount of Rs. 146.21 lakhs or 9.22 per cent of the total expenditure from 1951-52 to 1970-71 has been incurred under this head. For social welfare and welfare of Backward Classes, health services, housing to the low and middle income groups, family planning, etc., have been vigorously implemented. The progress concerning improvement of public health was sought to be achieved by introducing compulsory vaccination against small-pox, tuberculosis, etc. Steps to eradicate malaria and small-pox were undertaken under the National Malaria Eradication Programme and National Small-pox Eradication Programme. Improvement in general of the maternity and child health was brought about by establishing primary health centres and sub-centres at convenient places in the district. The facilities available at public hospitals and dispensaries have been improved upon and number of beds increased from time to time to provide accommodation to the ailing public. These accounted for an expenditure of Rs. 197.25 lakhs till 1970-71. Mehsana district is well-known for its cattle breeding. Various schemes such as: (1) improvement of quality of grass, (2) poultry, (3) sheep breeding, (4) veterinary dispensaries,

(5) development of dairies, animal husbandry, etc., have been undertaken during the Five Year Plans. An amount of Rs. 22.38 lakhs has been spent till 1970-71.

COMMUNITY DEVELOPMENT PROGRAMME

The Community Development Programme is conceived for mobilising public participation in the development work. This programme was first inaugurated on 2nd October, 1952 in this district by establishing blocks at Vijapur and Kalol. Such blocks were thereafter set up at Kheralu, Patan, Harij, Chanasma, Mehsana, Sidhpur, Visnagar, Kadi and Sami in the Second and the Third Five Year Plans. Thus, the whole district was covered under the blocks.

In the initial stages, three types of blocks such as the National Extension Service, Community Development and post-Intensive blocks were conceived, which marked three different phases of development of different areas. The National Extension Service was taken to be the preparatory period when the area made receptive for a heavy dose of planned development. As this programme could not evoke sufficient public enthusiasm and co-operation, the Planning Commission appointed a Committee in 1957 to examine the working of the community development programme, and related matters and recommend measures for improving its quality and content. It recommended several organisational and structural changes; which were implemented in due course. As a result, the former stages of the N.E.S. Stage, intensive development stage, and the post-intensive stage were abolished from, April, 1958, and all the community development blocks were converted into Stage I and Stage II blocks

The block programme has an important bearing on the formulation of the State Plans under the heads, agriculture, minor irrigation, co-operation, communications, village industries, education, rural amenities and utilisation of available man-power resources. The block plans are included all social and economic activities for the benefit of the people.

There were 11 community development blocks in the district in 1971-72. Of these, two were stage I blocks at Sidhpur and Mehsana, five stage II blocks at Visnagar, Kadi, Sami, Chanasma and Harij and four post-stage II blocks at Patan, Kheralu, Kalol and Vijapur.

Detailed particulars of starting of each block, villages and population covered, expenditure incurred, people's contribution, etc., upto, May, 1971 are given in the following statement.

STATEMENT IX.12

Community Development Programme, upto 31-5-1971

Sl. No	Name of the Block/Taluka	Population as 1961 Census	Area in sq. km. 1961	No. of villages and towns covered	Date of starting of the Block	Total expenditure incurred upto May 1971	Total contribution by the people
1	2	3	4	5	6	7	8
STAGE I BLOCKS							
1	Sidhpur	2,34,863	701.6	83	2-10-60	20,55,117	4,56,526
2	Mehsana	2,46,212	749.4	110	1-5-60	18,66,190	4,40,608
	Total of Stage I Blocks	*4,81,0,75*	*1,496 0*	*193*	..	*39,21,307*	*8,97,134*
STAGE II BLOCKS							
3	Visnagar	1,60,729	482.8	60	1-5-60	14,14,615	3,94,317
4	Kadi	1,82,674	832.2	118	2-10 59	21,35,279	7,11,928
5	Sami	97,858	1,563 8	97	1-4-60	10,19,383	1,43,690
6	Chanasma	1,74,284	871.2	110	2-10-58	21,82,053	6,85,809
7	Harij	55,161	394.0	39	1-4-59	9,30,395	2,12,820
	Total of Stage II Blocks	*6,70 716*	*4 144 0*	*424*	..	*76,81,725*	*21,48,564*
POST STAGE II BLOCKS							
8	Patan	2,54,117	1 035.2	137	1-4-58	14,04,370	11,96,855
9	Kheralu	2,05 821	961.9	161	2-10-57	21,73,806	11,79,496
10	Kalol	1,72,533	498.4	69	2-10-52	7,70,108	1,32,619
11	Vijapur	3,08,216	929 8	108	2-10-52	76,41,887	28,83,857
	Total of Post-Stage Blocks	*9,40,687*	*3,425.3*	*475*		*1,93 20 071*	*53,92,827*
	Grand Total	**20,92,468**	**9,065 3**	**1,082**	..	**2,99,73 098**	**84,38,525**

Source · District Development Officer, Mehsana District, Mehsana

It will be seen that entire district has been covered by the community blocks, wherein activities like agriculture, animal husbandry, irrigation, land reclamation, education, communications and improvement of health, rural sanitation, rural arts and crafts, small industries, co-operation, etc., have been undertaken The total expenditure incurred upto 31st May, 1971 was to the extent of Rs. 2.99 crores and people's contribution amounted to Rs 84.39 lakhs.

The progress achieved in these blocks shows that they have been instrumental in improving the conditions in the rural areas. The following statement gives an idea about the physical achievements made in the implementation of the programme.

STATEMENT IX.13

Physical Achievements of Community Development Blocks (Since inauguration upto May 1971)

Sl No.	Name of Item	Unit	Achievements
1	2	3	4
1.	*Agriculture*		
	(a) Distribution of improved seeds ..	Quintals	476,331
	(b) Distribution of chemical fertilizers ..	,,	893,685
	(c) Distribution of improved implements ..	No.	31,385
	(d) Distribution of chemical pesticides ..	Quintals	123,415
	(e) Area under package scheme ..	Hectares	96,652
	(f) Agricultural demonstrations ..	No.	23,384
2.	*Minor Irrigation*		
	Gross additional area likely to be irrigated by new wells completed	Hectares	180,417
3.	*Land Reclamation and Improvement*		
	(a) Land reclaimed	Hectares	19,863
	(b) Area contour bunded or terraced ..	,,	9,186
4.	*Animal Husbandry*		
	(a) Total number of improved breed of animals supplied	No.	375
	(b) Improved breed of birds supplied	,,	1,363
	(c) Animals inoculated and vaccinated ..	,,	723,594
5.	*Health and Rural Sanitation*		
	(a) *Pacca* drains constructed	Kms	N.A.
	(b) Drinking water wells constructed	No.	722
	(c) Village latrines constructed .. .	No.	2,199
	(d) Family planning operations	No.	2 1,828

STATEMENT IX.13—*Concld.*

Sr No.	Name of Item	Unit	Achievements
1	2	3	4
6.	*Education*		
	(a) Total enrollment in primary and junior basic schools		
	(i) Boys	No.	135,355
	(ii) Girls	No.	80,275
7.	*Social Education*		
	(a) Literacy centres started	No.	629
	(b) Adults made literate . ..	No.	6,087
	(c) Reading rooms and libraries functioning ..	No.	864
	(d) Youthclubs functioning .. .	No.	237
8.	*Women's Programme*		
	(a) Mahila Samiti / Mandals functioning ..	No.	363
	(b) Balwadis and Balmandir functioning .	No.	107
9	*Village and Small Industries*		
	(a) Training centres organised	No.	11
	(b) Persons trained . .	No	531
10	*Communications*		
	(a) *Kutcha* roads repaired and constructed	Kms.	2 073
	(b) Culverts constructed ..	No.	116
11	*Co-operation*		
	(a) Primary (agricultural) and multipurpose co-operative societies . .	No.	795
	(b) Their membership	No.	135,637
	(c) Other co-operative societies .	No	996
	(d) Their membership . . .	No.	93,459

Source :
District Development Officer, Mehsana District, Mehsana.

From the above, it will seen that the community development programme has succeeded in all fields in the district.

TRENDS OF DEVELOPMENT

Economic progress of a region depends on a number of factors such as the availability of the natural resources, fertile soil, mineral

wealth, forests, etc., and facilities for their exploitation. Further the availability of technical know-how, adequacy of financial resources and lastly the prograssive and stable Government are other, requisite but essential factors for the development of a region.

Pre-Independence Period

Before Independence, the Mehsana district, as at present constituted, did not exist, and was one of the four constituent parts of the Baroda territory of the Gaekwad. The mainstay of economy of the Kadi Prant was agriculture and serious efforts were not made for an all-round improvement of economy of the district by setting up an infra-structure of industries, due to inadequate resources and lack of technical skill. The road transport facilities were not adequate. The Villages were, therefore, isolated from the main centres. Improved farming practices could not be introduced under the then existing system of the land tenures. Easy credit facilities for introducing improved farm practices as also for purchase of requisite agricultural appliances was not available then. Moreover agriculturists were themselves ignorant about the use of chemical fertilisers, improved seeds and manures, till about mid-fifties of this century.

Post-Independence Period

After Independence, the Government undertook measures for redeeming the pledge given to the people before Independence. After the enforcement of the Constitution in 1950, the State became a Welfare State. The Planning era, which commenced since the launching of the First Five Year Plan in 1951, aroused hopes and aspirations for socio-economic development of the country.

The existence of Princely territories, which lay interspersed with adjoining Indian Union territories, came in the way of balanced growth of regions. There were political considerations too for formulating a scheme of merger of princely areas into the adjoining provinces for achieving speedy economic growth of hitherto backward regions. The merger scheme was, therefore, mooted and put into action soon after Independence during 1948 and 1949. Thus, when the First Five Year Plan was introduced in 1951, there were no princely areas. The Baroda State was merged into the Bombay Province in 1949. This paved the way for introduction of uniform practices throughout the State. Several land reforms and other enactments were uniformly applied with a view to bringing the Mehsana district on a par with other parts of the State. Multiplicity of obnoxious cesses

were done away with. A bold land policy of conferring occupancy rights on tenants was adopted. The farmers were encouraged to adopt improved farm practices and use mechanical appliances, chemical fertilisers in their farms, for which financial and other assistance was provided by the Government as also by the agencies working in this behalf. The irrigation dam on the Saraswati river is under construction. Dharoi scheme has been recently taken up. On their completion, large tracts of land in this district will get irrigation facilities wells and tube-wells have also been constructed. The district can now boast of bumper crops of *bajri*, cotton, etc. Dairy development is also not neglected. The Dudhsagar Dairy at Mehsana besides supplying pure milk also supplies dairy products to the local areas and far-flung areas of Delhi. These measures have helped farmers to raise large quantities of different types of crops in their fields. Their inevitable impact on the general improvement of the economic condition of the agricultural classes in the country is one of satisfaction and the Mehsana district is no exception.

After the formation of the Gujarat State in 1960. comprehensive measures for economic development have been taken. From April 1963, the Panchayati Raj has been introduced for ensuring active participation of the people in the implementation of development programme.

Measures to promote and develop the non-agricultural sectors were also taken *pari passu*. Obnoxious cesses have been abolished and metric system of weights and measures have been introduced throughout the country. Decimalisation in the existing currency system was also brought about with effect from April 1957. These measures have tremendously simplified the major economic activities in the country by eliminating lumbersome processes of calculation and conversion. Special concessions are provided by the Government for the establishment of new industries both in the public and private sectors, and necessary finance and technical assistance are provided through autonomous bodies floated for the purpose. These are the Gujarat State Financial Corporation, the Gujarat Industrial Development Corporation, the Gujarat State Industrial Investment Corporation, the Gujarat Small Industries Corporation, the Industrial Finance Corporation, Industrial Development Bank, Industrial Credit and Investment Corporation, etc.

The following industries are developed at various places in the district ; dairy development and other ancillary industries, such as cattle feed, power looms and handloom on co-operative basis, preparation of medicines, laminated plastic sheets, accretic plastic sheets,

tube-wells ring, industries concerned with processing and preparing *isabgul* for medicinal purposes, fertilisers, hosiery, transformers, potteries, tobacco, brass and copper vessels, pulse mills, tin industry, *patola* and *mashroo* cotton, turbines and submersible pumps, oil engines, cement products, food products, agricultural implements, and the manufacture of soap and other detergents. (The details for industrial potential and plans for further development of industries have been given in Chapter V—Industries in this book).

Moreover, the State Transport Corporation has established depots in this district at Mehsana, Kalol, Kadi, Sidhpur, Visnagar, Patan, Vijapur and Mansa. The electric grid sub-stations have been established at the taluka headquarters for providing cheap electric power to the agro-industrial units. In 1968-69, the number of villages electrified were 223.

Expansion of the commercial banks has taken place in the post-Independence period. Since nationalisation of major banks in the country in 1969, they are encouraged to open branches in the rural areas so as to help agriculturists and small industries. The branches opened from August 1969 to 1970 numbered 16.

Agricultural credit is also provided by the co-operative societies and banks. The co-operative movement has made rapid strides in the country ever since the commencement of the Five Year Plans. At present there are 852 credit societies in the district catering to the needs of cultivators, artisans, salary earners, etc.

Postal and other communication facilities have been expanded. There are 478 posts and telegraphs offices. In the field of education, remarkable progress has been made. Primary schools have increased from 1,124 to 1,328 and middle schools from 74 to 216 at the end of 1968-69. For higher education, there are as many as 17colleges. Technical schools are established at Patan and Visnagar for imparting training in civil, mechanical and electrical engineering. Medical and public health facilities have been expanded in recent years. At present there are 13 hospitals, 43 dispensaries, 448 beds and 19 primary health centres functioning in the district.

Thus, progress in all fields in this district appears to be on the whole satisfactory.

The following statistics help illustrate the development made as a result of inauguration of planning in the district from 1951-52 onwards.

STATEMENTS

STATEMENT IX.14

Achievements Under the Five Year Plans

Sl. No.	Name of Sector	Unit	Position in 1950-51	Position in 1968-69	Remarks
1	2	3	4	5	6
1.	Production of wheat crop	Metric tonnes	332.02	1 079.7	
2.	Production of *bajri*	,,	540.08	1,226.3	
3.	Production of cotton	Hundred bale of 180 kg.	324 0	728.3	
4.	Co-operative Societies for distribution of fertilizers	Number	60(at the end of 2nd F Y.P.)	312(at the end or 3rd F.Y.P.)	
5.	Co-operative Societies (including Industrial Co-operative Societies)	,,	403 at the time of merger	1,595 (at the end of 3rd F.Y.P.)	
6.	Gram Panchayats	,,	899 (at the end of 1st F.Y.P.)	918	1,119 villages out of 1,142 converted under Panchayat
7.	Tube-wells	,,	118(at the end of 1st F.Y P.)	388 (on 31-3 67)	
8.	Irrigation wells	,,	66,525 (in the beginning of 1st F Y.P.)	78,988	
9.	Villages/town electrified	,,	8 (Before 1st F.Y P)	223	
10.	Registered factories	,,	89 (1956-57)	119	
11.	Small scale industries	,,	266 (1965)	544 (1968)	
12.	Roads	Miles	162 (before 1st F.Y.P.)	939	
13.	Students in primary schools	Number	1,57,061 (at the end of 1st F.Y.P.)	3,55,000	
14	Primary schools	,,	1,124 (at the end of 1st F.Y P.)	1.328	
15.	Students in middle schools	,,	17,522 (at the end of 1st F Y P.)	59,100	
16	Middle schools	,,	74 (at the end of 1st F.Y P)	216	
17.	Technical schools	,,	..	2	
18.	Colleges	,,	1 (at the end of 1st F.Y.P)	17	
19.	Students in colleges	,,	419 (at the end of 1st F Y.P)	7,200	

STATEMENT IX.14—*concld.*

Sl. No.	Name of Sector	Unit	Position 1950-51	Position 1968-69	Remarks
1	2	3	4	5	6
20.	Hospitals	Number	2 (at the end of 1st F.Y.P.)	5	
21.	Beds in hospitals	"	184 (at the end of 1st F.Y.P.)	448	
22.	Ayurved hospitals	"	..	4	
23.	Dispensaries	"	11 (at the end of 1st F.Y P.)	40	
24	Primary health centres	"	7 (at the end of 2nd F.Y.P.)	19	
	Sub-centres	"	21 (at the end of 2nd F.Y P.)	59	
25.	Hostels for backward class students	"	.	9	
26.	Ashram schools for backward class students	"	..	2	
27.	Banks	"	11	53	
28.	Post offices	"	185	478 (1971)	

Source.

Pragati-ne-Panthe, Ayojan-na-Adhar Varsh, Mehsana District

STATEMENT IX.

Average Wholesale Prices of Foodgrains at Mehsana

Per Std Md. (PER QUINTAL RS. AND PAISE)

Sl. No.	Commodity	1956	1957	1958	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Rice .	23.8	25.2	42.29	28.53	73.64	77.98	103.63	93.15	217.52	249.25	205.08	214.16	187.17
2	Wheat ..	19.5	20.3	23.50	19.96	56.06	53.15	86.86	87.60	78.28	107.25	103.13	97.04	101.19
3	*Jowar* . ..	14.8	14.8	13.56	13.87	39.25	37.87	52.75	66.10	68.35	90.04	72.04	76.35	74.77
4	*Bajri* . .	16.4	16.8	15.02	17.10	37.21	39.30	54.36	69.63	73.98	90.62	73.96	81.35	71.06
5	*Mug* .. .	.	.	..	22.98	51.38	53.78	86.07	96.83	105.75	145.71	169.58	125.63	121.96
6	*Math*	..	.	..	..	.	..	55.50	64.56	85.00	111.31	..	88.18	91.04
7	*Udid* ..	16.8	16.3	23.96	19.62	61.37	66.85	66.00	78.46	93.94	164.00	151.25	119.42	119.04
8	Gram *dal*.. ..	13.3	13.8	18.08	19.74	55.97	55.34 Gram	83.00	..	133.35	195.29	137.50	115.41	127.35
9	Groundnut ..	16.0	23.3	18.96	23 19	.	..	73 83	97.10	94.77	116.88	95.00	103.44	126.88

Source :

(1) District Development Officer, Mehsana.

(2) *Socio-Economic Review and District Statistical Abstract of Mehsana District.*

STATEMENT IX.5—*contd.*

Average Wholesale Prices of Foodgrains at Kalol

Per B. Md. (PER QUINTAL RS. AND PAISE)

Sl. No.	Commodity	1960	1962	1963	1964	1965	1966	1967	1968	1969	1970
1	2	3	4	5	6	7	8	9	10	11	12
1	Rice	28.62	81.68	79.51	111.93	..	..	..	188.98	213.44	185.25
2	Wheat	22.69	60.08	58.54	93 00	89 44	80.08	110.04	106.38	101.76	101.66
3	*Jowar*	16.39	41.74	39.09	55.36	64.65	67.23	86.63	76.92	87.04	69.89
4	*Bajri*	16.71	39.09	42.94	58.98	69.35	74.77	88.10	79.02	87.04	73.52
5	*Mug*	20 48	55 99	56.26	99.00	91.02	98.96	136.04	108.90	132.04	127.70
6	*Udid*	20.40	61.55	62.79	..	..	.	155.94	..	..	..
7	Gram *dal*	20 10	..	..	..	.	.	191.70 Gram	134.06	115.15	122.88

Source :
(1) *District Statistical Abstract*, Mehsana District.
(2) District Development Officer, Mehsana.

STATEMENT IX.5—*contd.*

Average Wholesale Prices of Foodgrains at Patan

Per B. Md. (PER QUINTAL RS. AND PAISE)

Sl. No.	Commodity	Year 1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Rice ..	32.63	33.69	83.44	86.02	.	..	..	220.00	227.50	205.83	191.66
2	Wheat ..	21.25	18.36	54.59	49.61	87.27	85.78	80.28	108.59	99.37	105.00	102.41
3	*Jowar* ..	17.25	14.83	41.36	32 35	54.32	69.06	67.00	89.95	72.45	80.08	75.54
4	*Bajri* ..	17.00	16.52	44.63	37.61	55.73	67.49	69.50	87.13	74.54	86.16	70.62
5	Gram *dal* .	17.50	20.65	54.31	57.02	78.87 Gram	111.73	114.85	..	125.58	104.16	126.87
6	*Mug* ..	19 50	22.73	51.04	54.98	93.34	103.15	109.57	134.86	113.33	132.91	129.79
7	*Udid* ..	26 75	N.A.	55.68	66.78	68.77	65.31	..	155.45	124.33	137.70	135.00
8	Groundnut ..	26.37	N.A.	..	..	110 43	87.42	89.25	116.13	115.83	131.25	..
9	Castor seeds .	24.15	..	60.59	56.52	..	..	..	..	..	..	..

N A.=Not available.

Source :

(*1*) *Statistical Abstract*, Mehsana District.

(*2*) District Development Officer, Meshana.

STATEMENT IX.5—*concld.*

Average Wholesale Prices of Foodgrains at Harij

Per B. Md. (PER QUINTAL RS. AND PAISE)

Sl. No.	Commodity		Year									
			1961	1962	1963	1964	1965	1966	1967	1968	1969	1970
1	2		3	4	5	6	7	8	9	10	11	12
1.	Rice (Fine)	..	N.A.	N.A.	70.35	..	..	..	..	..	.	..
2	Rice (Medium)	..	N.A	N.A.	65.87	104.64	110.00	..	250.72	203.66	207.88	191.05
3	Rice (Coarse)	..	N.A.	N.A.	52.73	.	.	..	..	..	..	..
4	Wheat (Red)	..	15.50	35.56	44.34	.	..	.	.	..	..	..
5	Wheat (White)	..	16.86	45 22	53.40	90 27	92.93	79.22	110.82	104.96	109.69	107.45
6	*Jowar*	..	14.93	37 94	35.64	52.65	63.87	67.26	86.75	74.87	79.17	76.22
7	*Bajri*	..	16.15	33.73	38.53	53.73	65.63	69.87	92.89	74.18	86.33	73.20
8	Gram *dal*	..	19.65	N.A	56.72	73.77	110.88	110.92	..	..	105.29	120.85
9	*Moong* (Whole)	..	22.24	49.94	51.44	85.11	103.80	107.04	125.20	109.69	121.06	121.50
10	*Udid* (Whole)	..	N.A.	58.10	61.40	71.30	69.45	82.11	109.31	121.67	128.85	129.50
11	Groundnut	.	24.60	..	..	67.27	81.16	89.67	97.78	99.68	142.88	.
12	Castor seeds	..	26.10	60.41	58.89	..		..	..	..	..	..

N.A.=Not available.

Source :

(1) District Development Officer, Mehsana.

(2) *District Statistical Abstract*, Mehsana District.

STATEMENT IX.7

Average Daily Wages of Workers at Chanasma

Sl. No.	Type of labour	Jan. 1958	Jan. 1964	Dec. 1964	Jan. 1966	Jan. 1967	Dec. 1967
1	2	3	4	5	6	7	8
1	Skilled labour						
	(a) Carpenter ..	4.00	6.00	6.00	6.00	6.50	6.00
	(b) Blacksmith ..	4.00	6.00	5.50	5.50	5.50	5.50
	(c) Cobbler ..	4.00	4.00	5.50	5.50	5.00	5.00
2	Field labour						
	(a) Man ..	1.50	2.00	2.00	2.00	2.00	2 50
	(b) Woman ..	1.00	1.50	1.50	1.50	1.50	2.50
	(c) Child ..	0.50	1.00	1.25	1.25	1.00	..
3	Other agricultural labour						
	(a) Man ..	1.50	1.50	2.00	2.00	1.50	2.50
	(b) Woman ..	1.00	1.00	1.50	1.50	1.25	2.50
	(c) Child ..	0.50	..	1.00	1.25	..	..

Average Daily Wages of Workers at Patan

Sl. No.	Type of labours	Jan. 1964	Dec. 1964	Jan. 1966	Jan. 1967	Dec. 1967
1	2	3	4	5	6	7
1	Skilled labour					
	(a) Carpenter .	6.00	6.00	6.00	..	..
	(b) Blacksmith ..	6.00	6.00	6.00	6.00	6.00
	(c) Cobbler ..	..	..	..	..	.
2	Field labour					
	(a) Man ..	2.00	2.50	3.00	3.00	3.00
	(b) Woman ..	1.50	1.50	2 00	2.00	2 00
	(c) Child ..	1.00	1.00	1.25	1.25	1.25
3	Other agricultural labour					
	(a) Man ..	2.00	2.50	2.50	2.50	2.50
	(b) Woman ..	1.50	1.50	1.50	1.50	1 50
	(c) Child ..	..	..	..	..	..

STATEMENT IX.7—*contd.*

Average Daily Wages of Workers at Kadi

Sl. No.	Type of labour	Jan. 1964	Dec. 1964	Jan. 1966	Jan. 1967	Dec. 1967
1	2	3	4	5	6	7
1	Skilled labour					
	(a) Carpenter ..	5.50	6 00	6.00	7.00	7.00
	(b) Blacksmith ..	5.50	6.00	6.00	7.00	7.00
	(c) Cobbler ..	5 00	..	..	7.00	..
2	Field labour					
	(a) Man .	2.00	2.00	2.00	2.00	2.00
	(b) Woman .	1.75	1.75	1.75	2.00	2.00
	(c) Child ..	1.50	1.50	1.50	1.50	1.50
3	Other agricultural labour					
	(a) Man ..	2.50	2.50	3.00	2.50	2.50
	(b) Woman ..	2.00	2.00	2.50	2.00	2.00
	(c) Child ..	..	.	..	.	..

Average Daily Wages of Workers at Harij

Sl. No.	Type of labour	Jan. 1964	Dec. 1964	Jan. 1966	Jan. 1967	Dec. 1967
1	2	3	4	5	6	7
1	Skilled labour					
	(a) Carpenter .	5 00	5.00	5 50	5.00	5.00
	(b) Blacksmith ..	4.00	4.50	5 00	5.00	5.00
	(c) Cobbler ..	3 00	4 00	4 50	4.50	4.50
2	Field labour					
	(a) Man ..	2.50	2.50	2.50	2.50	3.00
	(b) Woman .	2 00	2.00	2.00	2.00	2.00
	(c) Child	1.00	1 50	1.50	1 50	1.50
3	Other agricultural labour					
	(a) Man ..	2.50	3.50	2 50	2 50	3.00
	(b) Woman .	2.00	2.00	2.00	2 00	2.50
	(c) Child ..	1.00	1.50	1.50	1.50	2.00

STATEMENT IX.7—*contd.*

Average Daily Wages of Workers at Kheralu

Sl. No. 1	Type of labour 2	Jan. 1964 3	Dec. 1964 4	Jan. 1966 5	Jan. 1967 6	Dec. 1967 7
1	Skilled labour					
	(a) Carpenter ..	5 00	5 00	6.00	6.00	6.50
	(b) Blacksmith ..	5.00	5.00	6.00	7 00	7.00
	(c) Cobbler ..	5.00	4.00	5.00	5.00	6 00
2	Field labour					
	(a) Man ..	2 00	2.00	2.00	2.50	2.00
	(b) Woman ..	1 50	1.75	1 50	2.00	2 00
	(c) Child ..	1.00	1.25	1.25	1 50	1.75
3	Other agricultural labour					
	(a) Man ..	2.00	1 50	2.00		2 00
	(b) Woman ..	1.50	1.25	1.50	..	1 75
	(c) Child ..	.	.	1.25	..	..

Average Daily Wages of Workers at Kalol

Sl. No. 1	Type of labour 2	Dec. 1964 3	Jan. 1966 4	Jan. 1967 5	Dec. 1967 6
1	Skilled labour				
	(a) Carpenter ..	5.00	6 00	6.00	6 00
	(b) Blacksmith .	5 00	6 00	6 00	6 00
	(c) Cobbler .	3 50	5 00	5.00	5 00
2.	Field labour				
	(a) Man ..	2.00	2.50	2.50	2.50
	(b) Woman ..	1 50	1 50	2.00	2.00
	(c) Child	1 50	1.00	1 00	1.50
3	Other agricultural labour				
	(a) Man .	3 00	2.50	2.50	2.50
	(b) Woman ..	3 00	2.00	2.00	2.00
	(c) Child ..	..	..	1.00	1.00

STATEMENT IX.7—*contd.*

Average Daily Wages of Workers at Sidhpur

Sl. No.	Type of labour	Jan. 1964	Jan. 1966	Jan 1967	Dec. 1967
1	2	3	4	5	6
1	Skilled labour				
	(a) Carpenter ..	5.00	6.00	6.00	6.50
	(b) Blacksmith .	5 00	6.00	6.00	6.50
	(c) Cobbler ..	4.50	6.00	6.00	6.50
2	*Field labour*				
	(a) Man ..	2.00	1.50	3.00	3.50
	(b) Woman ..	1.50	1.25	2.50	3.00
	(c) Child .	1.00	1.00	1.50	2.00
3	Other agricultural labour				
	(a) Man ..	2 00	2.00	2.50	..
	(b) Woman ..	1.75	1.50	2.00	..
	(c) Child ..	..	1 25	1.50	..
4	Herdsman				
	(a) Man ..	..	..	2.50	3.00
	(b) Woman ..	..	..	2.00	2.50
	(c) Child ..	..	.	1.50	2.00

Average Daily Wages of Workers at Vijapur

Sl. No.	Type of labour	Jan. 1964	Dec. 1964	Jan. 1966	Jan. 1967
1	2	3	4	5	6
1	Skilled labour				
	(a) Carpenter ..	5.00	5.00	5 00	8.00
	(b) Blacksmith ..	5 00	5.00	5.00	8.00
	(c) Cobbler ..	5.00	5.00	5 00	8.00
2	Field labour				
	(a) Man ..	2.00	2.00	2 00	4.00
	(b) Woman ..	1.50	1.50	1.50	3.00
	(c) Child .	1.00	1.00	1.00	2.00
3	Other agricultural labour				
	(a) Man ..	2.00	2.00	2.00	4.00
	(b) Woman .	1.50	1 00	1.50	3.00
	(c) Child .	..		1.00	2 50

STATEMENT IX.7—*concld.*

Average Daily Wages of Workersat Sami

Sl. No.	Type of labour	Jan. 1964	Dec. 1964	Jan. 1966	Jan. 1967
1	2	3	4	5	6
1	**Skilled labour**				
	(a) Carpenter ..	6.00	5.00	6.00	6.00
	(b) Blacksmith ..	5.00	4.50	5.00	6.00
	(c) Cobbler ..	6.00	4.00	4.00	4.50
2	**Field labour**				
	(a) Man ..	3.00	1.50	2.00	2.50
	(b) Woman ..	3.00	1.50	2.00	2.50
	(c) Child ..	2.50	1.00	1.00	1.50
3	Other agricultural labour				
	(a) Man .	1.50	1.00	2.00	2.00
	(b) Woman .	1.50	1.00	2.00	2.00
	(c) Child ..	1.00	..	1.00	1.50

Source : Gujarat Labour Gazette.

PART V—PUBLIC ADMINISTRATION

CHAPTER X

GENERAL ADMINISTRATION

INTRODUCTORY

Before integration of the princely States in 1949, the territory of the present Mehsana district was under the former Baroda State, which was in direct political relation with the Government of India. All communications, however, passed through the Resident.

The State followed the British pattern of the district administration. As such the administrative echelons and hierarchy of the Baroda State conformed to those of the British India. The variations in designations were made to suit local conditions and needs.

At the State level, the administration was carried on by an Executive Council, subject to the control of the Maharaja, who was assisted by a Diwan and other officers. A number of departments were formed, which were presided over by the officials corresponding to those in British India, the principal heads of departments being members of the council. The principal departments were Revenue, Finance, Settlement, Police, Jails, Judicial, Military, Records, Public Works, Medical and Education.

The ruler was the fountain of all authority and power in the State, but he had delegated wide powers to the Executive Council, the Legislative Assembly and the Judiciary, reserving to himself important questions involving policy. The Government of Baroda Act, 1940, defined the constitution, the functions and powers of the Executive Council, the legislature and the judiciary. The Executive Council consisted of the chief minister called Diwan, and five Naib-Diwans; two of whom were non-official with a record of public service, appointed from among the members of the Dhara Sabha. The Minister and his collegues were assisted by a secretariat, organized on the system prevailing in the British India.

The State was divided into four *prants*, corresponding to the district of British territory and each *prant* was sub-divided into mahals or talukas.

The Mehsana *prant* (district) was divided into three sub-divisions of Patan, Visnagar and Kadi. The Patan sub-division included the talukas of Patan, Chanasma, Sidhpur, Kheralu and the *peta* taluka of Harij. The Visnagar sub-division included the talukas of Visnagar and Mehsana and Kadi sub-division included the talukas of Kadi, Kalol, Vijapur, Dehgam and the *peta* taluka of Atarsumba (last two talukas are not now in the present Mehsana district).

At the district level a Suba or Collector was incharge of the *prant*, with an Assistant called the Naib-Suba. A *vahivatdar* or a *tahsildar* was incharge of each taluka and a *mahalkari* was incharge of the *peta* mahal. Corresponding to the former Divisional Commissioner in the British India was a Sar-Suba, who supervised the work of the Subas and was subordinate to the Revenue Minister.

At the village level, the Patel was the lowest functionary in the administration in between Patel and *vahivatdar*. There was an intermediate functionary called *tajvijdar*, who was the counterpart of the present day Circle Inspector. For some years, attempts were made to restore village autonomy. Since 1902, a Panchayat was formally constituted for each village with a population exceeding 1,000, smaller hamlets being grouped together. The number of members of Panchayats varied from five to nine, half being appointed by the district officials and half selected. The Patel or Headman was President, and the accountant and schoolmaster were members *ex-officio*. These bodies were incharge of various matters connected with the administration and formed part of the scheme for the local self-Government.

The Suba was both Collector and District Magistrate and, therefore, he was looking after the law and order problems of the district as well as the matters relating to land revenue, income-tax and other revenues. The Naib-Suba like the present *prant* officer was an assistant to the Suba, whose functions were to inspect the records and work of the mahals and *peta*-mahals. The *vahivatdar* and the Mahalkari like the present day Mamlatdar and Mahalkari were responsible for the collection of land revenue and taxes and maintenance of the boundary marks.

Before 1904, the subordinate revenue officials exercised magisterial powers, resembling those of a magistrate of the second or third class in the British India. Since 1904, however, the *vahivatdars* were relieved of magisterial work in almost every taluka and cases were tried by the Munsiffs or the subordinate civil

officers. Naib-Subas or Subas had first class magisterial powers and the later could transfer cases from one subordinate court to another.

The Chief Tribunal was called the Varishtha or High-Court and was located at Baroda. It possessed jurisdiction over the whole of the State and heard all final appeals in civil and criminal cases. The Judges of this court, had also extra-ordinary powers to try original cases. Sentences of death, however, were subject to confirmation by the Maharaja, who could also modify any order passed by the court.

At the district level, the District and Sessions Judge was the head of the district judiciary. He was assisted by the Munsiff at taluka level. The District Judge had jurisdiction to try original civil suits upto any amount, to hear small cause suits upto Rs. 500 and to hear appeals from the decrees and orders of Munsiffs. In criminal matters, he was empowered to try cases committed to his court by the subordinate Magistrates. For every taluka, there was a Munsiff having civil jurisdiction upto Rs. 10,000 and powers of a first class magistrate in criminal cases.

The police set-up of the district during the State rule strikingly resembled the present day police administration at the district level. The police Naib-Suba was the head of the district Police, like the District Superintendent of the Police at present. Police Inspector was in charge of a Vibhag (sub-division), Fauzdar was in charge of the taluka and the Naib-Fauzdar was in charge of a small *thana*.

After integration, the administrative structure was radically changed to meet and fulfil aims and objectives of the free democratic Government. The administrative structure was changed both in content, size and spirit. Instead of emphasizing on the functions of revenue collection and law and order, the State became a Welfare State. In October, 1952, the administration was made development-oriented by introduction of the Community Development Programme. In order to secure greater participation of the people in implementation of the development programmes, the Panchayati Raj with three-tiers was introduced with effect from 1st April, 1963, under the Gujarat Panchayats Act, 1961.

The evolution of the administrative machinery in the present form may be considered into three distinct phases. During the first phase, the entire structure of administration was reorganised

on the basis of a district, which became a principal unit of administration with intermediate functionaries at taluka and village levels. During the second phase, attempts were made to give a new form to the public administration in order to implement the ideals of the Welfare State by making the administrative machinery development-oriented and by increasing association of the people in development activities. During the final phase, the administrative set-up was decentralized to suit the changing needs of the time in tune with the socialistic pattern of society. These phases are dealt with below :

With the district as the principal unit of administration, the Collector became the key functionary and the pivot of administration, instead of the principal district officer responsible for the collection of land revenue and maintenance of law and order. He had manifold functions to perform. In the administration of land revenue, he was concerned not only with the maintenance of land records, collection of land revenue and administering the provisions of the Bombay Land Revenue Code, but also with the implementation of land reforms which were introduced immediately after integration to do away with numerous special land tenures, levies and perquisites which hampered agricultural production. As the judiciary was separated from the executive, his judicial powers were mainly magisterial and restricted to the maintenance of law and order in the district. On the development side, he co-ordinated the activities of various other departments such as Agriculture, Animal Husbandry, Co-operation and Social Welfare, etc., which were now created at the district and lower levels.

The second phase began with the increasing association of the public with the welfare activities undertaken by the State under the Community Development Programme. The Collector was also the Chairman of the District Development Board, which looked after development work in rural areas, particularly in the field of agriculture, irrigation, community development, co-operation, social education, panchayats, etc. A further step in the direction of popular association and local self-Government was taken by the establishment of panchayats in villages or groups of villages with a view to associating the people in the village administration. They were thus enabled to take active interest in works of public welfare and utility, and accelerate the pace of development activities for the amelioration of the conditions of the village people. Panchayats were also invested with powers to try petty criminal offences and certain civil disputes.

THE PANCHAYATI RAJ

The third phase in the evolution of the administrative structure was reached when the Gujarat Panchayats Act of 1961 was enforced with effect from 1st April, 1963, with a view to democratising the entire administrative machinery from the village to the district level. The main objective of the Panchayati Raj is to enable the people of each area to achieve intensive and continuous development for the entire population. It offers new avenues of service to the people rather than opportunities for exercise of authority. It comprehends both the democratic institutions and the extension services through which the development programmes are executed. For this purpose, the integrity of the structure of technical and administrative services need to be fully ensured. This revolutionary change in the administrative set-up led to the bifurcation of functions and responsibilities of the Collector, who now retains certain powers in respect of land revenue administration, maintenance of law and order, elections, civil supply and other subjects not transferred to the Panchayati Raj bodies. All the development activities, which were formerly within his charge as well as some of the functions under the Land Revenue Code, have, as will be seen later in the Chapter on 'Local Self-Government' been transferred to the Panchayati Raj bodies constituted under the Gujarat Panchayats Act.

Under this set-up, there are 3 tiers, namely the District Panchayat, Taluka Panchayat and Gram or Nagar Panchayat. The principal executive officer of the District Panchayat is the District Development Officer, mainly drawn from the Indian Administrative Service. The Taluka Development Officer is likewise the principal officer at the level of the Taluka Panchayat and the Secretary, Gram Panchayat, at the village level.

ROLE OF THE COLLECTOR

The Collector used to be the pivot of the district administration. He is recognised as the agent of Government in the district for all purposes whether he is specially empowered or not. Because of the overriding importance of his big role as well as his proximity to the people, he was considered the *ma-bap* of the people, as the ultimate point of reference and redressal of grievances. Besides supervising the collection of land revenue, the duties of collection of excise and other special taxes and the stamp revenue also devolved upon him (the Collector) as the executive head of the district. Before the Gujarat Panchayats Act, 1961, came into

force in April, 1963, he co-ordinated the work of different departments and ensured implementation of the development schemes in the district. But on the introduction of the Panchayati Raj, the collection of land revenue has been entrusted to the Village Panchayats. However, the Collector remains responsible for implementation of the land reforms, laws and the collection of fees, dues, etc., recoverable as arrears of land revenue under various Acts such as the Bombay Irrigation Act (1879), the Bombay Entertainment Duty Act (1923), the Bombay Electricity Duty Act (1958) and the Gujarat Education Cess Act (1962). There are also other Acts, which provide for recoveries of other Government dues as arrears of land revenue. Under the Bombay Prohibition Act (1949), the Collector is empowered to issue permits to liquor and drug addicts and recover assessment fees from shops permitted to sell liquor and drugs. He is also the Chairman of the Prohibition Committee of the district. Over and above these major functions, the Collector is entrusted with the work of watching the proper implementation of the district level plan schemes retained with the State after introduction of the Panchayati Raj.

Apart from the above civil functions, the Collector has to perform duties as the District Magistrate under Section 17(i) of the Bombay Police Act (XXII of 1951). The District Superintendent of Police and the police force of the district are under the control of the District Magistrate. The District Superintendent of Police, who is the executive head of the police, exercises general powers subject to the orders of the District Magistrate. Besides being in control of the Police, the Collector as District Magistrate has extensive powers under the Criminal Procedure Code and for proper administration of Jails and sub-jails. In his capacity as District Magistrate, he is concerned with the issue of licences and permits under the Indian Arms Act (1959), the Petroleum Act (1934), the Explosives Act (1884) and the Poisons Act (1919). Under the Factories Act, 1948, the District Magistrate is an Inspector for his district, in which capacity he has powers of inspection and supervision of factories, magazines, etc.

Prior to 1962, the District Treasury was under the overall charge of the Collector to whom the District Treasury Officer was subordinate. He was responsible for all the cash, stamps, etc., received in the Treasury as also for the proper maintenance of accounts. The Sub-Treasury establishments at the taluka headquarters formed part of the revenue establishments in the district. However, from 1st April, 1962, the Sub-Treasury establishment was separated from the Revenue Administration and placed under

the administrative control of the Director of Accounts and Treasuries working under the Finance Department. The Collector, however, continues to exercise general powers and functions as the head of the district administration. The Treasury is, thus, under the direct control of the Finance Department, though the Collector exercises supervision over it as required under the Bombay Treasury Rules.

Among the quasi-judicial functions of the Collector, over and above the hearing of appeals from the Prant Officers under the Land Revenue Code and various other revenue laws, the following may be mentioned : (1) revisional powers under section 23 of the Mamlatdars' Courts Act, which are delegated to an Assistant or Deputy Collector ; (2) functions which the Collectors perform in connection with the execution of Civil Court decrees ; (3) proceedings and awards under section 11 of the Land Acquisition Act, 1894 ; (4) cases under the Bombay Government Premises (Eviction) Act and (5) powers exercised as District Magistrate under the Preventive Detention Act, when it was in force.

Besides land revenue, land reforms and magisterial work, the Collector is incharge of various important duties connected with civil supplies, small savings, land acquisition, elections to the State Legislature and Parliament and members of the District Panchayat, Census, etc. As a District Registrar, he controls work of registration of documents within the district, supervises the work of Sub-Registrar at the taluka levels and ensures proper performance of their duties as per the Indian Registration Act. Under the Famine Relief Code, 1951. the Collector is required to keep himself at all times informed about the agricultural conditions within the district, to organize relief measures. With a view to accelerating the tempo of development of industries in the district and to achieve more effective co-ordination in providing infrastructure facilities to industries, Government has designated Collector as *ex-officio* Deputy Commissioner of Industries and delegated to him certain functions and powers for allotment of factory sheds and open plots in the Government industrial estates. formulation of the District Master Plans and co-ordination of activities of various heads of offices and departments. Even after the introduction of the Panchayati Raj, the Collector has to carry out Jamabandhi audits of Taluka Panchayats and villages.

Collector's Office—There are four branches in the Collector's Office, *viz.*, (i) Revenue, (ii) Head Clerk, (iii) Civil Supply and (iv) Magisterial Branch.

For the purpose of administration, the district is divided into two sub-divisions, *viz.*, (a) the Mehsana sub-division comprising Mehsana, Visnagar, Vijapur, Kalol and Kadi talukas and (b) the Patan sub-division comprising Patan, Sidhpur, Kheralu, Chanasma, Sami and Harij talukas. Both these sub-divisions are headed by the Deputy Collectors whose headquarters are at Mehsana and Patan respectively. Deputy Collector is also the Sub-divisional Magistrate for his sub-division. After the separation of judiciary from the executive, he does not try criminal cases except certain proceedings under the Criminal Procedure Code. The taluka heads are Mamlatdars who assist Collectors in all related matters. He is the head of the revenue administration at the taluka level. He is for his charge what the Collector is for the district. By virtue of his office, he is also the Superintendent of the taluka sub-jail and the Assistant Custodian of the Evacuee property under the Bombay Evacuee (Administration of Property) Act of 1949. He is Taluka Magistrate and conducts proceedings under section 107 of the Criminal Procedure Code.

Judiciary—Another important department at the district level is the Judicial Department headed by the District and Sessions Judge, who exercises jurisdiction in matters Civil, Criminal and Appellate One noteworthy feature of the judicial administration in the Baroda State regime was the separation of the judicial and executive functions. The appeals in which capital punishment was awarded were heard by the ruler himself. After the merger of the Baroda State with the State of Bombay, the judicial powers were also exercised by the Mamlatdars as Second Class Magistrates and Resident First Class Magistrates and Judicial First Class Magistrates under the supervision and control of the District Magistrate. After separation of the judiciary from the executive from 1-4-1953, the judicial work is controlled and supervised by the District and Sessions Judge. The judicial set-up of the district is at present comprised of one District Judge, who is assisted by one additional Sessions Judge and one Assistant Judge. Subordinate to the District Judge are the courts of Civil Judges, Senior Division and Junior Division.

District Development Officer

In the Panchayati Raj, the District Development Officer is appointed from the cadre of the Indian Administrative Service. The executive powers of the District Panchayat for carrying out the provisions of the Act vest in him, subject to the orders of

the President of the District Panchayat, he exercises all the powers as the Chief Executive Officer in regard to the administration and *execution of development programmes, the details* of which will be found in Chapter XIV-Local Self-Government.

DISTRICT LEVEL OFFICERS

The general pattern of administration has been transformed after integration. Besides, Revenue, Judiciary and Police which were the principal departments in the past, the departments of Agriculture, Animal Husbandry, Co-operation, Rural Development, Panchayats, Public Works, Social Welfare and Education are now functioning with enlarged powers and resources under the District Panchayat, having their functionaries at various levels of administration.

The following is the list of officers functioning at the district level.

1. The Collector,
2. The District and Sessions Judge,
3. The Civil Surgeon,
4. The Executive Engineer, Roads and Buildings, Public Works Department,
5. The Executive Engineer, Dharoi Project, Public Works Department, Visnagar,
6. The District Education Officer, Patan,
7. The District Treasury Officer,
8. The District Superintendent of Police,
9. The District Registrar, Co-operative Societies,
10. The District Employment Officer,
11. The District Labour Officer,
12. The District Information Officer,
13. The District Inspector of Land Records, Visnagar,
14. The District Home Guard Commandant,
15. The District Social Welfare Officer (State),
16. The Sub-divisional Soil Conservation Officer,
17. The Superintendent of Prohibition and Excise,
18. The Assistant Examiner, Local Funds,
19. The Sales Tax Officer, Mehsana, Patan and Visnagar,
20. The District Industries Officer.
21. The Superintendent, District Sub-Jail,
22. The Medical Officer, Malaria Unit, Mehsana and Patan and
23. The Assistant Regional Transport Officer.

OFFICERS UNDER DISTRICT PANCHAYAT

After the enforcement of Gujarat Panchayats Act, 1961, in the district and with the transfer of many departmental schemes, a number of district level functionaries have been transferred to the District Panchayat. These officers are under the administrative control of the District Development Officer, but for technical supervision, they are under the control of their own heads of departments at the State level. The following is the list of officers working under the District Panchayat.

1. The District Development Officer,
2. The District Agriculture Officer,
3. The Administrative Officer, Education,
4. The District Health Officer,
5. The District Animal Husbandry Officer,
6. The District Social Welfare Officer,
7. The District Statistical Officer,
8. The Executive Engineer, Panchayat and
9. The Assistant Registrar, Co-operative Societies.

CENTRAL GOVERNMENT OFFICES

In addition to State Offices, there are several offices of the Central Government located in the district. These are listed below:

1. The Income-Tax Officer,
2. The Inspector, Central Excise,
3. The Superintendent of Post Offices,
4. The Sub-divisional Officer, Telephones, Mehsana and Unjha,
5. The Assistant Engineer, Western Railway, Mehsana,
6. The District Traffic Superintendent, Western Railway, Mehsana,
7. The Area Officer, Western Railway, Mehsana,
8. The Sub-divisional Officer, Telegraphs,
9. The Engineering Supervisor, Telephones,
10. The District Organiser, Small Savings and
11. The Technician incharge, Rural Broadcasting.

CHAPTER XI

REVENUE ADMINISTRATION

REVENUE ADMINISTRATION DURING EARLY DAYS

The Revenue System during the Period of the Vaghela Dynasty

Before we review the revenue system of medieval period, it would be interesting to know about the Revenue Administration of the Vaghela period which preceded the Muslim Rule in the district.

Some idea of the revenue system during the Vaghela period is available from the gift deeds relating to lands. It may be gleaned from the gift deeds that the entire land belonged to the State. In the case of the gifted lands, the donee was entitled to the usufruct of the land to the State.

Some references about the ownership of lands have been made in the book entitled *'Lekh Paddhati'*. It is recorded therein that the land whose ownership was suspect was always auctioned. In support of his ownership rights, the owner of the land had to prove the fact of his ownership by approaching the Dharmadhikaran in the court, by production of written documents and other witnesses. The court thereafter issued orders. If sufficient evidence was adduced in support of his claim to ownership, the Dharmadhikaran issued orders confirming his ownership. For obtaining such orders production of witnesses was not sufficient but gift deeds were required to be produced.[1]

Usufruct

Generally all lands in the State were liable to tax. But the donated lands were exempted from tax. Such usufruct of the donated land was known as *'Dharmdeysthiti'*. If such lands were donated to temples, the usufruct of such lands was known as *'Devdeysthiti'*; and if the lands were donated to Brahmins it was known as *'Brahmadeysthiti'*.

1. *'Lekh Paddhati'*, Cited in the *Swadhayay*, August, 1968, p. 521.

Land Survey

In case of lands gifts covering field, stepwell or well, the measurement was always indicated in the gift deed. In gift deeds, the exact area of the gifted land was always indicated. This is evident from the gift deeds available for the periods of Bhimdev II and Vishaldev that land was always measured in '*Halvah*' (a unit of measurement of land).[1] Apart from *Halvah*, the land was also measured by adopting different measurements. In the copper plate given to Mehar Jaymal of Timana, the 'Path' is given as a unit of measurement. Besides, in the '*Lekh Paddhati*' a reference has been made to one more unit of measurement of land called '*Vishopak*', which is construed as a *Vigha*.[2]

Land Revenue and Other Cesses

The principal income of the State was from the taxes levied on land. Besides, other local cesses such as vehicle cess, excise duty, octroi, pilgrim cess, proceeds from the sale of wine and unclaimed property brought considerable income. In his book, '*Dwayashraya*', Shri Abhayatilakgani has observed that during the Solanki period from the time immemorial, the State collected land revenue from cultivator.[3] The King used to collect the royal share through his officers at the time of harvesting season. In the book '*Lekh Paddhati*', a reference is made to another system of collection. Under this system, the revenue was collected according to the contract between the State and the individual. In some respects, this system resembles the present ryotwari system. Land revenue was paid either in cash or kind. Mostly, it was approximately 1/3rd of the produce. Land revenue was paid in three instalments. The first instalment was paid in Bhadrapad, the second in kartik, and the third on Akshytritiya day. Such payment was made under intimation of the Finance Deparment.

According to the *Lekh Paddhati*, there was a third method of levy of land revenue. It is stated therein that the land revenue of the village was determined by the State on an *ad hoc* basis. After the lumpsum was so fixed, the village people were not liable to other cesses. This method was called '*samkaruddh*', under which

1. MONIAR WILLIAMS-*Sanskrit-English Dictionary*, p. 522
   Cited in *Swadhyay*, August 1968.
2. *Lekh Paddhati*, p. 106
   1 Vigha = 20 Vasa
   Cited in *Swadhyay*, August, 1968, p. 522.
3. *Dwayashraya*, Canto 3, Verse 18,
   Cited in *Swadhyay*, August, 1968, p. 522.

the village people were expected to pay mearly 4,000 drams* as tax. The contract of '*samkaruddh*' was made between *Panchkul* and the individual under the jurisdiction of '*Maha Mandleshwar*'.

The demand of land revenue by the State was determined on the basis of soil classification. The rates of assessment varied according to the differences in soil. Land revenue was collected through the agency of the State officials.

From time immemorial, land revenue has been the sheet-anchor of the Government. Even after diversification of taxes, land revenue provides a large amount of the revenue to the State. Upon the incidence of the land revenue depends the prosperity or otherwise of cultivators. Welfare and prosperity of the agricultural classes are, therefore, intimately connected with the settlement of land revenue.

The history of the Revenue Administration in the Mehsana district may be divided into the following broad categories :

(1) The Revenue Administration in the former Baroda areas,
    (a) *Bhagbatai* system and
    (b) Farming or Ijardar system,
(2) Khanderao's measures for reforming Ijardar system,
(3) Maharaja Malharrao's Kamavisdar system, and
(4) Sir T. Madhavrao's reforms.

(1) *The Revenue Administration in the Former Baroda State Areas*[1]

The major part of the present Mehsana district formed part of old Baroda State. The early revenue administration system of Kadi Prant is, therefore, viewed in the background of entire system of State.

It may be pointed out that the ruling power in India has always, by the ancient custom of the country, been entitled to a share in the produce of the soil. A revenue survey was first introduced in Gujarat in 1576 by Todar Mal, the famous Revenue Minister of Akbar. Lands subject to assessment were measured and assessed, a third of the estimated produce and demands as the State revenue and payments in cash were substituted for payments in kind When a regular survey could not be made fields were inspected when the crops were ripe for harvesting and were assessed according to their estimated value. The payment in kind or *bhagbatai* system, however, lingered in some parts of Gujarat and once became universal with the decline of the Mughal

* *Dram is equivalent to Dam.*
1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. II, 1923.

power and the establishment of the Maratha rule. The collection of the Baroda State revenue was farmed out to farmers who collected what they could from village communities and paid the stipulated sum to the State. Considerable pressure was sometimes put on the villages for increased revenue and the village headmen or Patel alienated portions of the Khalsa or assessable village lands to particular persons to meet their demands. Grants were also made by the State from time to time as inam to favoured individuals or to religious and charitable institutions and thus entire villages and large portions of assessable village lands became alienated. Khanderao Maharaja established an Inam Committee in 1862, and refused to acknowledge, alienated lands sold or mortgaged after 1827. He also introduced a survey settlement on the basis of the Bombay system abolished the farming system and established the revenue administration for the collection of revenue. But the survey was neither accurate nor fair. Measurements were far from correct. Lands were entered as assessable in excess of their actual area. Maps were only made for assessable lands and not for the alienated lands and villages. The land was classed into three classes but the assessment was mere guess work. Particular classes of people, who were lazy or backward were assessed more lightly than the more industrious classes.

There was no improvement under Maharaja Malharrao. Revenues were once more farmed to the big guns at the Court and their agents were under little control in respect of their dealings with villagers. It was in 1881-82, when the Maharaja Sayajirao III assumed the reins of the administration that new survey and settlement were introduced. A proclamation was issued in 1883 forbidding alienation of lands.

The Original and Revision Settlement Reports of the former Kadi Prant throw considerable light on the revenue administration obtaining in the district prior to the merger.

(a) *Bhagbatai System*[1]—By ancient custom, the Ruler was entitled to a share of the produce of the cultivated lands. In the time of old Hindu Rajas, this share was fixed at one-sixth, one-eighth, or one-twelfth by the institutes of Manu, but in practice a large share was often taken or at least claimed. The Government share, the *rajbhag* was ascertained by examining either the standing crop in the field or the cut crop on the village threshing ground. The usual plan was to bring the crops as they were reaped to the *khalwad*, allowed there to remain until all

1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol II, (1923), pp. 2-3.

State demands were satisfied. This *bighoti* system did not entirely meet the exigencies of administration. However, this system continued in Gujarat, and with the decline of the Mughal power and the establishment of Maratha rule, once more became universal.

The Marathas, however, afterwards introduced farming or Izardar system.

(b) *Farming or Izardar System*[1]—The land revenue system of the early Marathas consisted in entrusting the collection of the State revenue to particular agents. Villages and districts were farmed out to the highest bidders, who collected what they could from the village communities, and paying the stipulated sum to the State, pocketed the balance. The Izardar farmer was not a district officer but the person to whom the Government had let out the rights to collect taxes. He was employed to select from the families who inherited the right to discharge such offices, the best individuals he could find to be Desais, Mazmudars, Amins and Patels. The Patel and the Talati had to see that justice was done to his village in revenue matters and the Desais and Mazmudars performed the same duties for the district. It was the duty of these officers to superintend the improvement of the pargana, to make the *lavni abadi* or the preparation for sowing and to settle *jamabandi* or other rates of assessment. These local officers were called watandars. The Maratha Government did not interfere with the old village system, but simply superimposed machinery by which money might be collected and a few general services to the public be rendered. However, the system was not free from certain evils.

The evils of Izardar system were as follows :

A private individual entered into a contract with the Government, whereby he bound himself to pay a lumpsum for the privilege of collecting all he could from the farmer, who was at his mercy. There was no fixity of tenure for the tenant. No records were kept by the Izardars for the information of Government. The contract between the Government and Izardars was a sham. If the contract was broken, there could be no recovery. One of the most pernicious tricks an embarrassed Government could play with the Izara was to transfer the farm from one contractor to another before the expiry of the lease.

The working of the farming or Izardar system in some of the talukas of the Kadi prant is given below.

1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol II, (1923) pp.2-3.

The Kadi Taluka[1]—Before the Kadi taluka came under the direct administration of the former Baroda State, it formed a junior branch of the Gaekwads, the last member of which was Malharrao of Kadi. The Izara system of collecting the revenue of this taluka ceased to exist in Samvat 1922 and a peculiar *bighoti* system was introduced in Samvat 1923 on the completion of the survey. The rates of assessment were primarily based on the quality of the soil and partly on the caste of the cultivator. The Kanbis were called upon to pay higher rates than other castes. Owing to the emergence of the new tenures, wholly or partially rent-free, during the time of the Izara system, Government had to suffer a great loss in revenue.

The Visnagar Taluka[2]—The system of farming the revenue of the district was in force till Samvat 1920 — the year in which the survey of the taluka was completed. Bighoti rates were introduced in Samvat 1921 but the farmers were allowed to collect the demand through Government Agency till Samvat 1929. From Samvat 1930 the taluka began to be directly administered by the Baroda State.

The Kalol Taluka[3]—The revenue of the taluka was collected in different ways. The prevailing systems in early days were Bighoti, Holbandi and Bhagbatai. The villages were, in Samvat 1923, farmed out to Izardars who, in their turn, farmed them out to other either in groups or singly as it, suited their own convenience. During the time of the farming system many special tenures, wholly or partially rent-free, developed.

The Vijapur Taluka[4]—In this taluka like its other neighbours, in the beginning of the Maratha rule, the Izara (farming) system of collecting land revenue prevailed. This peculiar system was replaced by one of payment in kind (Bhagbatai).

(2) *Maharaja Khanderao's Measures for Reforming Izardar System*

Maharaja Khanderao aimed at abolishing the farming system. He initiated a three-pronged action, *viz.*, (1) he made an onslaught on the holders of inam lands, (2) he introduced a revenue survey substituting a fixed money payment and a ten-year settlement for the

1. *The Jamabandi Settlement Report of the Kadi Taluka of the Kadi Division*, 1894-95.
2. *The Jamabandi Settlement Report of the Visnagar taluka of the Kadi Division*, 1894-95, p. 4.
3. *The Jamabandi Settlement Report of the Kalol taluka of the Kadi Division*, 1896-97.
4. *The Jamabandi Settlement Report of the Vijapur taluka of the Kadi Division*, 1897-98.

old levies in kind and (3) he introduced a new system of management. The land was classed *aval*, *doyam* and *soyam*; 1st, 2nd and 3rd according to its nature and degree of fertility. In the talukas of Kadi, Patan, Vijapur, Vadnagar, Visnagar and Kheralu, the rates varied in first class land from Rs. 5 to Rs. 8, for the second class from Rs. 4 to Rs. 6 and for the third class from Rs. 2 to Rs. 3 per *bigha*.

Maharaja Khanderao's survey was, however, very defective, and what good there was in it rapidly disappeared owing to the carelessness of the executive and the retrograde action of his successor. From the outset, the survey, which was the basis of the system, was neither accurate nor comprehensive. Measures were incorrect, and no boundary marks were put up. Without correct measurements and boundary marks, a survey on the ryotwari principle could scarcely be held to be useful or permanent. Two measures were deliberately and, it may be added, fraudulently employed–a short measure for alienated and a long measure for Government lands. The result of this trick was that lands were entered as *sarkari*, Government property in excess of the actual area. The holders of alienated lands remonstrated : the helpless paid the full assessment, the majority succeeded in refusing to accept the Government measurements. Only in the case of Government villages were maps made, and many of the maps that were made were lost. No alienated or *dumala* villages were surveyed, so that, of those which lapsed no accurate data were known. The survey was not introduced by the former ruler Khanderao into all the talukas of the three Gujarat districts. Many single villages were neither surveyed nor assessed at all. No detailed statistics or accounts were also kept. In many villages, land registers were either never prepared or were not available. The names of actual holders and proprietors were not recognised, but fictitious names were given. Some of the *Kamavisdars*, after the settlement remeasured the fields, and by obtaining an excess for which they charged cultivators, they obtained a certain sum of money. These remeasurements were done with ropes instead of with chains. The classification was done by *panchayats* of *patels* who were interested parties, and it was consequently very unjust. The lands of a whole village were frequently all classified under one heading, because the *patel's* land generally occupied the best lands near the village, and it was in the interest of the *patels* that they should not be more highly assessed than the others. The rates on grass lands were in some places, so ridiculously low that the villagers in great measure abandoned cultivation and sold grass at a profit. The last year's assessment was taken, something was added, and then it was decided that this was the lumpsum to be taken from the village. The panchayats composed of *patels* and *amins*, then partitioned the burden most unequally. A sort of agreement was

made that the assessment should be fixed for ten years, and, therefore, it went by the names of the *dasota*. But before the expiration of that period, the rates were raised once in some places, twice in others, in Vijapur twice and perhaps three times. This seems to have depended on the *vahivatdar* or *mamlatdar* of the taluka. In spit eof the settlement, many villages were given to *patels* and others in farm for ten years. This tended to create a class of spurious *narvadars* or *bhagdars* and by this name, the *patel* began to call himself. Fortunately, the *patel* was not able to play the *narvadar* for any length of time. Consequently though many independent cultivators were ejected, because they did not choose to pay the enhanced dues demanded by their *patels*, these *pseudo-narvadars* failed firmly to establish their false claims. In the agreements made with these *patels*, the existence of the cultivator's was ignored and consequently in practice their rights were overlooked. The lands were actually entered in the *izaras* according to the *bhags* or shares of the old *patelship*, yet these villages had never been *narvadari*. So nearly a new and utterly inequitable right was being created to the detriment of the cultivators, by inaction of Government.

The total of outstanding dues became increasingly enormous, and no attempt was made to write them off. Some of these outstanding balances were very old, most of them were such as could never be recovered. In 1868-69, or Samvat 1925, a great flood swamped a large area in the Kadi district which was, in consequence, either permanently waterlogged or thoroughly impregnated with salt. From these uncultivable *khar* and *bolan* lands, as they were termed, Government continued to expect a payment of full land revenue. Naturally when outstanding balance of arrears ran up to sixty lakhs of rupees, the whole affair became a farce, recovery was not really attempted, and the only permanent result was that the task of account- keeping was made absurdly laborious. Added to this was that village accounts were not kept with any regularity, and that the *vahivatdars* and district officers knew nothing of what was going on inside the village. There was free competition among certain persons round the Maharaja for the management of a taluka. If a taluka produced an insufficient sum, some candidate for employment would promise a large amount for the ensuing year, if he were placed in charge. He might or might not keep his promise. An obvious means of finding the stipulated sum was to win over the *patel* by granting him a sort of a farm of the revenues of the village, and by ensuring the post of *patel* to the man who would get the most out of the cultivators. Failing this, the *vahivatdar* simply enhanced the rates of assessment.

(3) *Maharaja Malharrao's Kamavisdar System*[1]

It remained for Maharaja Malharrao to introduce a system even worse than the *izara*. The management of districts and revenues were granted by His Highness to certain court favourites who then became *Kamavisdars.* For instance Kamasaheb, His Highness's daughter was *Kamavisdar* for customs. Nanasaheb Khanwalkar managed Patan. These people did not actually do anything themselves; but they entrusted all business to clerks who were chosen not for their ability but for their willingness to cook up accounts. It was just possible that an *Izardar* who was notoriously bad might be punished; but a powerful court favourite could not. An *Izardar* was liable to meet with competition, a *Kamavisdar* was not. The former had at any rate been bound to pay Government a fixed sum for his farm whereas the *Kamavisdar* was simply supposed to collect what he could. He of course cooked up his accounts collected as much as he was able and paid into Government as little as he could.

(4) *Sir T. Madhavrao's Reforms*[2]

When, therefore, on the dethronement of Maharaja Malharrao and during the minority of His Highness Maharaja Sayajirao III, Raja Sir T. Madhavrao's administration came into existence, it had to deal rapidly with an extremely complicated situation.

It is very easy to imagine how in old times the revenue farmers made exorbitant demands on the cultivators and often took only a percentage of what they pretended to expect. Such a system was to consistent with the ordinary relations between debtor and creditor to require much attention. But the chief object of a survey and fixed assessment was supposed to be the arrival at a final and complete estimate of the demands of Government on the cultivator. To introduce an assessment which it was impossible for the cultivator to pay was unwise. This situation was remedied on the basis of the recommendations of Sir R. Meade's Commission and proceeding on the lines laid down by Sir Lewis Pelly set about rectifying.

Sir T. Madhavrao introduced a number of reforms from 1875 onwards. The process of summary reduction of the land assessment was completed. Besides the summary reduction of the land tax the *rayats* were freed from the *gadi nazarana* and several undefined exactions of *izardars* or farmers and also from those of unscrupulous sardars and officers. A simple system of accounts was introduced.

1 Desai G. H and Clarke A B., *Gazetteer of the Baroda State*, Vol II, 1923.
2. *Ibid.*

A fixed demand for a certain number of years was made on certain villages paying a lumpsum.

Abolition of Special Land Tenures

During the time of Maharaja Sayajirao III, many important reforms such as the scientific survey of the land and equitable settlement of rates, making of rules and regulations and inquiries into the *Gharania, Vechania* and other unauthorised alienations were undertaken. Some old systems of land revenue such as Holbandhi, Ankdabandhi, Mehvasi and Adania were abolished. They are briefly enumerated below.

(i) *Holbandhi*[1]—Holbandhi or plough assessment system prevailed in the eastern parts of former Kadi district. In the system a rate was fixed for one plough worked by two oxen. It was increased according to the number of oxen employed in tillage. Three oxen were reckoned as one and a half plough. There was no limit as to the extent of land to be cultivated with one plough.

(ii) *Ankdabandhi and Ekankada*[2]—These two tenures were found in the Kadi district. The Ankadadars were Thakardas or Rajputs. Those villages were originally proprietary, but owing to conquest, they paid Jamabandi to the Sarkar. In the ankadabandhi villages, a lumpsum was assessed on the whole village and recovered from the headman of the village or from the whole body of proprietors. Government did not intefere with the internal fiscal management of the village. It merely fixed the lumpsum to be paid either once a year or at short intervals, and in the *ekankadia* village the jamabandi or Government demand was fixed for ever. All Mehavasi villages were either *ankdabandhi* or *ekankadia.*

(iii) *Mehvasi*[3]—There were some villages in the Kadi, Kalol, Vijapur, Mehsana and Patan talukas of the Kadi Prant where the Mehvasi tenure prevailed. Thakardas or Mehvasi chiefs of these villages paid for the one or more villages, they held a lumpsum settled annually or from time to time. The Government did not, as a rule, interfere in the internal fiscal affairs of such villages. Their payment was styled *udhad jamas*, and it was because it varied from year to year or from time to time, it differed from the *ekankadia* tenure. Only the

1. DESAI G H AND CLARKE A B., *Gazetteer of the Baroda State*, Vol II, (1923), p. 32
2 *Ibid.*
3 *Ibid.*

cultivated lands were held liable to payment of assessment, and nothing was charged for the *padtar* (waste) lands.

(iv) *Adania*[1]—It was during the *izara* system that there grew up in Kadi Prant, *adania* or mortgages tenure. The system originated in the difficult flight of landholders. Sometimes it happened that Government raised rent or the season proved to be bad and the Patels in consequence found difficult to meet their liabilities. They, therefore, obtained the requisite funds by mortgaging a piece of Government land for trifling sum, guaranteeing at the same time total exemption from assessment until the money was returned. In this manner year by year the lands continued to pass out of the hands of Government into those of mortgages and ceased to yield revenue. The confidence of the State was more and more abused as time went on, consideration became absolutely paltry, fields were mortgaged for all sorts of improper reasons, and Patels appropriated to themselves the illgotten land. Aware of the growing evil, Government in Samvat 1883, forbade any further mortgage of the kind, but the prohibition was neither taken seriously nor enforced. Thus in Samvat 1920, when the *izara* system was abandoned in the time of Maharaja Khanderao, and was sought to be replaced by the system of the Survey and Settlement, Government were to their disgust confronted with the existence of a large area of rent-free mortgaged lands, from which apparently no revenue, save the trifling *salami* of the Inam Commission, could ever be derived. Redemption seemed too vast and too difficult a task. Government were, therefore, driven still further to accentuate their existing policy of recoupment by imposing heavier and heavier rates on the *khalsa* lands which they found remaining to them with then. So it came about that in many villages was presented the unseemly sight of half the land paying next to nothing and the other half over assessed. It was reserved for Maharaja Sayajirao to encounter and overcome the evil. The mortgaged land was redeemed at great cost and made *khalsa* once more They were subjected to payment of full assessment.

Alienations in Merged Areas

The merged areas include States and Estates such as Sudasana, Katosan, Varsoda, Mansa, Palej, etc.

The revenue administration in these States and Estates followed usual familiar pattern. In Sudasana the Bhagbatai system prevailed

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1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol II (1923), p. 32.

with the usual *vero* and *sukhadi*.[1] In Katosan, the revenue system was not uniform. In some villages a cash *vighoti* prevailed and in some villages, the system was Bhagbatai.[2] In the Mansa State, the *bighoti* system was introduced during the period of the Agency management. The Ravalji revised the *bighoti* rules framed in the time of management and made provisions to improve the conditions of the cultivators.[3]

The alienations of the States and Estates which merged in the Mehsana district mainly fell into the following few categories :

(1) The *jiwarak* lands granted for maintenance of the Bhayats.

(2) Devasthan Inams granted for maintenance of religions institutions.

(3) In some States, *chakariat* lands were granted by the Rulers as remuneration for performance of certain duties in the village. Since the merged States were not large, the alienations were neither extensive in character nor were free from any restrictions regarding payment of revenue to the State. Further, the alienations were generally continued during the pleasure of the Darbar.

Since all these States and Estates were administered under the Mahikantha Agency, the alienations were regulated under the Mahikantha Alienations Enquiry Rules of 1913. The details about these alienations in the States and Estates merged in the district are briefly stated below :

Hadol State[4]—Before the merger, the Hadol State had 9 villages covering an area of 27 sq. miles. Out of them. 6 were Khalsa and 3 were co-shared villages. The villages are given below :

Khalsa villages	*Co-shared villages*
(1) Hadol	(1) Kanedia
(2) Dharavania	(2) Fatehpura
(3) Kevadasan	(3) Vavdi
(4) Malapura	
(5) Chhelpura	
(6) Gamanpura	

1 *Administration Report of the Mahi Kantha Agency* for the year 1894-95.

2. *Ibid*

3. MASTER F. S., *The Mahi Kantha Directory*, Vol. I, p. 165.

Report of the Alienation Enquiry Officer, DR G. D. PATEL, on the Hadol State, (1951).

The State previously formed part of the Idar State. The Ruler was a Thakarda Koli. The population mainly consisted of Thakardas with a sprinkling of Brahmins and Kanbis. The *bhagbatai* or *vare* system prevailed in the villages. Before the merger, the Thakor used to pay the Baroda tribute and the Idar *khichdi*, but after the lapse of paramountcy, these dues were not paid; but only the Thana Varad (administration charges) at the rate of 6¼ percent of the gross revenue was paid to Government.

The Thakor had accepted the Zamindari agreement.

Alienations—The State had alienated certain lands to the bhayats and other persons for maintenance. Such lands were called *jiwarak lands*. They were mostly found in almost all the villages. There were no alienation of the type of *devasthan* inams or village service inams. These alienations were governed by Mahikantha Alienations Enquiry Rules of 1913.

The Palej State[1]—The Thakor of the Palej State was a Makwana Koli. Before the merger, the State had two villages, *viz.*, Palej and Jiwapur covering an area of 6 sq. kms. They were merged in the Mehsana taluka. These villages were surveyed but not settled. The villages, therefore, required to be properly surveyed and settled. The *bighoti* system obtained in the State. It varied from Rs. 0-8-0 to Rs. 3-0-0 per *bigha*.

Besides the above two villages, the Thakor had the share in the following villages :

(1) Barotna Ijpura
(2) Deloli
(3) Katosan
(4) Mutajipur
(5) Telavi

The Thakor accepted the privy purse agreement and the amount was fixed at Rs. 3,500 per year. The Thakor died on 1-8-1950.

Sudasana State[2]—The State had in all 24 villages under its jurisdiction before merger. Out of these 24 villages, the 7 villages had been exclusively given to Bhayats in *jiwarak* in perpetuity and the villages named Dulana and Vaghar had been given in Dharmada to Barots. The revenues of these villages were enjoyed by the Bhayats and Barots concerned.

1. *Report of the Alienation Enquiry Officer*, DR. G. D. PATEL, on the Palej State, (1951).
2. *Report of the Alienation Enquiry Officer*, DR. G. D. PATEL, on the Sudasana State, (1951).

Out of the remaining 15 *khalsa* villages, lands were alienated in 13 of them.

Jivak land was given to Bhayats in perpetuity and was enjoyable by them so long as their line was not extinct. Pasayata land was given to Rajput Patavats who came with the founder of the State. They enjoyed their land free of any assessment and were given full rights. In Ranpur, Takhatpura and Ramania, these Patavats shared some land with the Darbar who managed the co-shared land and gave three-fourths of the revenue thereof to the Patavats retaining one-fourth share for their own expenses and do state service as and when directed by the Darbar. The Dharmada land was given for the maintenance of religious institutions.

The Chakariat land was given for doing service. Rajputs who were given Chakariat land had to sleep at the Darbargadh by turns in batches of three. Dheds, Barbers, Kumbhars and Carpenters who had been given Chakariat land had also to do some *veth* of the Darbar.

The Katosan Thana[1] -Before the merger, the thana had 20 villages covering an area of about 26 sq kms. All the villages were merged in the Meshana taluka of the district.

The Thana was an offshoot of the Katosan State (Taluka). It belonged to a family of Makwana Kolis, who were originally Rajputs of the Jhala clan and who lost caste in consequence of one of their ancestors having married the daughter of a Bhil chiftain. Owing to the troublesome and criminal characteristics of the Bhagdar Thakors, the villages were formed into a Thana in the Mahikantha Agency. The revenue administration of the villages was in the hands of the Bhagdar Thakors, who paid nothing to Government except the *Thana varad* (administration charges) on the Agency basis. The cultivators were occupants of the lands and paid only assessment to the Thakors, who recovered the land revenue demand directly from them This was in accordance with the terms of the Zamindari agreement, which the Thakors have accepted after merger.

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1 *Report of the Alienation Enquiry Officer*, Dr. G. D. Patel, on the Katosan Thana,)1951)

The Mansa State[1]—Before the merger, the State had 11 villages covering an area of 25 sq. miles.

The villages were surveyed but not settled. The system of levying land revenue in the State was in cash which was determined in accordance with the realizations in *katcha vahivat, i. e.*, recovery of State dues by the levy of *vaje* and *vero*, etc., on the estimation of the crops. The amount payable by the cultivators was fixed for a period of ten years. The system was therefore, called Dashota.

The lands were flat and fertile ; but they were heavily assessed in comparison with the maximum rates of similar lands in the adjacent villages of the ex-Baroda State. For instance, the average rate in the State was about Rs. 7-14-0 per *bigha;* whereas good *Kyari* lands in the adjacent ex-Baroda State areas had an average assessment of Rs. 2-2-0. The cultivators requested the Raoji to level down the pitch of assessment and rectify the enquiry in assessment. As he did not accede to their request, the cultivators resorted to Satyagrah in 1938-39. Owing to the intervention of the late Sardar Patel, the Raoji Shri agreed to grant remission of 35 per cent of the cash assessment until the existing assessment was revised and the revised assessment was brought into force. The result was that lands in the State were over-assessed comparatively and the cultivators had to pay about Rs. 5-2-0 per *bigha* even after remission of 35 per cent. The cultivators were granted full occupancy rights in respect of their holdings.

In the State, there were different classes of inams, viz., *Jiwarak*, *Nakri*, *Adania*, *Dharmada*, *Vartan*, *Salamiya*: (a) *Pasayta*, (b) *Chakariyat*, *Girvihak*, *Inami*.

The Katosan State[2]—Before the merger, the Katosan State had six villages covering an area of 26 sq. kms. The villages were merged in the Mehsana taluka. Besides these villages, there were two dumala villages, Suwala and Sujapura in the Viramgam taluka, (Ahmedabad district) belonging to the State. Further, the State had ½ share in Katosan and Nugar villages of the Mehsana taluka. These six villages were surveyed but not settled. The assessment varied from Re. 0-15-0 to Rs. 4-8-0 in these villages.

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1 *Report of the Alienation Enquiry Officer*, DR. G. D. PATEL, on the Mansa State, (1951).

2 *Report of the Alienation Enquiry Officer*, DR. G. D PATEL, on the Katosan State, (1951).

The Thakor was a Makwana Koli of the Chavada race. Katosan was a parent State of Palaj and the estates of the Katosan Thana. The State used to pay Baroda tribute of Rs. 5,315 and the British tribute of Rs. 1,400 ; but with the lapse of paramountcy with effect from 15th August 1947, these amounts were not paid. Agency *varad* amounted to 34 per cent of the State revenue.

The Varsoda State[1]—Before the merger the Varsoda State had four villages, *viz.*, Varsoda, Badpura, Delwad and Gunma covering an area of 29 sq. kms. These villages were merged into the Vijapur taluka. Besides these villages, the State had 84 *wantas* widely scattered over the district. It would suffice to mention here the names of some of the *wanta* villages like Lodra, Charada and Gojaria in the Vijapur taluka and Jorang, Linch, etc., in the Mehsana taluka.

The territory of the State comprised considerable portion of "Wanghas" resulting in the reduction of the cultivable area into fallow lands. All the villages (except Gunma) had been surveyed and settled according to the system of classification in 1929 during the Agency management. According to the Administration Report of the State for the year 1946-47, full occupancy rights in lands had been given to the agriculturists in 1934 and that the right of ownership over the trees had also been conceded to them.

The alienated lands in the State may be classified as *Jiwarak*, *Devasthan*, *Dharmada*, *Pasayta*, *Chakariat* and *Vartan*.

The Bhalusana State[2]—Before the merger. the State had eight villages covering an area of 25 sq. miles. All the villages were merged in the Kheralu taluka of Mehsana district. Bhalusana, Umercha and Moti Bhalu were surveyed but not settled ; whereas the remaining villages were surveyed and settled. In the surveyed villages, *uddhad vighoti* was recovered, and in the remainder the *bhagbatai* system obtained.

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1 *Report of the Alienation Enquiry Officer*, DR. G. D. PATEL, on the Varsoda State, (1951).

2. *Report of the Alienation Enquiry Officer*, DR. G. D. PATEL, on the Bhalusana State, (1951).

The villages may be divided into independent and *Jiwakdari* ones as under :

Independent	*Jiwakdari*
1. Bhalusana	1. Nani Bhalu 1/3 Thakor 2/3 Jiwakdars
2. Moti Bhalu	2. Semor Jiwakdari
3. Umrecha	3. Seshpur 2/5 Satlasna Thakor 3/5 Bhalusana Thakor
4 Ambaghata	4. Bhatwas : Inam to Boarts

There were extensive lands and entire villages granted as *jiwatak* in the State. But the Thakor of Bhalusana had the right of ownership over all these villages whether independent or *jiwakdari.*

LAND REFORMS

The twin objectives of land reforms are the stepping-up of the agricultural production by removing impediments to production and the establishment of a socialistic order of society. So far as the Mehsana district is concerned, after Independence, various measures for the land reforms have been undertaken. The Mehsana district as it exists to-day is the product of merger of territories of the former Baroda State, other States and Estates and the pre-merger Bombay State areas.

Before Independence, in these areas, there were various special inams and non-ryotwari land tenures on which land was held. These tenures were a product of long evolution determined by the geographical, economic, social and political conditions prevailing at different times of history of the district. They originated in the exigencies of administration and the overriding consideration tof political expediency.

I was not out of any generosity that the previous rulers—whether the Hindus, the Muslims. the Marathas or the British-alienated villages, lands and cash allowances but all grants were dictated by the political necessity. the need of support to the existing rule and permanent stable revenues to the State In order to achieve these objectives, the leading men of the villages or groups of villages and the district such as Inamdars, Paragana Watandars, Jagirdars, etc. were selected and given inams in the form of entire villages, lands, revenues and cash allowances.

Such types of grants were necessary in those uncertain political conditions when the means of transport and communications and the art of administration had not developed on the present scientific basis. With the unification of India under the British regime and with the advent of Independence, the political need for continuing those Inamdars, Watandars and Jagirdars, who were intermediaries between Government and actual tillers of the soil, did not survive. Such intermediaries outlived their utility in the new democractic set-up.

As a result, Government of India laid down a policy for removal of all such intermediaries from the land administration by enacting special legislation. In furtherance of this policy, former Government of Bombay enacted special legislation for abolition of the inams, watans and non-ryotwari tenures.

In the Mehsana district, there were inam, watan and non-ryotwari tenures which might be divided into proprietary and non-proprietary as under :

Sl. No.	Proprietary Tenures	Sl. No.	Non-proprietary Tenures
1.	Talukdari	1.	Ankadia
2.	Personal inams	2.	Baroda watans
3.	Jagirs	3.	Jagirs
4.	Political inams		

The revenue farming system arose during the rule of the Mughals and Muslims who, being alien to the country, had to employ the local leaders and landlords for collection of land revenue and village administration. The Ankadedars used to collect land revenue on behalf of Government and pay a fixed amount to Government. In those times of scant communications and transport, such revenue farmers were the cheapest instrument for collection of land revenue, although they, more often than not, became the engines of oppression in the villages. But the safeguarding of the Government revenue by the cheapest method of collection was then the paramonnt consideration.

As regards the service inams, the paragana watans both in Bombay and Baroda States were assigned for remuneration of service. The paragana watandars collected revenues from a group of villages or talukas and paid to Government the amount fixed for any particular year. It was not the concern of Government to lay down rules for recovery of the land revenue, full freedom having been given to the watandars in this respect.

The non-ryotwari tenures showed a medley of tenures arising out of different political conditions. Out of them the Talukadars were the most important. The Talukdars were not the grantees of the British. Their lands were neither alienated nor unalienated. Apart from Talukdars, there were Jagirs. The Jagirs covered a maze of entire villages alienated by the rulers of States, non-jurisdicational Thakors and estate-holders, who executed the Zamindars agreements on integration in 1948-49. It included grants of entire villages made by or recognised by Government.

The following land reform laws are applicable to this district :

1. The Bombay Prevention of Fragementation and Consolidation of Holdings Act, 1947.
2. The Bombay Tenancy and Agricultural Lands Act, 1948.
3. The Bombay Talukdari Tenure Abolition Act, 1949.
4. The Bombay Saranjams, Jagirs and Other Inams of Political Nature, Resumption Rules, 1952.
5. The Bombay Personal Inams Abolition Act, 1952.
6. The Bombay Merged Territories (Ankadia Tenure Abolition) Act, 1953.
7. The Bombay Merged Territories (Baroda Watans Abolition) Act, 1953.
8. The Bombay Merged Territories and Areas (Jagirs Abolition) Act, 1953.
9. The Bombay Service Inams Useful to Community (Gujarat and Kokan) Resumption Rules, 1954.
10. The Bombay Merged Territories Miscellaneous Alienations Abolition Act, 1955.
11. The Bombay Inferior Village Watans Abolition Act, 1958.
12. The Gujarat Agricultural Lands Ceiling Act, 1960
13. The Gujarat Patel Watans Abolition Act, 1961.
14. The Gujarat Surviving Alienations Abolition Act, 1963.
15. The Gujarat Devasthan Inams Abolition Act, 1969.

The Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947

The excessive sub-divions of land has been the main impediment to agricultural production. The consolidation of small and scattered holdings is accepted, therefore, as a preliminary step towards formation of co-operative farming. The consolidation programme, therefore, should not be thought of in isolation but in the context of entire land policy of the State. In order to tackle this problem the Bombay Prevention of Fragmentation and Consolidation of Holdings Act was enacted

in 1947 and was applied to this district from 1949 after merger of Baroda State. Under this Act, standard areas have been fixed for this district and all holdings below standard areas are entered in a register with the ultimate object of their being consolidated into economic holdings of standard sizes. The Act provides for prevention of fragmentation in agricultural holdings and also provides for consolidation of the scattered parcels of lands into compact blocks. The statement given below shows the progress under the Act.

The details of Fragments and non-Fragments before and after Consolidation

Sl No.	Name of the taluka	No. of Villages	Before Consolidation		After Consolidation	
			Fragments	Non-Fragments	Fragments	Non-Fragments
1	2	3	4	5	6	7
1.	Kalol . .	51	26,580	23,142	12,317	18,628
2.	Vijapur	10	3,214	5,537	1,588	4,225
3.	Mehsana.. .	55	20,856	20,945	11,792	17,960
4.	Patan . .	12	4,290	4,389	2,379	3,784

The Bombay Tenancy and Agricultural Lands Act, 1948

The tenancy rights in the district are regulated at present under the Bombay Tenancy and Agricultural Lands Act, 1948. In the former Bombay State, there was no special law regulating the relations between landlords and tenants. The relations between the two were mostly governed by mutual contracts or local usage and customs. The provisions of section 83 of the Bombay Land Revenue Code, 1879 constituted the tenancy law of the State. With a view to safeguarding the rights of tenants in the Bombay State, the first tenance legislation called the Bombay Tenancy Act, 1939 was enacted. This Act introduced a concept of protected tenants covering those tenants who held land continuously for a period of not less than six years. It gave to the tenants for the first time, fixity of tenure, a ceiling on rentals, rights in house-sites and trees and protection from eviction under certain circumstances. After Independence, this Act of 1939 was replaced by a comprehensive legislation in 1948 This Act was amended extensively in 1956. when an amendment to the Bombay Tenancy and Agricultural Lands Act. 1948 was enacted. It provided that on the 1st April, 1957 described as the 'Tillers' Day', every tenant whether permanent, protected or ordinary, was deemed to have purchased from the landlord the land leased to him subject to the condi-

tion that the tenant cultivated the land personally and his total holdings did not exceed the ceiling areas and the purchase price did not exceed 200 times the assessment. This Act was also amended from time to time as under :

	Act	*Date of Implementation*
1.	The Bombay Tenancy and Agricultural Lands Act, 1948 (Bombay Act LXVII of 1948).	28-12-48
2.	—do— XII of 1951	24-4-51
3.	—do— XXVIV of 1951	16-10-51
4.	—do— XLV of 1951	30-11-51
5.	—do— XXXIII of 1952	28-1-53
6.	—do— LX of 1953	23-11-53
7.	—do— XIII of 1956	1-8-56
8	Bombay Ordinance III of 1957	2-2-57
9.	—do— XV of 1957	3-4-57
10.	—do— XXXVIII of 1957	28-9-57
11.	—do— LXIII of 1958	11-7-58
12.	Gujarat Act XVI of 1960	13-12-60
13.	—do— XXVII of 1961	1-9-61
14.	—do— XXXVI of 1965	29-12-65
15.	Ordinance No. 3 of 1969.	17-7-69
16.	Gujarat Act No. 15 of 1969	17-7-69
17.	Gujarat Act No. 2 of 1971	9-2-71

The original Tenancy Act of 1948 as amended in 1956 made comprehensive provisions for regulation of rent, security of tenure, transfer of ownership to tenants, imposition of ceilings on existing holdings as well as future acquisition, restrictions on transfers of agricultural land, management of uncultivated lands, etc. Under the law, the maximum rent is not to exceed five times the assessment or Rs. 20 per acre and shall not be less than twice such assessment and were the amount equal to twice the assessment exceeds the sum of twenty rupees per acre, the rent shall be twice the assessment.

As regards security of tenure, permanent tenants have been given complete security of tenure. Other tenants are given security subject to landlord's rights to resume lands not exceeding 3 economic holdings (12 to 48 acres) on the condition that every tenant retains half the area leased. A small holder is defined as a person who has leased land not exceeding one economic holding and whose total annual income does not exceed Rs. 1,500. He can resume half the area leased from a tenant in all cases. Certain constraints on resumption have been provided. The main constraints are that the income by the cultivation of land of which a person is entitled to take possession is the principal source of income for his maintenance and that the land leased stood in his name or any of his ancestors on

1st January, 1952. If a landlord after terminating the tenancy does not cultivate the land personally within one year of resumption or after having commenced such cultivation, discontinues the same within 10 years, the tenant will be entitled to restoration.

Transfer of ownership to permanent tenants was provided to permanent tenants with effect from Tiller's Day, *i. e.*, 1st April, 1957. Other tenants except of small holders were also deemed to have acquired ownership from that day. As regards tenants of small holders, the law was subsequently amended to provide transfer of ownership to tenants in respect of non-resumable lands with effect from 1st April, 1962. During the course of implementation, it came to the notice of Government that in several cases, there was a possibility of purchases by the tenants becoming ineffective due to the tenants' absence before the tenancy courts and due to their unwillingness to purchase these lands. In many cases, their purchases were likely to become ineffective due to non-payment of due instalments of purchase price to the landlord. The State Government has, by two important amendments, tried to prevent such ineffective purchases. Under one amendment, the tenants who remained absent before the tenancy courts and who expressed unwillingness to purchase the land were given an opportunity to apply for purchase of the land, if they had not still been disposed of by submitting an application within one year from 29th December, 1965. By another amendment, the State Government had extended the period of paying arrears of instalments by three years more. The Government at the same time framed Rules under the Agriculturists' Loans Act for advancing *tagavi* to assist them in paying the arrear amount of the instalment within the extended period of three years. The details are given below :

Statement showing transfer of ownership of tenants under section 32-G of the Bombay Tenancy and Agricultural Lands Act, 1948.

Sl. No.	Item	No. of tenants	Areas in acres
1	2	3	4
1	No. of tenants on 1st April, 1957 with the area of land under their cultivation ..	1.34,207	4,60,423 09
2	No. of tenants who acquired ownership rights under section 32-G together with the area held ..	68,687	1,21,200.33
3	No. of tenants who have paid the purchase price full and become fullfledged occupants.. ..	58,655	63,633.25
4	No. of tenants still continue as tenants with the area held by them	75,088	1.94.834 21

From the foregoing statement, it is observed that there were 1,34,207 tenants on 1st April, 1957 holding 4,60,423 A.—09 G. out of whom 68,687 tenants acquired occupancy rights under section 32-G for an area admeasuring 121,200A.—33 G. 58,655 tenants paid purchase price and became full-fledged occupants for an area admeasuring 63,633 A.—25 G. 75,088 tenants still continue as tenants for an area admeasuring 1,98,834 A.—21 G.

The Bombay Talukdari Tenure Abolition Act, 1949

The Talukdari tenure was the most important tenure amongst the proprietary tenures of Gujarat. The Talukdars of Gujarat were identical with the ruling families of Saurashtra and other Agencies. Their loss of political power was ascribed to the geographical accident of their estates being situated in the *rasti* (settled) portion of the Bombay State brought under the direct control of the British, whereas their kinsmen in the *mulkgiri* (unsettled) portion continued to be treated as tributaries. Thus, those who were fortunate to be in Saurashtra under the British settlement retained political power and those whose lot was cast within the Bombay State became non-jurisdictional Thakors. The Talukdars of the estates belonged to different castes, *viz.*, Muslims, Kathis, Charans, Vaghelas, Chudasamas, Kolis, Thakardas, etc. These Talukdars comprised men of varying positions ranging from jurisdictional chiefs to holders of a few parcels of lands in a co-parcenary estate.

The fundamental characteristics of the Talukdari tenure was that the talukdari estate was neither alienated nor unalienated. The Talukdars were not the grantees of the British but enjoyed proprietary rights in their estates antedating the advent of the British rule including ownership of mines, minerals, trees and forests. The historical evidence is that the Talukdars were settled by the Mughals as actual proprietors of their estates with the simple liability of paying the tribute to Government. After the Muslim rule, the Maratha domination made no change in the tenurial status of the Talukdars. The British continued to levy the amount of tributes as hithertofore but the amount was increased by 50 per cent in 1821. The status and the tributory obligations of the Talukdars remained in a nebulous state till their rights and responsibilities were settled by the Gujarat Talukdars' Act, 1888. It provided *inter alia,* for the revenue administration of the estates.

Under that Act, all the Talukdari estates were held subject to the payment of *jama* to Government which was either *udhad* (fixed in perpetuity) or fluctuating. The *jama* was an aggregate of assessment

of lands in the village but was limited to about 60 per cent of the assessment on the cultivated land and 35 per cent of that on the waste lands. In special cases, however, the maximum of 70 per cent of the aggregate assessment was allowed, but the enhancement beyond 50 per cent of the existing *jama* was forbidden in any case. The Talukdar was allowed to retain 30 per cent of the total assessment of his village in order to meet the cost of the police establishment in the village.

Under the provisions of the Act, the Settlement Registers were prepared for each village, which served the purpose of the Record of Rights in those estates.

In these estates large areas of land were alienated to cadets, widows of the family and relatives for maintenance and to village servants, either in reward for past services or as remuneration for services to be performed. The holders of these lands paid no revenue either to the Talukdar or to Government generally. The service inam (*chakariat*) lands were resumable at will, but in other cases of the alienations, the Talukdars had a reversionary right in the event of the failure of the male heirs. These alienations fell into three categories :

(1) the alienations made prior to the British rule, *i. e.* before 1818;
(2) the alienations made between 1818 and 1888 *i. e.*, after the introduction of the British rule and before the passing of the Gujarat Talukdars' Act, 1888 ; and
(3) the post-Act alienations.

The alienations were called *Lal-liti* lands because they were recorded in red ink in the old faisal patraks. In the Settlement Registers prepared in the twenties of this century, such alienated lands were also recorded in red ink as *Lal-liti* lands, but were subject to *jama* liabilities of varying character.

The pre-British alienations were settled by Mr. Peile in 1864. The holders of the lands paid no *jama* or paid only half the *salami*. Such alienations were recognised if found recorded in the *khardas* (the land registers) of 1818-20 or at the survey in 1863. The 18 18-1888 alienations were those which were not so recognised by presc ription and upon which *jama* was not levied. When these lands reverted to the Talukdar, they became ordinary lands of the Talukdar liable to payment of full *jama*. The third category of the alienations were covered by section 31 of the Gujarat Talukdars' Act, 1888. Under the said section, a Talukdar could not encumber his estate beyond

his lifetime without permission of the Talukdari Settlement Officer (the Collector) and could not alienate the same without the sanction of Government. So, all post-Act alienations made in contravention of the Act were declared null and void.

The Talukdars had a reversionary right to the alienations in case an alienee died or left the village, provided possession had not passed into the hands of others either by sale or mortgage. If such lands had passed into the hands of non-Talukdars for more than 12 years, they lost the Talukdari character by adverse possession.

The Talukdars were exempted from the payment of *jama* as regards certain lands alienated by them before 1888 and as regards other classes of such lands, they were required to pay as *jama* 50 per cent of the proceeds derived by them therefrom.

Amongst the alienations, the problem of *wanta* lands, in the Talukdari estates was very important. The *wantas* were a trace of the Mughal Settlement. It was a sort of the Talukdari tenure within a talukdari estate and, therefore, Mr. Piele called the *wanta* holders as "ex-Talukdars". Those *wanta* lands were entered as *Lal-liti* lands in the Settlement Registers. The *wantas* were of two kinds, *viz.*, (1) the Summary Settlement *wantas* treated as personal inams in *tail male*, and (2) the Talukdari *wantas* subject to *jama* and classed as "land specially reduced". The *wanta* holders had generally no documentary evidence to prove their title during the period prior to the enactment of Act VII of 1863 ; because such lands were not assigned but were the lands retained after surrendering 3/4ths of the area of the village of the Muslim rulers. Some *wantas* were settled under the Summary Settlement Act VII of 1863 and subjected to payment of quit-rent under the terms of the *Sanads* issued to them. Other *wantas* which were not so settled continued to pay *udhad jama*. The *wantas* held by the Talukdars differed in no way from the whole villages owned by that class.

The tenants in the villages were invariably tenants-at-will , but the evictions being rare, they continued cultivation of the same lands for generations. After the applicaion of the Bombay Tenancy and Agricultural Lands Act, 1948, such tenants became protected or periodical for 10 years. The permanent tenants, however, were very few.

The information about these estates is set out below :

District	No. of Talukdari Villages
Mehsana	Runi and Ranod in Sami Taluka

In order to remove these intermediaries from the Talukdari estates, the Bombay Talukdari Tenure Abolition Act, 1949, was enacted. It abolished the Talukdari tenure with all its incidents with effect from 15-8-1950. The Talukdars holding the talukdari lands and cadets holding any talukdari land hereditarily for the purpose of maintenance (*jiwai*) have been recognised as occupants thereof liable to payment of full assessment. Since the 1st March, 1955, the permanent tenants and inferior holders paying assessment to the Talukdars are made eligible to the rights of occupancy on payment of 6 or 3 times the assessment respectively—the multiples cover the occupancy price and the compensation for the right of reversion abolished.

In the district there were two talukdari villages, Runi and Ranod which were transferred from the Viramgam taluka to the Sami taluka of the district. In their case, the settlement guarantee operated up to 31st July, 1957 with the result that the lands in the villages became liable to payment of full assessment from 1st August 1957. The Talukdari villages were surveyed and settled during the British regime. Furthermore, in the place of the setttement register, Government introduced the Record of Rights and other village foims of accounts.

Lal-liti Lands

The determination of the liability of the *Lal-liti* lands (alienated) in those villages proved a difficult problem. The *Lal-liti* lands were not generally taken into consideration at the time of calculating *jama* payable by the Talukdars to Government. As a result, they were not covered by the Settlement guarantee operating in respect of the entire talukdari villages. Consequently, *Lal-liti* lands became liable to payment of full assessment with effect from 15-8-1950 the date on which the Act came into force. But the *Lal-liti* lands covered more than one category of the alienated lands. To begin with, it covered the *wanta* lands settled under the Summary Settlement Act VII of 1863 and continued as the private property of the holder on payment of quit-rent to Government. Such *wanta* lands were of the nature of the personal inams, which came to be abolished under the Bombay Personal Inams Abolition Act, 1952, with effect from 1-8-1953 or 1-8-1955 according as the exemption from the payment of assessment was or exceeded Rs. 5,000 or was below that amount.

Secondly as regards the talukdari *wantas*, which paid *udhad jama* to Government, the liability to full assessment commenced with effect from 1st August 1953, *i.e.*, the appointed day mentioned in section

20 of the Bombay Personal Inams Abolition Act, 1952, which withdrew the exemption enjoyed by such *wantas* under section 5 (2) of the Bombay Talukdari Tenure Abolition Act, 1949.

Thirdly, the *Lal-liti* lands, covered other alienation such as *chakariat* land *devasthan* and *dharmada* lands and lands held by non-Talukdars. Some of them were subject to payment of *jama* at 50 per cent although they were shown as *Lal-liti* lands in the Settlement Registers. Such lands became liable to full assessment with effect from 15th August, 1950, when the Act was brought into force. But this liability for land revenue raised a question of the general policy of great importance in regard to the *devasthan* and *dharmada* lands held by religious and charitable institutions in those villages. Extensive areas were held by the religious institutions like the temples of Swaminarayan, Bhimnath and others. There was no provision analogous to other Abolition Acts to exclude such grants from the operation of the Act.

The Act vested in Government certain properties of public nature and for the vesting of which compensation was payable as follows :

Name of property vested in Government	Compensation provided at
(a) uncultivated but culturable land	a sum not exceeding three times the assessment of the lands,
(b) the lands used by the public	a sum equal to one time the assessment of the land,
(c) trees or structures on lands	market value thereof,
(d) abolion of exemption from payment of assessment (partial or full).	no compensation.

For extinguishment or abridgement of rights not specially provided for in the Act, compensation could also be claimed by the Talukdar concerned.

The implications of the Abolition Act are far-reaching. It has abolished a privileged class from the society. The concentration of lands among the Talukdars is broken.

The Act made all the talukdari lands liable to payment of full assessment except certain categories of lands called the *udhad jama* and *jama* paying lands covered by settlement guarantee.

Before the abolition of the talukdari tenure there were 3 tenure holders in two villages of the district, *viz.*, Runi and Ranod in the Sami taluka. The tenure covered an area of 5,562 A.15-G. assessed at Rs. 4,166.39 and the tenure-holders paid Rs. 3,609 as Judi to Government. After abolition of the tenure, 188 persons became occupants in respect of 4,997 A.-36 G. assessed at Rs. 3,633.69. Out of 188 persons, 3 persons got occupancy rights without payment of occupancy price in respect of 148 A.–05 G. assessed at Rs. 135-60. 185 persons got occupancy rights in respect of 3,746 A.–26 G. assessed at Rs. 3,471.72 on payment of occupancy price.

The total properties measuring 1,103 A.–05G. have been vested in Government under the Act. For compensation, only one application was filed and decided. The total amount of compensation was Rs. 298 and was paid in cash.[1]

The Bombay Saranjams, Jagirs and other Inams of Political Nature Resumption Rules, 1952

The political inams were found mainly in the Deccan. In Gujarat, they were few and far between. They were Jagirs given or recognised by the British Government. It was the practice of the former Governments, both Muslims and Marathas, to maintain a species of feudal aristocracy for the State purposes by temporary assignments of revenue either for the support of the troops or personal service, the maintenance of official dignity or for other specific purposes. The holders of such grants were empowered to collect and appropriate the revenue and manage the villages and lands. Under the Muslim rule, such grants were called Jahagirs and under the Maratha rule, they were called Saranjams. But such a distinction became blurred during the British period and these terms became convertible.

The political inams were governed by the Saranjam Rules of 1898. Accordingly, the Saranjams were ordinarily continuable during the pleasure of the Government. They were life-estates which on the death of the holder, were formally resumed and a fresh grant was made to the next holder. Thus, they were technically re-grants. They could not be sub-divided. The re-grants were subject to provision for the maintenance of the widow or widows of the deceased holder. These general rules which were applicable to the Saranjams, were held to be applicable to the political

1. Collector of Mehsana.

inams of other nature. Such inams granted on political considerations were continued in terms of the sanad or order creating the grant. If the inam was alienated outside the family, it was liable to be resumed unless such transfers were expressly provided for. These rules were rules of convenience only. They did not exhaust the general powers of Government or prevent Government from making any decision referable to a particular Saranjam or political inam.

These grants were recognised or made by the British as a matter of political expediency and the ancient historical families, which generally held them, were thereby preserved without performance of service. Thus, the historical families which were deprived of power and position in the administration were placated by continuance or grant political inams. By and large, the inams were continuable during the pleasure of Government. These inams were resumed with effect from 1-11-1952 under the Bombay Saranjams, Jagirs and other Inams of Political Nature Resumption Rules, 1952.

The Resumption Rules distinguished grants which were purely grants of soil and which were grants consisting of exemption from payment of land revenue (*i.e.*, grants of revenue only). In the case of the soil grants, the resumption was outright and if any encumbrances were created by the Inamdar, they were extinguished. Only the inferior holders paying assessment anterior to the grants were recognised as occupants. In the case of the land revenue grants, the resumption was by levy of full assessment, the lands having been the private property of the holder. The Rules abolished the cash allowances chargeable to the State revenues but did not affect those chargeable to the central revenues.

In the district, there were two cash allowances on this tenure. Prior to the enactment of these Rules, there were two tenure-holders. Two applications for compensation were filed and decided. Out of the total amount of compensation of Rs. 2,058, Rs. 908 were paid in cash and Rs. 1,150 in bonds.

The Bombay Personal Inams Abolition Act, 1952

The personal inams were grants made or recognised by the British Government in appreciation of services rendered by persons to Government in diverse circumstances of trying character. In the beginning of the 19th century, the British Government wanted

a loyal class who would support their rule and administration at all levels. Such a class was found in such grantees by the British.

This class of the inams was most wide spread all over Gujarat and consisted of entire villages, lands, *amals* (shares from village revenue) and cash allowances. It covered personal inams and adjudicated by the Inam Commission and under the provisions of the Summary Settlement Acts II and VII of 1863 which were applicable to Gujarat. The Acts converted into transferable freehold all such inams whether they were adjudicated by the Inam Commission or not, subject to payment of quit-rent of respectively 4 or 2 annas in a rupee with or without Nazarana. Besides, there were certain "terminable inams" which had been adjudicated to be continuable not hereditarily but only for one life or a few lives. They were also enfranchised by Government in 1864 subject to payment of Judi equal to 2/3, 1/2 and 1/3 assessment according as the inam was continuable for one, two or three lives, respectively. Thus, the inams were private enfranchised property of the holders subject to payment of Judi to Government. The rights to trees, forests, mines and minerals, where not specially reserved by Government, were conceded to the holders.

After the dawn of Independence, this class of vested interests became outdated and outlived their utility. Their inams were, therefore, abolished with effect from 1-8-1953 under the Bombay Personal Inams Abolition Act, 1952. It abolished all the incidents of the inams and resumed cash allowances and *amals*. All lands, which were partially or wholly exempt from payment of assessment were made liable to payment of full assessment.

The personal inams consisted of the following categories :

(1) grants consisting of exemption from payment of land revenue only;

(2) grants consisting of soil with or without exemption from payment of land revenue;

(3) grants consisting of assignment of land revenue called '*amals*'; and

(4) cash allowances.

If the inams consisted of grant of exemption from payment of assessment below Rs. 5,000, full assessment became leviable

from 1-8-1955 and if the exemption was upto or exceeded that limit, the liability to pay full land revenue commenced on 1-8-1953. The grants which consisted of soil accompanied with or without exemption from payment of land revenue became so liable from 1-8-1953. Broadly speaking, all inams adjudicated by the Inam Commission generally were treated as grants of soil with or without exemption and those settled under the Summary Settlement Acts of 1863 were treated as consisting of grants of exemption from payment of land revenue only. If the grants consisted of the *amals* and cash allowances, they came to be resumed with effect from 1-8-1953.

The fundamental fact about the Act was that the holders of inams were not dispossessed of their lands but they were made occupants of their lands subject to payment of full assessment. Besides, occupancy rights were recognised in respect of the lands held by inferior holders paying assessment to the Inamdars.

Certain lands and properties of a public character and waste and uncultivated lands were vested in Government and were subsequently assigned for public purposes, such as grazing, cattle-stand, play-grounds, etc.

As regards extinguishment of rights in lands, the pattern of compensation provision was quite analogous to that of the Talukdari Tenure Abolition Act, 1949. And for resumption of *amals* and cash allowances a quantum of seven times the amount of the allowance was provided. For imposition of full assessment on the wholly or partially exempt lands no compensation was payable under section 17(5).

Thus, large body of reactionary intermediaries was removed from the administration by this legislation.

The Act was applicable to four villages, *viz.*, Ucharpi (Mehsana taluka), Dantisana (Sami taluka) and Sabashpur and Usmanabad (Kalol taluka). Before the Act came into force, there were 131 tenure holders in these four villages. The inams covered an area admeasuring 566 A.—35 G. assessed at Rs. 777.02 and the tenure-holders paid Rs. 175.44 as judi to Government.

After the Act came into force, 131 individuals became occupants in respect of 566 A.—35 G. assessed at Rs. 777.02 without payment of occupancy price. For compensation, 28 applications were filed and decided.

The Bombay Merged Territories (Ankadia Tenure Abolition) Act, 1953

The Ankadia system originated in the difficulties inherent in administering the far-flung and hilly regions of the borderland owing to uncertain political administration of the 18th century in Gujarat. Then, Government of the day badly needed a person, who could control the village, collect revenues, and pay a fixed sum called 'Ankada' to Government. In the villages other than those of Baroda, the amount of Ankada was fixed under a lease for a number of years ; whereas in Baroda, the amount of the Ankada was either fixed for 30 years or 10 years according as the village was *Ek Ankadia* or *Farta Ankadia*. The Baroda villages were further classified into Thakarati and Matadari; but the status accorded to the Ankadedars of all these villages under the Baroda Ankadia Villages Rules, 1932 was that of revenue farmers without any proprietary interest. In the revenue management of the villages, the Baroda Rules imposed restrictions. To begin with, an Ankadedar could not sell, mortgage or otherwise alienate the village lands without the permission of the State. All alienations made during the continuance of the system were to be treated as Jadid. When the village was resumed by Government, it reverted to Government free from all alienations, encumbrances or changes made by the holder with or without the previous sanction of Government.

There was a distinguishable difference between the Baroda and non-Baroda Ankadia villages. In the former the main purpose of the Ankada was the revenue management of the villages, whereas in the latter, the police duties predominated. Further, the former villages were classified into *Ek Ankadia* and *Farta Ankadia* with sub-divisions into Thakarati and Matadari, whereas the latter were either permanent or periodical.

The Ankadia tenure was abolished with all its incidents with effect from 15-8-1953 by the Bombay Merged Territories (Ankadia Tenure Abolition) Act, 1953. The Baroda Rules of 1932 and all the leases were repealed. The villages were resumed and made liable to payment of full assessment under the Land Revenue Code, 1879. The devasthan and dharmada lands held for institutions and lands held for service useful to Government were not affected by the provisions of the Act. In regard to the Baroda villages, the Ankadedars and Jiwaidars were not dispossessed of the lands in their possession (*gharkhed*), but were recognised as occupants thereof. Cultivators holding lands in respect of which land revenue or rent was payable to the Ankadedar as an inci-

dent of the tenure were also recognised as occupants. In the case of the villages other than Baroda, the Ankadedars in respect of the *gharkhed* lands, and cultivators paying land revenue were recognised as occupants. In the ex-Baroda villages, tenants cultivating *jiwai* lands of Ankadedars were given rights of occupancy on payment of six times the assessment as occupancy price to the Jagirdar. Except these persons, other cultivators continued as tenants under the provisions of the Bombay Tenancy and Agricultural Lands Act, 1948. Thus, the Act made the *gharkhed* and *jiwai* lands which were wholly exempt from payment of land revenue liable to full assessment under the Bombay Land Revenue Code.

For extinguishment or abridgement of any rights of the Ankadedar, compensation was provided for at three times the average of the amount to have been realised annually by the Ankadedar as revenue during the three years immediately before the coming into force of the Act. On this basis, in several cases, no compensation was payable to the former Ankadedars.

The Act was applicable to 49 villages of the district as under :

Name of Taluka	Number of villages
Vijapur	26
Kalol	4
Chanasma	6
Mehsana	4
Kheralu	3
Visnagar	3
Harij	1
Patan	2
Total	49

Before the Act came in to force, there were 131 tenure-holders in these 49 villages of the district. The tenure covered an area of 96,327A.-17G. assessed at Rs. 1,48,484.86 and the tenure holders paid Rs. 35,404. 28 to Government as *judi*. After the abolition of the tenure, 11,841 persons became occupants in respect of 94,706A.–23G. assessed at Rs. 1,42,480.35. Out of 11,841 persons, 11,237 persons got occupancy rights in respect of 70,923A–38G. assessed at Rs. 1,36,712.64 without payment of occupancy price. 604 persons got occupancy rights on payment of occupancy price in respect of 2,021A.–12G. assessed at Rs. 3,554.10.

The total properties measuring 21,761 A.–13 G. assessed at Rs. 2,213.61 vested in Government.

As regards compensation, 30 claims were filed and decided. Total amount of compensation awardable amounted to Rs. 1,39,399.57. Of this amount, Rs. 20,049.57 were paid in cash and Rs. 1,19,350.00 in bonds.

The Bombay Merged Territories (Baroda Watans Abolition) Act, 1953

Like the paragana watans of Gujarat, the watans were granted by the former Baroda State to certain leading men of the villages who were the chief instruments for the collection of the village revenues. In the early period of the Gaekwad's regime, the watandar Desais, Amins and Majmundars were the pivots of the village administration and were the indispensable instruments of revenue collection. The essence of the watan was service for the remuneration of which either land or cash was assigned. Thus, the origin of the watans was in the revenue management of the villages or groups of villages.

The question of the settlement of the watans, which was first taken up in 1889 was concluded in 1898 with the framing of the Baroda Watan Rules The Rules were revised from time to time and finally published in 1932. These Rules never recognised any proprietary interest of the watandars in the watan villages and lands. But they definitely provided that the watan was a service watan and the land or cash emoluments constituted remuneration for service to Government.

Under the Rules, the watans were inalienable and could not be alienated even for the lifetime of the watandars. In the case of unauthorised alienations, the watan lands were made *khalsa,* entered as waste and put to auction. Although Rule 22 defined "service" in the widest and vaguest possible terms, the State treated the watans purely as service watans subject to service *kapat* (cut) on failure to perform service. The Rules relating to succession were very strict in that even a sharer in the watan was not allowed to inherit another watan or any share in another watan without Government permission. Further, females were not permitted to inherit watans but were entitled to main-tenance allowance only. At every succession, the watans were subject to *pedhi* Kapat (succession cut). The service and succession *kapats* (cuts) made the watans a gradually vanishing quantity in the course of a few generations. This feature distinguished the Baroda watans from those of the Gujarat watans, which were permanent in character

It is significant to note that there was no commutation of service before 1949, when the Jivraj Ministry made the watans non-service by absolving the watandars from the obligation of service on payment of service out of 8 or 12 annas in a rupee of assessment of the watan lands. The Bombay Merged Territories (Baroda Watans Abolition) Act, 1953, gave a decent burial to those dwindling watans by total abolition with effect from the 15th August, 1953.

The Act resumed all the watans with their incidents. Although the watandars were not dispossessed of the lands, they were made eligible to re-grant the resumed lands on payment of occupancy price equal to six multiples of assessement fixed on the land. The re-grant was on the new tenure only and for making the occupancy transferable or partible, such occupants (will have) to pay to Government a *nazarana* equal to 20 times the assessment of the land. Thus, for regrant of the resumed land on the old tenure, the amount aggregating to 26 times the assessment of the land was to be paid to Government.

This Act was applicable to 4 entire villages, *viz*., Sarva in Patan taluka, Motup in Chanasma taluka, Pindharpura and Nedara in Sidhpur taluka and 384 scattered land villages of the district. Before the Act came into force, there were 392 tenure-holders. The watans covered an area of 8,864A -22 G. assessed at Rs. 21,443.25. The tenure holders paid Rs 3,320.55 to Government as *judi*. After abolition of these watans, 1,436 persons became occupants in respect of 8,864A.–22G. assessed at Rs, 21,443.25. 392 persons got occupancy rights in respect of 2,699A.–14G. assessed at Rs. 7,367.24 without payment of occupancy price. 1,044 persons got occupancy rights on payment of ccupancy price in respect of 6,165A.-08G. assessed at Rs. 14,076.01. In all cash allowances given to 31 persons, amounting Rs. 14,240.33 per annum were also discontinued under the Act.

For compensation 31 applications were filed and also decided. The total amount of compensation awardable amounted to Rs. 95,206.66. Of Rs. 95,206.66, Rs. 20,056.66 were paid in cash and Rs. 75,150 in bonds.

The Bombay Merged Territories and Areas (Jagirs Abolition) Act, 1953

Like the Saranjams and political inams in the districts of the pre-merger Gujarat, there were Jagirs covering several categories in the merged territories and areas. They could be broadly divided into two categories, *viz*., (1) those granted for mainte-

nance to the members of the royal family, and (2) those granted in services to the State or valour in war. These two categories of Jagirs were found in all the former States and estates of Gujarat. The maintenance grants were called *Jiwarak*, *Jiwai* or *Ayada* and were held generally by the younger brothers of the Rulers and cadets.

In 1948, certain holders of Mehsana executed the Zamindari agreements. Under these agreements, the estate-holders were entitled to collect rent in cash or kind from the cultivators of these villages and had to pay to the Government of India only the total annual contribution, which they used to pay to the Government of India before the merger till the survey and settlement were introduced in those States. As a result, Government could not assume the administration of 73 small estates of the entire Mehsana district. Thus, the Zamindari agreements created a new type of intermediary interests like the Jagirs. They might be called "Zamindari Jagirs."

In short, the expression 'Jagirs' covered a medley of grants for maintenance, appreciation or remuneration created for reasons of political expediency or exigencies of administration.

Most of the Jagiri villages in the States mentioned above were surveyed and settled during the State regimes. But the Jagirs covered with hills, forests and saline sandy soils were not surveyed and settled. Under the *Bhagbatai* and *Vaje* systems, the States' share was fixed on an *ad hoc* basis. The caste of the cultivator often determined the amount of land revenue payable to the State. There were about certain entire Jagiri villages in Gujarat, which were held partly or wholly free from payment of assessment to the Rulers concerned.

All these Jagirs were abolished under the Bombay Merged Territories and Areas (Jagirs Abolition) Act, 1953, with effect from the 1st August, 1954. The Act applied to grants consisting of entire alienated villages and portions of villages and not to the scattered lands and cash allowances. It classified the Jagirs into proprietary and non-proprietary. Besides, it recognised another category of Jagirs called the lifetime *Jiwai* Jagirs. Such Jagirs could not be either proprietary or non-proprietary.

Occupancy rights were recognised in respect of Gharkhed lands held by Jagirdars or cadets and the lands held by permanent holders. Tenants in proprietary and non-proprietary villages were made eligible

to the rights of occupancy on payment of the occupancy price equal to six multiples of assessment, to the Jagirdars and the State, respectively. As usual, the devasthan and dharmada inams held for the institutions and inams held for service useful to Government were saved.

The vesting of public properties and lands was on the analogy of other Abolition Acts. There is also the usual saving of the Jagirdar's rights to mines and minerals and forests.

As regards compensation provision, the pattern of the Bombay Taluqdari Tenure Abolition Act, 1949 was followed for the proprietary Jagirs and that of the Ankadia Tenure Abolition Act, 1953 for the non-proprietary Jagirs. In the case of the lifetime *Jiwai* Jagirs, however, the compensation was provided at ten times the average amount of land revenue recovered by or due to the Jagirdar.

As the abolition of the personal inams created uproar amongst the Inamdars in the former Bombay State areas, the abolition of the Jagirs created much consternation and uproar amongst the Jagirdars in the merged territories and areas. Next to the personal inams, this measure has affected all sorts of holders of Jagirs in one respect or the other.

The Act was made applicable to 133 villages of the district as under :

Name of Taluka	Number of Villages
Mehsana	20
Visnagar	1
Sidhpur	10
Kheralu	73
Patan	6
Sami	12
Vijapur	4
Kalol	4
Chanasma	1
Harij	2
Total	133

Before the Act came into force, there were 194 tenure holders. The tenure covered an area of 1,87,982A.–32G. assessed at Rs. 2,73,098.67. The tenure-holders paid Rs. 33,286.54 as *judi* to Government. After the abolition of the jagirs, 20,679 persons became occupants in respect of 1,87,982 A.–32 G. assessed at Rs. 1,73,098.67.

Out of 20,679 persons, 17,846 persons got occupancy rights in respect of 1,15,813 A.–07 G. without payment of occupancy price. While 93 persons got occupancy rights in respect of 318 A.–10 G. assessed at Rs. 657.42 on payment of occupancy price. The total properties admeasuring 34,613 A.–30 G. assessed at Rs. 7,754.81 were vested in Government under the Act. For compensation. 155 applications were filed and deided. The total amount of compensation amounted to Rs. 11,44,505.40. Out of 11,44, 505.40, Rs. 3,35,756.25 were paid in cash and Rs. 7,93,250.00 were paid in bonds. While Rs. 15,499.15 were not paid, because the party had gone in appeal to the Gujarat Revenue Tribunal.

The Bombay Service Inams Useful to Community (Gujarat and Konkan) Resumption Rules, 1954

In the village economy of Gujarat, the villages were economically self-sufficient and administratively autonomous. The autonomy of the village units was not affected by the changes in political power. The continuity and stability of the village service was maintained by the village servants useful to community from generation to generation. In order to meet the needs of the agriculturists and village industries, a nucleus of village servants such as Joshis, Kazis, Khatibs, Suthars, Luhars, Kumbhars, Barbers, etc., was formed. They were called *vasvayas* or persons who were settled in the villages for service. By way of inducement, such persons were given scattered lands and cash allowances as emoluments for rendering service to the village community.

Such inams of Gujarat were regulated by Resumption Rules of 1908. The Bombay Hereditary Officer Act, 1874, was not applicable to these inams, but Pensions Act, 1871, and the Invalidation of Hindu Ceremonial Emoluments Act, 1926 were applicable to these inams.

With the mechanisation of transport facilities, the traditional self-sufficiency of the village economy broke bown and village servants began to look more and more to the towns and cities for gainful employment. Consequently, many village servants left their villages for nearby towns and the stipulated customary service came to be performed perfunctorily. Furthermore, the service inam lands came to be alienated to outsider unauthorisedly. Thus, the structure of village service useful to community was scattered by the imapct of the mechanised means of transport and machine-made cheap goods of daily necessities. Thus, in most cases, these service inams became non-service, to all intents and purposes. Consequently

Government framed the Bombay Service Inams Useful to Community (Gujarat and Konkan) Resumption Rules, 1954, and resumed all such inams with effect from 1-8-55. The Rules were applicable to Gujarat and Konkan only.

The Resumption Rules abolished inams consisting of (a) grants of soil with or without exemption, and (b) grants of revenue only. In the case of the former, the resumption was outright: only an inferior holder paying assessment to the Inamdar had been recognised as occupant. In Gujarat, practically all those inams were grants consisting of exemption from payment of land revenue only with the result that the resumption was by levy of full assessment only. For the resumption of cash emoluments, compensation was payable at seven times the amount of the emoluments.

For the payment of compensation in form of bonds, the Bombay Service Inams Useful to Community (Gujarat and Konkan) Resumption Rules, 1954 were framed. The bonds were of the following denominations, namely ; Rs. 50/-, Rs. 100/-, Rs. 200/-, Rs. 500/-, Rs. 1,000/- and Rs. 10,000/-. The bonds were payable in equated annual instalments.

These Resumption Rules, were applied to Mehsana, Sami and Kalol talukas of the district. It applied to 16 tenure-holders in the 4 villages, *viz.*, Ucharpi (Mehsana taluka), Dantisana (Sami taluka) and Sabashpur and Usmanabad (Kalol taluka). The inams covered an area measuring 106A--20 G. assessed at Rs. 151.47 and the tenure holders paid Rs. 10.87 as *judi* to Government. After the rules came into operation, 16 persons became occupants in respect of 106 A-20 G. assessed at Rs. 151.47. All 16 persons got occupancy rights in respect of 106 A--20 G. assessed at Rs. 151.47.

The Bombay Merged Territories Miscellaneous Alienations Abolition Act, 1955

After the abolition of the Baroda Watans and the non-Ryotwari tenures such as *Ankadia*, Jagirs, etc., from the merged territories and areas of the district, several miscellaneous alienations consisting of scattered lands and cash allowances survived The alienations were mainly made for maintenance to the Maharaj Kumars and other members of the royal family and to other persons as a reward or remuneration of services connected with the administration of the State. In order to abolish them, the Miscellaneous Alienations Abolition Act, 1955 was enacted and enforced with effect from 1st August, 1955.

The Act applied to the merged territories only and, therefore, the alienations in the merged areas were not affected. The definition of the expression "alienations" given in the Act covered a wide category of alienations such as entire villages, portions of villages consisting of grants of soil with or without exemption from payment of land revenue or of assignment of land revenue, total or partial exemption from payment of land revenue, cash allowances or allowance in kind of any type by the ruling authority before the merger or by the State Government after the merger including *wanta* and giras lands. Although the definition of "alienation" covered entire villages, Government decided that the entire alienated villages should be deemed to have been abolished under the Bombay Merged Territories and Areas (Jagirs Abolition) Act, 1953 and not under this Act. The net result of these orders was that the Act would cover alienations consisting of scattered lands, assignment of land revenue and cash allowances only.

The Act does not apply to certain types of alienations such as .

(1) the Devasthan inams or inams held by religious or charitable institutions (since abolished under the Act of 1969),

(2) the alienations held for service useful to Government other than watan,

(3) any pension granted to an ex-servant of a former Indian State in consideration of the service to a State,

(4) revenue-free sites granted for dispensaries, schools, etc.

Broadly, the Act divided the alienations into the following six categories, *viz.*,

(i) the community service inam lands (section 6),

(ii) the paragana and kulkarni watan lands (section 7),

(iii) the Baroda watan or giras lands (section 8),

(iv) the residual alienations not covered by categories (1) to (3) above (section 9),

(v) cash allowances in cash and kind (section 15), and

(vi) assignments of land revenue (section 14).

As regards the compensation provisions, the pattern of compensation for the lands vested in Government under section 11 was analogous to that in the Bombay Taluqdari Tenure Abolition Act, 1949. But the provisions relating to compensation for abolition of the alienations consisting of assignment of whole or part of land revenue of a village varied according as the assignment was hereditarily subject to service or succession cuts or for the lifetime of the holder. If the assignment was hereditary without any cuts, the compensation at seven times the amount of land revenue was awardable ; if it was hereditary but subjects to cuts, then five times the amount of such allowance. If it was for the lifetime, only three times the amount of land revenue was payable.

This Act was made applicable to 3 entire villages, *viz.*, Lodra in Vijapur taluka, Jamala and Chandisana in Kalol taluka, and scattered lands of the district.

Before the law was enacted, there were 216 tenure-holders. The alienations covered an area of 1,51,801A. 02 G. assessed at Rs. 3,54,003.10 and the tenure-holders paid Rs. 80,315 41 as *judi* to Government.

After abolition of the alienations, 25,369 persons became occupants in respect of 1,51,801A –02 G. assessed at Rs. 3,54,003.15. 17,197 persons got occupancy rights without payment of occupancy price in respect of 106,430 A.–12 G. assessed at Rs. 2,57,816.41. The persons who got occupancy rights on payment of occupancy price numbered 8,172 in respect of the area measuring 45,038 A.–05 G. assessed at Rs. 15,971.83. The amount of Rs. 6,21,092.29 was paid to the tenure holders as occupancy price In all cash allowances given to 165 persons amounting to Rs 19,385.09 per annum were abolished. 8 cash allowances have been continued. The total properties admeasuring 332 A –15 G. assessed at Rs. 214.86 vested in Government. As regards compensation 433 applications were filed and decided The compensation payable amounted to Rs. 2,06,882 00. Of Rs. 2,06,882, Rs. 52,532 were paid in cash and Rs 1,54,350 in bonds.

The Bombay Inferior Village Watans Abolition Act, 1958

There were inferior village servants in practically all villages of the State who held hereditary village offices of a lower degree than that of a revenue or police patel or a village accountant and watans appertaining thereto in the district. These inferior village watans were held hereditarily under the existing watan law for the perform-

ance of duties connected with the administration or collection of public revenue of a village or with the village police or with the settlement of boundaries or other matters of civil administration of a village. Such watans included the inferior village hereditary office even where the services originally appertaining to it had ceased to be demanded.

In pursuance of the Government agrarian policy, the Bombay Inferior Village Watans Abolition Act, 1958 abolished all the inferior village watans with their incidents with effect from 1-8-61 from Mehsana, Patan, Vijapur and Kalol talukas, and from Kadi, Visnagar, Kheralu, Sidhpur, Chanasma talukas and Harij mahal with effect from 1-8-1962. The watandars were not dispossessed of the lands but were made eligible to the regrant of the resumed lands on payment of the occupancy price equal to three times the amount of the full assessment of the lands. Thus, the watandars were made occupants within the meaning of the Bombay Land Revenue Code. However, the occupancy of the land regranted was not transferable or partible by metes and bounds without the previous sanction of the Collector and except on payment of such amount as the Government may determine by general or special orders. It may be pointed out that resumed land held previously by the authorised holder was also to be regranted to him on payment by him to the State Government of the occupancy price equal to three times the amount of full assessment of such lands. The Act made provision for application of tenancy laws to any watan land lawfully leased.

For abolition of the watan rights the Act provided for compensation as under:

(a) Where the full or a portion of the assessment of the watan land was assigned towards the emoluments of the watandars, seven times the amount equal to the difference between the amount of such assessment or portion and the amount of quit-rent (Judi), if any payable to the State Government by the Watandar.

(b) Seven times the amount equal to annual cash allowance or other annual payment of money (not being the rent of land resumed under class (b) of section 12 of the Bombay Hereditary Offices Act, 1874 or a like provision under any existing watan law), made by the State Government to the watandar under the existing watan law.

(c) Three times the cash value of the average of the customary fees or perquisites, in money or in kind levied or leviable by the watandar under the existing watan law during the three years immediately preceding the appointed date.

The Act was made applicable to scattered lands of 495 villages in the district. Before the abolition of these watans, there were 495 tenure-holders. The watans covered an area measuring 7,448A.–29G. assessed at Rs. 15,910.44. The tenure-holders paid Rs. 15,910.44 as *judi* to Government. After implementation of the Act, occupancy rights were conferred on 1,222 persons in respect of 7,448A.–29 G. assessed at Rs. 15,910.44 on payment of occupancy price.

The Gujarat Agricultural Lands Ceiling Act, 1960

The Gujarat Agricultural Lands Ceiling Act, 1960 was enacted and enforced with effect from 1st September, 1961. It provides ceilings on existing holdings as well as future acquisitions. The ceiling is on a person which includes a joint family. No allowance is made for the size of a family. The ceiling area varies according to the class of land. In the case of a dry crop land. ceiling varies from 56 acres to 132 acres, in the case of rice land from 38 acres to 88 acres, in the case of seasonally irrigated land from 38 acres to 88 acres, and in the case of perennially irrigated land, from 19 acres to 44 acres. Thus, the ceiling varies from 19 acres to 132 acres according to local areas and classes of land. The level of ceiling on future acquisitions is the same as that on existing holdings.

Class of local area	Ceiling area in acres			
	Dry crop land	Rice land	Seasonally irrigated land	Perennially irrigated land
1	2	3	4	5
Class A	56	38	38	19
,, B ..	60	40	40	20
,, C .	72	48	48	24
,, D .	80	54	54	27
,, E ..	84	56	56	28
,, F .	96	64	64	32
,, G .	108	72	72	36
,, H	120	80	80	40
,, I ..	132	88	88	44

In the Mehsana district there are no areas falling in 'A', 'B', 'F', 'G', 'H' and 'I' classes. All the villages of Patan and Sidhpur talukas other than those included in local area 'D' have been included in the class 'C' and also 26 villages of Kheralu taluka, all villages of

Visnagar taluka and all villages of Mehsana, Chanasma, Kadi and Kalol talukas. Other than those included in local area 'F' all villages of Vijapur taluka other than those included in local area 'D' have been included in the 'C' class. In the 'D' class, 73 villages of Patan taluka, 7 villages of Sami taluka, all villages of Harij mahal other than those included in local area 'F' 40 villages of Sidhpur taluka, 22 villages of Vijapur taluka and 69 villages of Kheralu taluka have been included. All villages of the Sami taluka other than those included in local area 'D' 5 villages of Harij mahal, 19 villages of Mehsana taluka, 42 villages of Chanasma taluka, 70 villages of Kadi taluka, 32 villages of Kalol taluka and all villages of the Kheralu taluka other than those included in local areas 'C' and 'D' have been included in the 'E' class.

About transfer, very stringent provisions have been made. No transfer or partition can be made by a person holding land in excess of the ceiling area after the commencement of the Act. Any transfer or partition made between 15th January, 1959 (the date of the Nagpur Resolution) and 1st September, 1961 (date of commencement of the law) shall be deemed to have been made with a view to defeating the object of the Act and shall be ignored in computing the surplus land held by the person. The surplus so determined shall be taken in the first instance from the transferer to the extent of land available with him and the balance, if any, shall be taken in the first instance from the transferred to whom transfer was made after 1st September, 1961 and thereafter from the transferee to whom the transfer was made after 15th January, 1959 and before 1st September, 1961. Under the law, the land owners are enjoined to declare the surplus area within the time prescribed. Elaborate provisions are made for computing the surplus land.

Exemptions—The following categories of lands are, however, exempted from the ceiling limits :

(i) Lands held in compact blocks of efficiently managed farms on which heavy investments or permanent structural improvements have been made and break-up of which will lead to a fall in production ;

(ii) lands leased to or held by bodies or persons for growing fruit-trees and used for that purpose for not less than the last 3 years ;

(iii) lands held or leased by approved Land Development Banks ;

(iv) lands held or leased by approved co-operative societies for improvement of economic and social conditions of peasants or for ensuring the full and efficient use of land ;

(v) lands leased or held by approved industrial undertakings which *bonafide* carries on any industrial operations ;

(vi) lands being the property of a public trust for an educational purpose, hospital, *Panjrapole*, *Gaushala* or an institution for public religious worship the entire income from which is for the purpose of the trust.

The lands in the categories mentioned above will not be taken into account in computing the ceiling area of a person, but if the extent of land held under such categories exceeds the ceiling area, the person will not be permitted to retain other lands.

In the district, lands aggregating to 1,783A.-39G. were declared surplus land under the law. Out of this area, disposal of 1,235A.-39G. on permanent basis has been made.

The Gujarat Patel Watans Abolition Act, 1961

There were hereditary patel watans held in the villages. Hereditary patel-ship meant every village office of a revenue or police patel held hereditarily under the existing watan law for the performance of duties connected with the administration of collection of public revenue of a village or with the village police or with the settlement of boundaries or other matters of civil administration of a village. It included such office even where the services originally appertaining to it had ceased to be demanded. Under the system there were revenue and/or police patels in villages. Along with the Village Accountant (Talati), he was the village executive to whom Government looked for assistance in the village administration in general and revenue administration in particular.

In order to abolish Patel Watans, the Gujarat Patel Watans Abolition Act, 1961 was enacted. It came into force on 1st April, 1963. It abolished the patel watans with all their incidents (including the right to hold office and watan property, the right to levy customary fees or perquisites, money or kind and the liability to render services). All the watan lands were resumed and subjected to payment of land revenue under the Bombay Land Revenue Code, 1879. It declared that in future, no office of a patel hall be hereditary.

After resumption of the watan lands, which was a grant of land revenue only, the holder was deemed to be the occupant of the land subject to payment of land revenue to the Government. In the case of authorised holders of watan lands the resumed watan lands were regranted to the authorised holders on payment of occupancy price equal to six times the full assessment of such lands subject to payment of land revenue to Government (section 7). Where any watan land was in possession of an unauthorised holder, he was liable to summary eviction, but such land may be regranted to him if such eviction would cause hardship to him on account of the investment made for development of lands or the non-agricultural use of the land. Such regrant shall be on the terms and conditions determined by the State Government (section 10). Lastly in the residual cases left out after regrant under sections 5, 7 and 10, the lands were regranted to the holders on payment of occupancy price equal to six times the full assessment of land.

For the abolition of all rights in watans compensation is provided in the Act. A *watandar* is entitled to compensation equal to the aggregate amounts calculated in the manner provided in the following clauses (a), (b), (c) and (d), *viz.*,

(a) seven times the amount of the assessment or portion thereof, where the assessment or a portion of the assessment of the watan land was assigned under the existing watan law towards the emoluments of the *watandar*,

(b) seven times the amount of the annual cash allowance or other annual payment of money (not being the rent of land under any existing watan law) made by the State Government to the *watandar* under existing watan law,

(c) seven times the amount of the land revenue paid or payable to the *watandar* in the year immediately preceding the appointed day ; where the watan property consists of a grant of the whole or part of land revenue of any land,

(d) three times the cash value determined in the prescribed manner of the average of the customary fees or perquisites in money or in kind levied or leviable by the *watandar* under the existing watan law during the three years immediately preceding the appointed day.

The law provides for the payment of compensation. Compensation is payable in cash if the amount does not exceed Rs. 1,000 and (2) if such amount exceeds Rs. 1,000 a sum of Rs. 1,000 shall be

payable in cash and the remaining amount shall be payable in transferable bonds which shall carry interest at the rate of three per cent from the date of issue and be repayable in twenty years from the said date by equated annual instalments of principal and interest. The bonds shall be of such denominations and in such form as may be prescribed.

The Act is applicable to Mehsana and Kalol talukas of the district. There were two villages, *viz.*, Ucharpi in Mehsana taluka and Sabashpur in Kalol taluka and there were two tenure holders. The watans covered an area of 26 A.—16 G. assessed at Rs. 67.81. The tenure holders paid Rs. 1.27 as judi to Government. After abolition of watans, 2 persons became occupants in respect of 26 A.—16 G. assessed at Rs. 67.81, on payment of occupancy price.

So far as compensation is concerned, 1,702 applications were filed and decided. The total amount awardable as compensation amounted to Rs. 3,42.912.00 which was paid in cash.

The Gujarat Surviving Alienations Abolition Act, 1963

The Gujarat Surviving Alienations Abolition Act, 1963 was brought into force with effect from 1st October, 1963. The Act abolished all surviving inams which were not abolished by any of the tenure abolition laws of the former Saurashtra and Bombay States. The Act extends to the whole of the Gujarat State. It abolished alienations altogether with incidents thereof and alienated lands have been made liable to the payment of land revenue.

This Act is applicable to the four villages, *viz.*, Santhal, Jotana, Kasulpur and Daloli and scattered lands of the district. There were 9 tenure-holders. The villages covered an area of 273A.—31G. assessed at Rs. 709.69. After the abolition of surviving alienations, 83 persons became occupants in respect of 273A.—31G. assessed at Rs. 709.69. There were 9 hereditary and 6 non-hereditary cash allowances amounting to Rs. 2,269-69 which have been abolished. Two cash allowances amounting to Rs. 612 have been continued.

As regards compensation, 11 applications were filed. Of these, 5 applications were decided. The total amount of compensation awardable amounted to Rs. 3,456, which was paid in cash.

The Gujarat Devasthan Inams Abolition Act, 1969

From time immemorial, the rulers of Gujarat like rulers in other parts of India used to make grants of land, land revenue or cash allowances for maintenance of religious and charitiable institutions. Such grants were called the Devasthan Inams. They consisted of entire villages or portions of villages, exemption from land revenue or assignment of land revenue of a village or a portion thereof and allowances in cash or in kind.

In order to abolish these inams held by religious or charitable institutions in the former Bombay area of the State of Gujarat, the Gujarat Devasthan Inams Abolition Act, 1969 was enacted and brought into force with effect from 15th November, 1969. The Act has a limited application. Firstly, it extends only to the former Bombay area of the State of Gujarat and excludes the Saurashtra districts and the Kutch district from its purview. Secondly, it applies to the Devasthan Inams consisting of lands only and not to the cash allowances or allowances in kind.

It has abolished Devasthan inams consisting of lands only together with all their incidents, which have been made liable to payment of land revenue. Occupancy rights are granted to (1) the inamdar, where such land was in his possession and had been cultivated on behalf of the inamdar, (2) authorised holder or inferior holder, where such land was in possession of an authorised holder or inferior holder, and (3) the inamdar, where such land was in possession of a person other than the inamdar, authorised holder, unathorised holder or inferior holder.

Where any Devasthan land is in possession of an unauthorised holder, it shall be resumed and an unauthorised holder shall be summarily evicted. If in the opinion of the State Government the eviction of such holder would entail hardship on him in view of the investment made by him in the development of the land or in the non-agricultural use, the State Government may direct the Collector to regrant the land to such holder on payment of such amount and subject to such terms and conditions as the Sato Government may determine. If such land is not so regrantedt it shall be liable to be disposed of under the provisions of the Bombay Lan d Revenue Code, 1879. The lands, which are not so regranted, shall be disposed of under the provisions of the Land Revenue Code.

All public roads, lanes and paths, the bridges, ditches, dikes and fences, rivers, streams, lakes, wells, tanks, canals and water courses, etc., and all lands excluding land used for buildings and other non-agricultural purposes in respect of which no person is deemed to be an occupant and all mines whether being worked or not and minerals whether discovered or not, all quarries situated within the Devasthan lands have been vested in Government. All rights held by an Inamdar in such properties shall be deemed to have been extinguished and such lands shall be available for disposal by the Collector.

For abolition of the inam rights in Devasthan lands, provision is made for payment of compensation to the Inamdars in the form of perpetual annuity. If the grant consisted of soil with or without exemption from payment of land revenue, the amount of compensation payable would be an average of the full assessment leviable during a period of three years before the commencement of the Act. If the grant consisted of assignment of land revenue or share in such land revenue, the gratuity shall be equal to an average of the amount of the land revenue or share therein received by the Inamdar during a period of three years before the commencement of the Act. Compensation shall be payable to the Inamdars on application to the Collector.

The Act provides for abolition of (1) the exemption enjoyed by institutions for public religious worship under section 88(b) of the Bombay Tenancy and Agricultural Lands Act, 1948, (2) the exemption which was available to the Devasthan Inam in regard to the provisions available to the landlords in regard to the termination of tenancy, and (3) the exemption which was provided for the Devasthan Inam land in the Ceiling Act.

The Act is applicable to 692 villages of the district. Before the Act came into force, there were 1,835 tenure holders in the district. The inams covered an area admeasuring 20,400 A.—16 G. assessed at Rs. 39,951.00. The tenure-holders paid Rs. 5,034.14 as *judi* to the Government. After the abolition of these inams, 1,839 persons became occupants in respect 20,400 A.—16 G. assessed at Rs. 39,951.00 without payment of occupancy price. Persons got occupancy rights in respect of 7,233 A.—26 G. assessed at Rs. 12,839.95. 2,606 persons also got occupancy rights in respect of 13,166 A.—30 G assessed at Rs. 20,252.06 on payment of occupancy price.

The tenants of the Devasthan Inams were not eligible for acquiring occupancy rights under the Bombay Tenancy and Agricultural Lands Act, 1948. After abolition of the Devasthan inams the tenants of Devasthan Inams have become eligible for acquiring occupancy rights under the Tenancy law. There are 3,576 tenants of such lands. Occupancy rights have been conferred on 2,847 tenants. Now only 729 tenants remain, whose cases are pending with the Agricultural Land Tribunal. Three Agricultural Lands Tribunals have been appointed to inquire and decide their cases.

SURVEY AND SETTLEMENT

In regard to the survey and settlement, the Baroda State adopted the practices and procedures of the former Bombay Government. It, however, lost the opportunity of carrying on the survey and settlement operations on the lines of the Deccan Surveys and tried to work out its own system of survey on somewhat queer and crude basis. Maharaja Khanderao, who was very enthusiastic about carrying on reforms in several departments of the State, took up the question seriously and the work of survey, which was called *Maji Jarif*, was started in 1860 A.D., when the survey operations in the adjoining districts of the Bombay Presidency were being conducted on different lines altogether. It is hardly of any importance to go into the detailed working of the *Maji Jarif* system of survey. It would suffice to say that the system of measurement was based on the crudest notions. The measurements were taken roughly and with the aid of bamboo staves whose length, instead of being of the same uniformity differed widely at different stages and for different mahals. The off-sets were taken roughly without the aid of the cross-staff or such other instruments and were noted in the *Jarif Kharda* in such a way as could hardly be properly distinguished or ascertained. The unit of area was a Khumbha which differed in proportion to the length of the bamboo staves employed in the survey. No classification work was carried on and consequently no settlement was done on the basis of these papers. The work of the *Maji Jarif*, however, was carried on all along till the end of his reign and a few years later also. The *Maji Jarif* operations were carried out in the year 1862-63, in Patan, Visnagar, Vijapur, Mehsana, Kalol, Sidhpur, Vadavali (Chanasma), Kadi, Kheralu and Vadnagar Mahals and Harij Peta mahal of the Kadi Prant.

When, Sir T. Madhavrao, was an administrator, the services of Mr. F. A. H. Elliot were obtained from the British Govern-

ment with a view to starting the Survey and Settlement Department and to carry on the work on the same lines and principles as were in vogue in the Presidency of Bombay.

The measuring operations for the purpose were first started in 1880-81 in the Amreli Division on chain and cross-staff system under the able guidence and supervision of Mr. F. A. H. Elliot, I. C. S., who, as Survey and Settlement Commissioner had, to cope with such tremendous amount of work, to organise the Department on a big scale with half a dozen measuring parties and a couple of classification parties. Quite a novel system of measuring with the aid of chain only was subsequently introduced in stray villages in some of the Mahals of the Baroda Division but owing to its defective nature, it had to be given up in other villages and more precise and correct system of measurement called Chauk Survey was evolved and introduced throughout the remaining parts of the State. At the time of the Revision Survey all the villages formerly surveyed on chain system and most of the villages surveyed on the chain and cross-staff system which were found to be defective were surveyed "*de novo*" on chauk system. Some of the *Farta* Ankadia and other alienated villages were also either measured or traversed in accordance with the orders passed occasionally.

The old system of levying *Bhagbatai* or *Udhad* assessment was replaced by a more equitable and reformed *Ryotwari* or *Bighoti* system of settlement by applying a different maximum rates to different villages having close affinity and forming different groups after making thorough investigation of the local conditions and exhaustive survey of the past revenue history and different statistical facts and figures pertaining to the individual mahals under the settlement. The period of this settlement commonly known as Original Settlements ranged from two or five years in some and from twenty to thirty years in most cases. The settlement was also introduced in some of the *Farta Ankadia*, *Ek Ankadia* and alienated villages which were either put under attachment or resumed during the period of the Original Settlement. The old revenue administration with its system of detailed working, of making collections and keeping their accounts, etc., had to be thoroughly overhauled and adjusted so as to suit the requirements of the settlement.

In order to have a proper picture of the history of survey and settlement operations, a detailed history of the former Kadi Prant is set out below. The Dehgam taluka and Attarsumba peta mahal which formed part of the Kadi prant at that time are not dealt with here as they do not now form part of the Mehsana district.

Sidhpur Taluka[1]

The Sidhpur taluka was the first of all the sub-divisions of Kadi Prant to come up for settlement. The Original Settlement Report of this taluka was written by Mr. W. S. Price, the Superintendent, Revenue Survey, and was submitted by Mr. F. A. H. Elliot, Settlement Commissioner of the Baroda State. The settlement proposals were sanctioned in 1891 and the rates were introduced in 1892. The term of the settlement was guaranteed for a period of 15 years which expired in the year 1907. At the time of the original survey there were 72 Government, 8 Inami, and 3 *Ek Ankadia* villages.

In the original survey, villages were placed in 8 groups according to the soil classification.

In the taluka a *bona fide* attempt was made for the first time to assess the *jarayat* bigha according to the capabilities of the soil and the area of each field.

In the revision survey there were 72 Government, 8 Inami and 3 *Ek Ankadia* villages. The Revision measurement and classification works of the taluka were commenced during the field season of 1907-8 and 1908-9 and completed in 1908-1909 and 1910-11 respectively. The term of the Settlement was fixed for 30 years.[2]

In the revision survey, the scientific grouping was made on the following basis of nature of soil, nature of population, cultivating and kind of crops grown, market facilities and facilities of communication

The Revision Settlement Report was written by Mr. Uplap. He proposed four groups but the former State of Baroda divided the taluka into three groups as under :

	Rs. As. Ps.
First group of villages	2-14-0
Second group	2-8-0
Third group	1-12-0

The ruler of the Baroda State had granted remission of two annas to villages originally included in the third group of Mr. Uplap's report for a period of five years after the construction of the Kakoshi line. The Patsthal lands were to be charged twentyfive per cent more than

1. *The Jamabandi Settlement Report of the Sidhpur Taluka*, (1891), p. 24.

2. *Jamabandi Revision Settlement Report of the Sidhpur Taluka of the Kadi Division*, Baroda, (1914), p. 1.

the dry crop rates. The local cess was to be levied at the rate of one anna per rupee. The term of the settlement was fixed for 30 years. These rates were sanctioned in 1914 and were guranteed for a period of 30 years.

Patan Taluka

The Patan taluka was the next taluka taken up for the settlement.

The original settlement of this taluka was made in 1893 by Mr. Maconochie, Survey and Settlement Superintendent of the Baroda State. The term of the settlement was for 15 years. At the time of the original settlement, the taluka had 118 villages and 28 alienated villages.[1] In the original settlement, villages were placed in four groups, *viz.*, Group I–the south-east group (25 villages), Group II–the southern group (39 villages), Group III–the central and south western group (20 villages), Group IV—the northern group (34 villages).

The old system of specially high rates on land irrigated from wells had been abandoned in favour of a general light taxation of sub-soil water. Wherever good water was present near the surface, a slight enhancement had been made in the classification of all lands whether actually irrigated or not. Mr. F. A. H. Elliot, after examining the rates proposed by Mr. Maconochie and Mr. Samarth for the villages of four groups recommended them to be accepted with slight modification His recommendations were accepted by the Survey and Settlement Commissioner, Baroda State. The Revision Settlement of Patan taluka was made in 1916. The term of the Settlement was fixed for 30 years. The taluka was divided into three groups. Mr. G. P. Nimbalkar[2] had proposed grouping of the villages and rates in the following manner :

Group 1	No of villages 2	Rate 3	Total assessment 4
		Rs. As. Ps.	
I	24	2-14-0	1,44,714
II . .	41 23	2- 0-0 1-10-0	1,74,003
III	34	0-14-0	35,726
		Total . .	3,54,443
Demand for St. 1969			3,13,719

1 *Jamabandi Revision Settlement Report of the Pattan Taluka*, (1916), p 1

2. *Jamabandi Revision Settlement Report af the Pattan Taluka of the Kadi Division*, Baroda, 1916.

Mr. Nimbalkar's proposal about the grouping of villages was approved. The rates proposed by Mr. Nimbalkar were approved with certain modifications. The rate for the first group was to be Rs. 2-14-0 that for the first division of the second group the rate was to be Rs. 2-0-0 and for the second division of the same group Rs. 1-10-0. The rate for the third division was to be Re. 0-14-0.[1]

The Kheralu Taluka[2]

Next in order was taken up the Kheralu taluka with its Peta-Mahal Vadnagar.

The Original Settlement of this taluka was made by Mr. A. F. Maconochie, the then Survey and Settlement Superintendent of the State in 1895-96 and the rates of assessment were guaranteed for 15 years which expired in the year 1906-10. At the time of the Original Settlement, the taluka comprised 82 Government villages (Kheralu 61 and Vadnagar 21), one Dharmada and 22 Ankadia and disputed villages. For the purpose of settlement, Mr. Maconochie divided the taluka and mahal into four groups. The rates of assessment for the groups of villages were as follows.

Group I—Comprising 25 Villages—the maximum rate for 15 villages being Rs. 3, for 8 villages Rs. 2-10-0 and for two villages Rs. 2-0-0.

Group II—Comprising 14 villages—the maximum rate being Rs. 2-10-0 throughout.

Group III—Comprising 23 villages—the maximum rate being Rs. 2-6-0 throughout.

Group IV—Comprising 20 villages—the maximum rate being Rs. 1-12-0 throughout.

The Revision Settlement of the Kheralu was made by Prant Sar Kamdar and Mr. R. N. Ambegaoker, was submitted by Khasherao Jadhav, Survey and Settlement Commissioner of the

1 *Jamabandi Revision Settlement Report of the Pattan Taluka of the Kadi Division*, Baroda, 1916.

2. *Jamabandi Revision Settlement Report of the Kheralu Taluka of the Kadi Division*, 1916-17.

Baroda State in 1917. The villages of the taluka were divided into three groups. The rates for the three groups were as follows:

Group			Rates
			Rs.As.Ps.
I	..	..	2 -12- 0
II	..	..	2 - 4- 0
III	..	..	1 -10- 0

The term of settlement was fixed for 30 years.

The Harij Taluka[1]

The original settlement of Harij peta-mahal of the Kadi Prant was made by Mr. A. F. Maconochie, the then Superintendent of Survey of Baroda State in the year 1896. The term of the settlement was for 15 years. At the time of the original settlement there were 37 Khalsa and 9 Inami and Ankadia villages. The villages were divided into three groups. The Baroda Government sanctioned the rates, groupwise as under :

Group			Rates in British / Siccai	
			Rs.As Ps.	Rs.As.Ps.
I	..	..	1 - 5- 7	1 -8- 0
II	..	..	1 - 1-11	1 -4- 0
III			0 -14- 4	1 -0- 0

The Revision Settlement was made by Mr. G. R. Nimbalkar. The rates and groups proposed by him were sanctioned. The rates for the first and second divisions of the first group were to be Rs. 1-8-0 and Rs. 1-2-0 respectively and those for the third group were to be Re. 0-14-0.

In the revision survey, the abolition of the sub-soil valuation for the peta-mahal was sanctioned. The local cess was to be levied at the rate of one anna in the rupee. The term of settlement was fixed for 30 years.

The Kadi Taluka[2]

The Kadi taluka was next surveyed and settled in 1895. The original settlement of the Kadi taluka was made by Mr. A. J. Patel, Survey and Settlement Commissioner and was sanctioned by the Baroda Government in 1895. The term of settlement was

1. *Jamabandi Revision Settlement Report of Peta Mahal Harij*, Baroda, 1916
2. *Jamabandi Revision Settlement Report of the Kadi Taluka of the Kadi Division*, 1919.

sanctioned for 15 years. It expired in the year 1911. The revision survey was overdue by 6 years. At the time of the original settlement, there were 117 Government and 2 alienated villages. At the time of original settlement 4 groups were fixed for the taluka.

The revision settlement operations in the case of the 117 Government and two Inami villages were undertaken in the year 1913. In the revision group, the villages were divided into four groups and the rates were fixed as under :

Group	Rates
	Rs.As.Ps.
I	3-0-0
II	2-12-0
III	2-8-0
IV	2-4-0

The Visnagar Taluka[1]

The original settlement for Visnagar taluka was made by Mr. A. J. Patel, Assistant Survey and Settlement Superintendent and sanctioned by Government in 1895. The term of settlement was for 15 years which expired in the year 1910. The revision settlement was overdue by 6 years. At the time of the original settlement, there were 50 Government villages, 5 Farta *Ankda* and 3 inami villages. The taluka was divided into 3 groups for purpose of the settlement. The rates were fixed as under :

Group	Rates
	Rs.As.Ps.
I	2-12-0
II	2-8-0
III	2-0-0

These rates were sanctioned for 15 years.

At the time of the revision settlement, there were 60 Government villages, two Kherati villages and two Farta Ankda villages. The revision field work of classification was commenced in the year 1914 and completed in the year 1915. The villages were divided into two groups. The standard rate for the villages were fixed as under :

Group	Rates
	Rs.As.Ps.
I	2-12-0 2-14-0 (Visnagar)
II	2-0-0

1. (a) *Jamabandi Settlement Report of the Visnagar Taluka of the Kadi Division*, 1894-95.
(b) *Jamabandi Revision Settlement Report of the Visnagar Taluka of the Kadi Division*, 1916-17.

The local cess was to be levied at the rate of one anna per rupee. The term of settlement was for 30 years.

The Mehsana Taluka[1]

The Original Settlement of the Mehsana taluka was made by Mr. A. J. Patel, Assistant Survey and Settlement Superintendent of former Baroda State and was sanctioned in December, 1895. The term of settlement sanctioned was for 15 years. It expired in 1910-11. At the time of the original settlement, there were 69 Government villages and taluka was divided into 3 groups.

During the revision settlement, there were 77 Government villages, 8 non-Government villages, of which 2 were Inami, 1 Devasthan, 2 *Ek Ankadia*, 2 *Farta Ankadia* and one Mulukgiri. The revision field work of classification was commenced and completed in the year 1915.

In the revision settlement, the taluka was divided into two groups and the standard rates were fixed as under :

Group	Rates
	Rs.As.Ps.
I .	2-12-0 3-0-0 (Mehsana)
II . .	2-2-0

Local Cess was to be levied at the rate of one anna per rupee. The term of Settlement was for 30 years.

The Kalol Taluka[2]

The original settlement of the Kalol Taluka was made by Mr. A. J. Patel, Survey and Settlement Superintendent of the Baroda State on 5th February, 1896 and was sanctioned by the Baroda Government in 1897. The term of settlement was for 15 years. It expired in the year 1913. The revision settlement was, therefore overdue by 5 years. At the time of the original settlement, there were 78 Government, 8 *Ek Ankadia* and 6 alienated

1. *Jamabandi Revision Settlement Report of the Mehsana Taluka of the Kadi Division*, 1916-17.

2. *Jamabandi Revision Settlement Report of the Kalol Taluka of the Kadi Division*, 1917.

villages. The villages in the original survey were divided into five groups. The groups were formed according to the status of villagers and not according to the territorial position in which villages were situated. The economic condition of the people was taken into consideration. In the revision settlement, the number of groups were reduced to three as the economic condition had changed. The rates for three groups were as follows :

Group	Rates
	Rs.As.Ps.
I	2-12-0
II	2 -2-0
III	1-12-0

The local cess at one anna in a rupee was to be charged. The period of settlement was for 30 years.

The Chanasma Taluka

At the time of the original settlement, the taluka was known as the Vadavli taluka. It was first formed out of the Patan taluka in Samvat 1933 (1877 A.D.) and known by that name up to Samvat 1965 (1909 A.D.) when the name was changed to Chanasma. The original settlement was made by Mr. A. J. Patel, Survey and Settlement Superintendent in 1896 and was sanctioned in 1897. At the time of the original settlement, there were 84 Government villages, 2 *Ek Ankada*, 14 *Farta Ankada* and 11 alienated villages, The settlement rates were introduced in 1898. The term of settlement was fixed for 15 years which expired in 1912. During the term of settlement, 3 villages from Patan taluka were transferred to this taluka.

At the time of the original settlement, the sub-soil system was applied to this taluka but in the revision settlement the sub-soil water advantage was not charged as this advantage was hardly enjoyed by this taluka. In the original settlement, the taluka was divided into five groups and the standard rates for each group were as under :

Group 1	No. of villages 2	Standard rates 3
		Rs. As. Ps.
I	2	2-12-11
	23	2- 8- 6
II	19	2- 5- 9
	1	2- 5- 0
III	6	2- 2- 2
	1	1-14- 7
IV	13	1-14- 7
V	19	1- 9- 2

The Revision Settlement of the Chanasma taluka was made by Mr. K. V. Uplap, Jamabandi Assistant in 1918. Mr. Uplap proposed the following groups and standard rates:

Group 1	No. of villages 2	Standard rates 3
		Rs.As.Ps.
I	52	2-10- 0
	1	2- 0- 0
	4	1-12- 0
II	16	2- 2- 0
III	15	1-12- 0

The proposed groups and rates were sanctioned in 1918. The term of the settlement was fixed for 30 years. The local cess was to be levied at the rate of one anna per rupee.[1]

The Vijapur Taluka

The original settlement of the Vijapur taluka was submitted by Mr. A. J. Patel, the Survey and Settlement Superintendent of the Baroda State in 1898 and the rates were introduced in 1901. The term of the settlement was guaranteed for a period of 15 years which expired in the year 1915. At the time there were 52 Government, 2 Dharmada. one Mulkgiri, one dumala and 43 *Fatra Ankda* and *Ek Ankada* villages.

In the original settlement, villages were placed in five groups.

Group 1	No. of villages 2	Rates 3
		Rs.As.Ps.
I	11	2- 8- 6
	1	2- 4-10
	1	1-10- 1
	2	1- 2-11
II	6	2- 4-10
	6	2- 1- 4
	1	1-11-10
III	9	2- 1- 4
	4	1-13- 8
IV	1	1-13- 8
V	1	1-10- 1
	3	1- 2-11

1. *Jamabandi Revision Settlement Report of the Chanasma Taluka of the Kadi Division*, 1918.

The revision settlement of the Vijapur taluka was made by Mr. R. N. Ambegaonkar, Prat Sar Kamdar in 1918. At the time, there were 52 Government villages. All the alienated villages had been measured and classified field by field except 3 villages. Mr. Ambegaonkar proposed two groups. The first group was the central one, in which villages were favourably situated near the Railway Stations of the Kalol-Vijapur line, and villages further off from the line were taken in the second group. He proposed standard rates as under:

Group 1	Number of villages 2	Proposed standard rates 3
		Rs.As.Ps.
I	22	2-12-0
	1	2- 8-0
	1	1-12-0
II	25	2- 4-0
	3	1- 8-0

The proposed rates were sanctioned in 1918, for a period of 30 years. The local cess was to be levied at the rate of one anna per rupee.[1]

The Sami Taluka

The survey and settlement operations of Sami taluka were made after merger. The assessment was fixed under Rules 19-O,J.

Survey and Settlement Operations After 1949

The district at present comprises 10 talukas and 1 mahal formed out of former Baroda, Katosan, Mansa, Radhanpur, Varsoda and Idar States.

So far as the former Baroda State villages are concerned, the survey settlement was considered scientific and since merger, no survey or classification operations were necessary. The details of survey and settlement have already been dealt with. In respect of the remaining merged areas, wholesale or partial survey and classification, as were necessary were carried out under the Merged State Areas Survey and Classification Plan Scheme. No area in this district now remains unsurveyed and unclassified.

1. *Jamabandi Revision Settlement Report of the Vijapur Taluka of the Kadi Division*, 1918-19.

For revising/fixing land revenue in the Merged State Areas so as to bring it on par with that obtaining in the pre-merger areas, the Land Revenue Rules 19-N and 19-O are framed under Section 52 of the Bombay Land Revenue Code. According to the Land Revenue Rule 19-N, the various settlement groups of villages were compared with those in the pre-merger talukas comparable in respect of permanent and semi-permanent factors of physical configuration, climate and rainfall, markets, communications and standard of husbandry and comparable [1]Union Areas were fixed for them. Then the rates prevailing in the merged areas were compared with the standard rates of comparable Union Areas and remission was granted to the extent of the excess of the former over the latter Under the Land Revenue Rule 19-O, groups of the villages of the merged areas were formed on consideration of their homogeneity in respect of permanent and semi-permanent factors mentioned above and then comparable Union Areas were fixed for these groups of villages as under the Land Revenue Rule 19-N. Land revenue assessment on such areas was worked out by application of (1) the recoverable rate worked out under Land Revenue Rule 19-N or (2) the existing rate prevailing in merged areas or (3) the rates worked out on the basis of average cash value of 35 percent or 1/6th of gross produce. whichever of the three was the lowest to the soil classification values through the medium of the distance from village site scale and the actual area of the survey number or its sub-division. In these areas there were several villages held on the Jagiri tenure. The Jagiri tenure has been abolished under the Bombay Merged Territories and Area (Jagir Abolition) Act, 1953 and the assessment of each individual survey number or sub-division has been fixed under Section 7 of the said Act by applying the rate of the adjoining homogeneous *khalsa* villages.

The former Baroda State had adopted the Gujarat classification system, according to which, lands irrigated from wells are treated as dry crops lands with an additional classification factor, *viz.*, sub-soil so as to levy higher land revenue assessment on consideration of the capacity of the wells and soils Lands irrigated from second class and first class irrigation works in charge of Public Works Department are subjected to separate irrigation cess and irrigation rates under the Bombay Irrigation Act ; but for lands irrigated from smaller works like tanks which are not covered by the Bombay Irrigation Act, the lands are subjected to Himayat assessment which is clubbed with the land revenue. Occasional use of water from Government resources is allowed free for agricultural purposes if used with permission and if Government has not spent anything over the source. But where

1 Union Areas—Areas forming part of the Pre-Independence districts of the Bombay State.

Government has spent something over the source, water assessment is levied under section 55 of the Bombay Land Revenue Code.

Thus, in respect of the land tenures, inams and survey, soil-classification and land revenue settlement, the position in Merged State Areas has been brought on par with that obtaining in these respects in the pre-merger areas of the State.

REVENUE ADMINISTRATION

The Revenue Department is the oldest and the best known department to the general public. The Collector of the district is the head of the department. Besies revenue administration, the department administers other branches of Government for which a separate department is not considered necessary. For example, the department administers the Court of Wards Act, the Stamp Act, the National Savings Schemes, etc. Till recently, it administered the Money-lenders Act. Although there is Registration Department under the Director of Land Records, the Collector functions as the District Registrar. Although there is a separate Land Records Department, the work of the city survey is looked after by the Collector and the Mamlatdar works as City Survey Officer. Although the jails are under the control of the Inspector General of Prisons, the work of sub-jails is supervised by the District Magistrate. Thus, the department performs different functions for other departments for which they do not have the necessary staff. Further, whenever, any new scheme or legislation is to be enforced, Government entrusts the work to this department on account of its well-trained and extensive staff. The services of the department are also requisitioned for all types of elections, population and civil supply. In short, the services of the department are required whenever the people in bulk have to be dealt with or information is to be collected for which no separate Government machinery exists.

However, the main functions of the department are maintenance of law and order, development and co-ordination of the activities of other departments. These cover settlement and administration of land revenue, maintenance of revenue records, enforcement of land reforms, acquisition and requisition of property, excise duty, territorial changes, *wakfs*, administration of certain taxes, entertainment taxes, education cess, and collection of arrears of revenue of other departments in the district.

After introduction of the Panchayati Raj in April, 1963, many of the revenue duties, particularly functions regarding developmental

programmes and collection of land revenue have been transferred to the Panchayati Raj institutions. Still the revenue duties of maintenance of land records, settlement of land revenue, civil supply and co-ordination of the activities of other departments in the district continue with the Revenue Department.

The hierarchy of the revenue officials under the Collector consists of the Prant Officer or Deputy Collector in charge of a sub-division, Mamlatdars in charge of a taluka assisted by Aval Karkuns, Circle Inspectors and Talatis functioning at lower level. The collection of land revenue has been entrusted to the gram/nagar panchayats. The Taluka Development Officer is vested with all the powers of a Mamlatdar in the matter of revenue collection. The Circle-Inspectors are placed under his direct control and are also responsible for the work of the Talati-*cum*-Mantri who looks after collection of revenue and maintenance of village records. There are 30 Circle Inspectors in the district of whom 14 work under the Collector and 16 are under the District Development Officer. In matters relating to maintenance of boundary marks and crop inspection, inspection of Government waste lands and lands vested in gram panchayats, their work is supervised by the District Inspector of Land Records.

RECORDS OF RIGHTS

The Records of Rights has been introduced in all the villages of the district. After survey, the Land Records Department supplies the *mapni* or survey register and map to the revenue officials for compilation of Records of Rights, Section 135(B)(1) of the Land Revenue Code provides that the Record of Rights should contain the following particulars:

(a) name of all persons who are holders, occupants, owners, or mortgagees of the land or assignees of the land or assignees of the rent or revenue thereof ; (b) the nature and extent of the respective interests of such persons and conditions or liabilities attached thereto ; (c) rent or revenue, if any, payable by or to any such persons , and (d) such other particulars as the State Government may prescribe under the Land Revenue Rules.

The State Government has now applied these provisions to all tenancies by notification under section 135(B)(2) of the Code, whereunder any acquisition of right in land is to be reported to the village officer within 3 months by the person acquiring it, unless the right is acquired under a registered document.

FUNCTIONS OF THE LAND RECORDS DEPARTMENT

In 1884, when the original survey and settlement operations in the Bombay State were completed, the old Survey and Settlement Department was closed and the Land Records Department was created as an adjunct to the Revenue Department.

The Land Records Department is now a separate department of Gujarat State and is an adjunct to the Revenue Department At the State level, the department is headed by the Settlement Commissioner and Director of Land Records. For administrative purposes, the State is divided into circles each in charge of a Superintendent of Land Records, who has under him Inspectors of Land Records functioning at the district level.

The functions of the Department of Survey and Settlement are: (1) to maintain all survey, classification and settlement records up-to-date by keeping careful notes of all changes, and for this purpose to carry out field operations preliminary to incorporation of the changes in the survey records, (2) to collect and provide statistics necessary for the sound administration of all matters connected with land, (3) to help reduce, simplify and cheapen litigation in revenue and civil courts by providing reliable survey and other records, (4) to supervise the preparation and maintenance of Records of Rights and, of the periodical inspection of boundary marks, (5) to conduct periodical revision and settlement operations, (6) to organise and carry out village site and city surveys on extensive scale and arrange for their proper maintenance, (7) to undertake special surveys for private individuals and public bodies, surveys in connection with railways, municipal and local projects, town planning schemes, and survey for the Defence and other Government departments, (8) to maintain up-to-date village, taluka and district maps, reprint them and arrange for their distribution to various Government departments for administrative purposes and sale to the public, and (9) to train revenue officers in survey and settlement matters.

INCOME FROM LAND REVENUE AND SPEICIAL CESSES CONNECTED WITH IT

Land revenue is one of the important sources of income in the district. Statement XI.1 shows the demand and collection for the years, 1967-68, 1968-69 and 1969-70.

STATEMENT XI.1

Land Revenue, Demand, Collection, etc.

Sl. No.		1967-68	1968-69	1969-70
(1)	Demand			
	(a) Current ..	54,62,015 20	53,42,905.68	59,65,553 33
	(b) Arrears ..	40,34,090.89	30,84,584 22	49,93,989.86
	Total	*94,96,106 09*	*84,27,489 90*	*109,59,543.19*
(2)	Collection	48,24,077 20	33,20,473.34	44,24,192 26
(3)	Remission	1,16,002 17	1,13,026 70	5,31,592 26
(4)	Suspension .	16,23,500 30	32,06,892 83	28,25,883.29
(5)	Percentage of collection ..	50 80	39 40	43.98

Source .

The Collector, Mehsana District, Mehsana.

The Local Fund Cess

The cess is levied under section 93 of the Bombay District Local Boards Act, 1923. It was formerly collected by the Revenue Department alongwith land revenue. But after the enforcement of the Gujarat Panchayats Act, 1961, it is collected by the village panchayats. The cess which was first levied at the rate of 20 paise in every rupee of land revenue is levied at the enhanced rate of 50 paise from 1st July, 1966.

In the Gujarat Panchayats Act, 1961, a provision has been made for levy of an additional cess. At the request of the gram and nagar panchayats, the State Government may levy an additional cess up to 25 paise on every rupee of land revenue payable to Government in the area within jurisdiction of such panchayats. If such panchayat undertakes for the benefit of the community any special work or project which is to be completed within a specified period and for which additional funds are needed, it may pass a resolution at its meeting and after obtaining previous permission of the district panchayat, apply to the State Government to increase the rate up to 100 per cent in the land revenue payable to the State Government as ordinary land revenue.

The amount realised by way of local fund cess was Rs. 16,96,075.92 in the year 1969-70.

The Irrigation Cess

The irrigation cess is an annual charge payable by every land owner of cultivable area under command of a canal system. This cess is a fixed charge per acre and is not liable to variation from year to year. It was levied on old irrigation works with effect from 13th February, 1954, while in case of new irrigation works, it was decided to make the cess payable after three years from the commencement of the irrigation. It was found that farmers did not utilise the full irrigation potential. In order to pressurise recalcitrant cultivators to use irrigation facilities, compulsory irrigation cess at the rate of Rs. 2.50 per acre per annum is being levied with effect from 13th February, 1963 on all lands within the command of irrigation works, irrespective of the fact whether irrigation water is used or not. This compulsory levy is primarily meant to cover the working expenses of the canal system. In the Mehsana district the total collection of this cess in the year 1968-69 amounted to Rs. 1,50,327.00.

The Education Cess

After the formation of the separate State of Gujarat, for promotion of education, a surcharge on agricultural and non-agricultural lands was levied by enacting the Gujarat Education Cess Act, 1962. The Act came into force from 1st August, 1962. An Education Cess Fund has been created out of the receipts from (1) the surcharge on all lands, agricultural and non-agricultural, assessed to land revenue and (2) tax on lands and buildings in urban areas. A surcharge of 20 per cent is levied with effect from 1st August, 1962 on agricultural lands which are assessed or held for the purpose of agriculture and not used for any purpose unconnected with agriculture. A surcharge varying from 12½ per cent to 75 per cent of non-agriculgural assessment is levied on all unalienated lands subject to non-agricultural assessment and on all alienated lands (excluding village sites) used for purpose other than agriculture. These rates have been brought into force from 1st August, 1962.

In the urban areas, the lands and buildings are liable to rates of tax which vary from 2½ per cent to 4½ per cent of the annual letting-value of the property. These rates have come into force from 1st October, 1965.

The surcharge levied on agricultural as well as non-agricultural lands is transferred at the end of the year to the State Education Cess Fund and utilised on schemes for promotion of education in the State. During 1963-64, Government had directed that one-third of

the tax collected on lands and buildings within the municipal areas should be given to the municipalities as grant with effect from 1st August, 1962, the date from which the tax has been levied.

Against a total demand of Rs. 4,97,631.66, a sum of Rs. 3,66,454.83 was collected as education cess in 1969-70.

THE BHOODAN MOVEMENT

In order to reduce inequalities in the distribution of land, legislative measures for abolition of intermediaries, tenancy reforms and land ceilings have been adopted by the State Government. These measures have not helped solve the problem of landless labourers. In this context, the contribution of the Bhoodan Movement as one of the schemes of land distribution to the landless has got special value. Secondly, this movement is a reminder that the land problem cannot be solved by legislation alone. The Bhoodan Movement also attempts at the abolition of the concept of private ownership. The fundamental principle of the movement is that all lands belong to God (*Sab Bhumi Gopalki*) and a man is only a trustee of the land which should be treated as a social agent of production for the entire community.

This movement, which started in 1951 in Telangana region of the former Hyderabad State (now in Andhra Pradesh) spread during the walking tours undertaken by Shri Vinobaji.

Distribution of Donated Lands

Since the distribution of the donated lands is vital to the success of the movement, it is necessary to know the main rules for the land distribution which are stated below.

(1) The date on which the land is to be distributed is announced by beat of drum or leaflets in the village.

(2) The revenue officers from Talati to the Collector upwards and the village panchayat members attend the function.

(3) As far as possible, one-third of the land is given to the Harijans.

(4) As far as practicable, the land is given to the landless of that very village. After distribution to the landless, the excess land, if any, may be distributed amongst the landless of the adjacent villages.

Such lands are to be given to persons who are capable and willing to cultivate land personally.

(5) For a family of 5 persons, 1 acre of irrigated land or 2½ acres of dry land should be granted. Under special circumstances, land exceeding 5 acres may also be given.

(6) Attempt should be made to consolidate the scattered lands into the compact block. If small parcel of land cannot be given for cultivation, they may be assigned for manure pits, public latrines, etc.

(7) The lands, which are cultivable, should be liable to payment of land revenue to Government from the day of grant.

(8) If such lands remain uncultivated for a period of 2 years, it will be open to Government to grant them to other landless, persons.

(9) Three-year limit is fixed for making cultivable virgin lands, waste lands or khar lands, so donated.

These are the main principles of distribution of lands received in the Bhoodan. The movement which raised high hopes and aspirations among the landless in the beginning, has not made much headway particularly in the district. This is evident from the fact that till 1960-61, 1317A.-11G. of lands were donated.

RURAL WAGES

The rural wage structure in the district is complex. The rates and levels of wages vary according to the different agricultural operations. The wages differ for men and women. Children are also employed in agriculture and are paid low wages. Moreover, the wage-rates vary according as the season is busy or slack. In the district, a large number of persons have no lands of their own but are dependent upon agriculture for their livelihood. They are labourers who are employed to work on the fields either casually during the harvesting season or throughout the year as annual workers.

According to the 1961 Census, 3,96,697 persons were returned as cultivators and 72,993 as agricultural labourers in the district. The main communities, who work as agricultural labourers in the district are Thakarda, Chamar, Vankar, Shenma, etc. Most of the landholders employ casual field labourers only when there is a rush of work on the farm and pay them on daily basis. Agricultural operations such as ploughing which entail more strenuous labour

command a higher wage rate. While much of the heavy work is done by males, women and children are employed in not too heavy work as weeding, winnowing, watering, etc. They are usually paid in cash and sometime in kind. The daily wage rates have increased considerably in recent years.

Casual laboures are employed for full day. Sometimes during harvesting periods, they work even more and are also paid more. The main source of labour is the village itself, though at the time of harvesting labourers from surrounding villages are also called to meet the local shortage. Small cutltivators who usually do not find enough employment on their farms offer themselves for work as field labourers during the peak period. Field labour being seasonal they have to seek alternate employment during the off season. Such work includes collecting and selling of firewood, hay-making, making of tiles, spinning, weaving, etc.

Harvesting of crops like *bajri*. *jowar*, groundnut and wheat is sometimes given on a contract basis. The system is known as *udhad* wherein labourers are paid a certain quantity of grain for harvesting a particular piece of land. Most of the landholders employ casual field labour on the farm and pay them on daily basis at the harvesting season. Besides cash payment, he is sometimes given food, tea, *bidis*, etc. Those cultivators whose holdings are large enough to provide continuous and reglular employment for the whole year, engage annual servants also. They are known as 'Sathi'. A Sathi binds himself to do all types of farm work, and is available at all hours of the day and the night. The contract is entered into generally for one year and renewed year after year with the consent of the parties. In addition to cash remuneration, a Sathi is provided with other facilities such as food, clothing, shoes and residential accommodation. Normally, payment to a Sathi, is made at the end of the year ; but when necessity arises he is given small amount of money occasionally by way of part payment. The annual wages paid to Sathi varied from Rs 700 to Rs. 800 per year. The prevailing wage rate structure in the district at present is as follows.[1]

Male	Rs. 3 00 to 4 50
Female	Rs. 2 00 to 2.50
Child	Rs. 1 00 to 1 50

1. District Agricultural Officer, District Panchayat Mehsana.

REGISTRATION

Registration of Documents

Under section 17 of the Indian Registration Act (XVI of 1908), the registration of instruments of immovable property is compulsory. These documents are divided into four categories, *viz.*,

(1) Instruments of gift of immovable property,

(2) Other non-testamentary instruments, which purport or operate to create, declare, assign, limit or extinguish any right, title or interest of the value of Rs. 100 or upwards to or in immovable property and receipt or payment of any consideration of such documents,

(3) Lease of immovable property from year to year or for any term exceeding one year or reserving a yearly rent, and

(4) non-testamentary instruments transferring or assigning any decrees, order of a court or any award when such decree or order or award purports, or operates to create, declare assign, limit, or extinguish any right, title or interest of the value of Rs. 100 and upwards to or in immovable property.

There are certain documents, however, the registration of which is optional under section 18 of the Act. There are documents of immovable property valued at less than Rs. 100, leases exempted under section 17, wills, notices of pending suits or proceedings referred to in section 52 of the Transfer of Property Act, and all other documents not required to be registered under section 17. As a rule, fees are levied for the registration of all documents, but the State Government has exempted co-operative societies registered under the Gujarat Co-operative Societies Act, 1961 from the payment of such fees. Certain types of societies enjoy restricted exemptions in respect of certain documents involving consideration upto a prescribed limit, registration fees being charged on documents involving higher consideration.

Registry Offices

There are 11 Sub-Registries in the district, *viz.*, (1) Mehsana, (2) Chanasma, (3) Harij, (4) Kadi, (5) Kalol, (6) Kheralu, (7) Patan, (8) Sidhpur, (9) Unjha, (10) Vijapur, and (11) Visnagar.

District Registrar

The Collector, Mehsana, is the *ex-officio* District Registrar. He exercises powers of supervision and inspection over the entire registration staff in the district. Though the Sub-Registrars are appointed by the Inspector General of Registration, the District Registrar has powers to fill in the temporary vacancies. He hears appeals and applications preferred to him under sections 72 and 73 of the Indian Registration Act (XVI of 1908) against refusals to register documents by the Sub-Registrars under him. Under sections 25 and 34 of the same Act, he is empowered to condone delays in presentation of documents and appearance of executants provided the delay does not exceed four months, and directs such documents to be registered on payment of a fine, not exceeding ten times the proper registration fees. He is also competent to order refund in the case of surcharges and to grant full or partial remission of safe custody fees in suitable cases. Under section 42 of the Act, a will or codicil may be deposited in a sealed cover and it may be got registered at the cost of the party desiring it after the depositor's death. He is also authorised to record and register births and deaths under the Births, Deaths and Marriage Registration Act (VI of 1886)

Sub-Registrar

The main functions of the Sub-Registrar are to register documents, keep a record of all documents registered and to send to officers concerned extracts affecting immovable property for which a record of rights is maintained. Every Sub-Registrar is an *ex-officio* Sub-Registrar for the registration of births and deaths.

The Sub-Registrar working as Headquarters Sub-Registrar at Mehsana is also the Marriage Officer for the Mehsana district and vested with the powers of solemnising marriages under the Special Marriage Act, 1954. Every Sub-Registrar is also an *ex-officio* Registrar under Parsee Marrige and Divorce Act, 1936.

The Headquarters Sub-Registrar, Mehsana assists the Collector in adjudication of documents impounded under section 33 of the Bombay Stamp Act, 1958 (IX of 1958) and also in the adjudication of cases under section 31 of the Bombay Stamp Act, 1958.

In the year 1970-71, the annual income of Registration Department in the Mehsana district was Rs. 4,07,464 and the annual expenditure was Rs. 3,15,599. Copying of documents is done by hand

in Chanasma, Harij, Kadi, Kheralu, Sidhpur and Unjha and by photography at Mehsana, Kalol, Patan and Visnagar. Out of 15,721 documents affecting immovable property registrered in the district, 15,247 documents falling under compulsory registration were of the aggregate value of Rs. 6,79,29,161. In all 474, documents falling under optional registration were of the aggregate value of Rs. 9,74,339. Furthermore 171, documents affecting movable property were of the aggregate value of Rs. 4,46,178 and 148 were wills.

STAMPS

The Superintendent of Stamps, Ahmedabad, is the authority controlling the supply and sale of non-postal stamps. In the Mehsana district, the Collector as the administrative head of the district, is in charge of the entire work relating to the stamps. He has to regulate the sale of stamps and ensure collection of stamp duties. As there is no treasurer in the treasury, the work of sale of stamps to vendors and to the public is done by a Deputy Accountant, who is also an *ex-officio* stamp vendor under the direct supervision of the treasury officer. He is in charge of the local depot at Mehsana and is responsible for the maintenance of the stock of stamps, their distribution to the branch depots in the district and sale to the public. Refund of the value of unused, spoiled and obsolete stamps is not within the competence of the Treasury Officer as these powers are not obligated to him, after the separation of the treasury, from the Revenue Department. These powers are exercised by the Collector, Deputy Collectors, Mamlatdars and Mahalkaris. A branch depot is located at every taluka headquarters and is in charge of a Sub-Treasury Officer, *i. e.*, the Mamlatdar. As per Government Notification No. GHM/M/87/STP/1068/54035-H, dated 13th January, 1969, all the Sub-Treasury Officers have been appointed as 'Proper Officer' for the purpose of the Act and under the Rule of the Bombay Stamp Rules, 1939, they are empowered to affix the special adhesive stamps on the unexecuted documents presented for stamping by the public.

For the convenience of the public, stamps are sold not only at the district depot and branch depots but also at various other centres by licensed Stamp Vendors, who are appointed by the Collector. There are 21 Stamp Vendors in the district. The non-judicial stamps in the case of instruments requiring stamp duty of the value of above Rs. 500 and the court-fee stamps exceeding Rs. 150 are sold directly by the Treasury and Sub-Treasuries to the public. Stamps below these denominations are sold by the authorised vendors. The Sub-Treasury Officers are appointed as *ex-officio* stamp vendors at taluka places by virtue of their posts. From April 29, 1971, non-judicial stamps

upto Rs. 500 are sold by the stamp-vendors. The total income realised from the sale of stamps in the district in the year 1969-70 was Rs. 2,31,184.00 for non-judicial stamps and Rs. 1,35,778 for judicial stamps. The vendors are allowed a small discount which in the year 1969-70 amounted to Rs. 3,457.51 for non-judicial stamps and Rs. 615.78 for judicial stamps.

OTHER SOURCES OF INCOME

In order to meet the growing expenditure on developmental activities, the State and Central Governments have to augment their financial resources by tapping additional sources of revenue. Other sources are Sales Tax, Taxes on Motor Vehicles, State Excise, Central Excise and Income-tax. These are briefly dealt with below.

SALES TAX

As a source of revenue, sales tax occupies a predominent position in the tax-structure of the State. It is not only productive from the point of view of revenue but has an additional merit of flexibility. By changing the coverage and rates of the tax the yield can be increased to meet the increasing resource needs of the State

The major part of the Mehsana district belonged to the former Baroda State which was merged into the then old Bombay State in 1949. Prior to 1949, the Baroda Sales Tax Act was applicable to the Kadi Prant. After 1949, the Bombay Act of 1946 was made applicable to Mehsana district. This levy was based on the single point system. From 1st November, 1952, the multi-point system of tax was introduced in place of the single point system and the said multi-point levy of tax remained in force upto 31st March, 1954. Thereafter the double point system of levy of tax was introduced by the Bombay Sales Tax Act (Amendment), 1953, which remained in force upto 31st December, 1959

Since different systems of sales tax operated in the constituent units of the former composite State of Bombay, the Bombay Government appointed a committee under the chairmanship of Shri Babubhai J. Patel to evolve a uniform system of sales tax for the entire State. On the basis of its recommendations, the Bombay Sales Tax Act, 1959 was enacted and enforced with effect from 1st January, 1960. After bifurcation of the Bombay State, this Act of 1959 was adopted by the Gujarat State, and

was extended to the Mehsana district on 1-5-1960 and remained in force till 5th May, 1970. In order to rationalise the tax-structure and streamline the administrative procedures, the Government of Gujarat constituted in 1967 the Sales Tax Enquiry Committee with Shri M. M. Odedra as chairman. Its terms of reference were to examine the exisitng system of the sales tax, to review its working, and to make recommendations for rationalisation of the structure of the sales tax, and simplification of procedures. In making recommendations, the committee was asked to take into account the revenue requirements of the State and to suggest measures for dealing with avoidance and evasion of tax. On 28th June, 1968, this committee submitted its report to Government. Its main recommendation was about the levy of the single-point tax. On the basis of these recommendations, a Sales Tax Bill was introduced and pased in the Assembly in 1969. The enactment was called the Gujarat Sales Tax Act, 1969 and was made applicable to the entire State with effect from 6th May, 1970. The salient features of the law are: (i) that a single point levy is combined with a double point levy; (ii) that a levy of retail sales tax is abolished, and (iii) that exemption from the tax is granted to small manufacturers and traders of special category with an annual turnover of Rs. 30,000. It is hoped that these provisions will greatly benefit the traders. The total collection of sales tax in the district for the year 1969-70 amounted to Rs. 1,98,92,336.00.

TAXES ON MOTOR VEHICLES

The tax on motor vehicles constitutes one of the important sources of State revenues. The Motor Vehicles Department is responsible for the proper administration of the Indian Motor Vehicles Act, 1939 and Rules made thereunder. It also collects taxes on motor vehicles and passengers and goods carried by road under: (1) the Bombay Motor Vehicles Tax Act, 1958 (2) the Bombay Motor Vehicles (Taxation of Passengers) Act, 1958, and (3) the Gujarat Carriage of Goods Taxation Act, 1962. It also performs in general the duties and responsibilities enjoined on it under the provisions of these Acts and Rules made thereunder.

Administrative Set-up

The department is headed by the Director of Transport with the headquarters at Ahmedabad. From October, 1963, the State has been divided into three regions, *viz.*, Ahmedabad Baroda and Rajkot, each of them being headed by a Regional

Transport Officer. From September, 1969, however, the sub-regional office at Surat under the Baroda region has been upgraded to the level of a regional office.

The Mehsana district is in the Ahmedabad region and under the control of the Sub-Regional Office at Mehsana, which comprises the revenue districts of Mehsana and Banaskantha. Separate figures of revenue for the Mehsana district are therefore not available. The net collections of revenue for the districts of Mehsana and Banaskantha for the year 1969-70 were as under :

Sl. No	Name of the Act	Amount in Rs.
1	2	3
(1)	The Bombay Motor Vehicles Act, 1958	43,29,364
(2)	The Bombay Motor Vehicles Act, 1958 (Taxation of Passengers)	66,270
(3)	The Indian Motor Vehicles Act, 1939	2,33,854
(4)	The Gujarat Carriage of Goods Taxation Act, 1962	9,83,937
	Total	56,13,425

STATE EXCISE

The main functions of Prohibition and Excise Department are to administer the following Acts and to organise education and propaganda for prohibition.

1. The Bombay Prohibition Act, 1949,
2. The Bombay Opium Smoking Act. 1936,
3. The Dangerous Drugs Act, 1930,
4. The Bombay Drugs (Control) Act, 1959,
5. The Medicinal and Toilet Preparations (Excise Duties) Act, 1955, and
6. The Spirituous Preparations (Inter-State Trade and Commerce Control) Act, 1955.

Besides, it has to collect licence fees, dues on exciseable articles and medicinal and toilet preparations. Thus, its functions relate to administration of laws, enforcement of control under those Acts and propaganda and education under the prohibition laws. The department

is headed by the Director of Prohibition and Excise with headquarters at Ahmedabad. Mehsana district is under the Superintendent of Prohibition and Excise, Mehsana, with the headquarters at Mehsana. He has under him the Prohibition and Excise Inspectors.

The State Government levies excise duty on the following commodities under section 105 of the Bombay Prohibition Act, 1949.

(a) any alcoholic preparation for human consumption,

(b) any intoxicating drug and hemp,

(c) opium, and

(d) any other excisable article as defined in Clause (13) of the Section 2 of the Bombay Prohibition Act, 1949.

In addition to the above articles, excise duty on medicinal and toilet preparations containing alcohol, opium and narcotics is levied under the Medicinal and Toilet Preparations (Excise Duties) Act, 1955 by the Central Government and collected by the Prohibition and Excise Department of the State and retained by the State Government.

The total net revenue realised from excise duty in the district for the year 1969-70 amounted to Rs 1,27,291.

CENTRAL EXCISE

The Mehsana district is placed under the Assistant Collector of Central Excise and Customs, Viramgam. Under him there are three Superintendents. Each one is in charge of one range, *viz.*, Patan, Kalol and Vijapur. Under each superintendent there are 6 to 8 inspectors.

The Central Excise Department deals with excise duties mainly levied on tobacco, cotton fabrics, cotton yarn, power loom, sodium silicate, I.C. engines, copper and copper alloys, matches, electric motors, art silk yarn, art silk fabrics, woollen yarn, plastics, zinc sheets, cosmetic and toilets, paints and varnishes, China and porcelainware, medicine, plywood, asbestos and cement products, oil (processed), tractor, trailer and wireless receiving sets. Such duties yielded a total annual revenue of Rs. 1,94,82,187 for the year 1969-70 in the district.

INCOME-TAX

This is one of the direct and most important central taxes. For the Gujarat State, there is a Commissioner of Income-tax headquartered at Ahmedabad. Under him, there are Inspecting Assistant Commissioners of Income-tax. The Mehsana district is placed in charge of the Inspecting Assistant Commissioner, Ahmedabad Range-V, Ahmedabad. Under him, there are two Income-tax Offices in Mehsana district, one stationed at Mehsana with four Income-tax Officers under him and the second stationed at Patan with two Income-tax Officers. The Income-tax office at Mehsana has jurisdiction over the following talukas of the district, *viz.*, (1) Mehsana, (2) Visnagar, (3) Kalol, (4) Kadi, (5) Kheralu, and (6) Vijapur ; while the Income-rax offirce at Patan has jurisdiction over (1) Patan, (2) Sidhpur, (3) Harij, (4) Chanasma and (5) Sami talukas of the district. The tax revenue is realized mainly from *jeera*, *varial*i, oil seeds, cotton, virginia tobacco and grains. The district is also a good centre for iron and tea business.

Details of the number of assessees and realisation of tax revenue in the district for the years 1962-63 to 1970-71 are given below.

STATEMENT XI.2

Year	Under Rs 5,000		Over Rs. 5,000		Total	
	No of assessees	Amount of tax Rs. in ('000)	No of assessees	Amount of tax Rs in ('000)	No. of assessees	Amount of tax Rs in ('000)
1	2	3	4	5	6	7
1962-63	4,169	185	3,261	1,311	7,430	1,496
1963-64	4,063	215	3,363	2,456	7,426	2,671
1964-65	5,450	290	4,458	3 956	9.908	4.246
1965-66	5,152	147	5,354	4,093	10,506	4.240
1966-67	5,717	207	5,552	5,892	11,269	6,099
1967-68	5,517	129	6,092	5 200	11,609	5,329
1968-69	6,414	175	5,725	9,357	12 139	9,532
1969-70	6,31[illegible]	172	6,397	1[illegible],481	12,712	11,356
1970-71	6,606	179	7,281	12,394	13,887	12,573

It is noticed from the above statement that the number of assessees have increased from 7,430 in the year 1962-63 to 13,887 in the year 1970-71. In the same way the collection of income-tax has also increased from 15 lakhs in the year 1962-63 to Rs. 126 lakhs in the year 1970-71. The increase is mainly due to the income generated by the socio-economic development of the Five Year Plans.

CHAPTER XII

LAW AND ORDER AND JUSTICE

Police

INCIDENCE OF CRIME

The following statement shows the incidence of crime committed in the district between the years 1966 and 1970. It will appear that the crime-graph has risen from 4,529 in 1966 to 5,087 in 1970. Among these, the crimes committed under special and other local laws have registered an increase by 332. Not a single offence was reported in the following categories : (1) against the State, (ii) army and navy, (iii) contempt of lawful authority of public servant, (iv) false evidence, (v) stamps, (vi) weights and measures, (vii) extortion, (viii) criminal misappropriation, (ix) fraudulent deeds, (x) documents, trade or property marks, (xi) marriage and (xii) defamation, during the period under review is itself remarkable. Offences relating to person and property decreased by 230 between 1966 and 1970.

Incidence of Crime

Sl. No	Description	Name of offences	
		1966	1970
1	2	3	4
1.	Against the State		
2.	Army and navy		
3.	Public tranquillity	45	69
4.	Relating to public servant	6	7
5.	Contempt of the lawful authority of public servant		.
6.	False evidence	.	
7.	Coins	1	
8.	Stamps		
9.	Weights and measures		.
10.	Affecting the public health, safety, convenience, decency and morals	19	72
11.	Religion	3	..
12.	Affecting life	55	62
13.	Causing of miscarriage, etc.	7	7
14.	Hurt	521	535
15.	Wrongful restraint and confinement	18	21
16.	Criminal force	21	10
17.	Kidnapping	19	19
18.	Rape	5	4
19.	Unnatural offence	10	16

Incidence of Crime— concld.

Sl. No.	Description	Name of offences	
		1966	1970
1	2	3	4
20.	Theft	1,474	1,239
21.	Extortion		.
22.	Robbery	77	35
23.	Criminal misappropriation	.	..
24.	Breach of trust	85	111
25.	Stolen property	2	
26.	Cheating	34	39
27.	Fraudulent deeds, etc.	..	
28.	Mischief	100	105
29.	Criminal trespass	338	379
30.	Offence relating to documents, trade or property marks	.	
31.	Breach of contract	2	4
32.	Offences relating to marriage		
33.	Defamation		..
34.	Criminal intimidation, insult and annoyance	2	
35.	Under special and other local laws	1 685	2,353
	Total	4,529	5,087

Source :

District Superintendent of Police, Mehsana

HISTORICAL BACKGROUND[1]

The Police Administration under the Baroda regime may be divided into the following stages :

(1) The period prior to 1860-61,
(2) The period from 1860-61 to 1870-71,
(3) The period from 1870-75 and
(4) The period from 1875-85.

(1) *The Period Prior to 1860-61*

In the first period, the *izara* system prevailed under which an *izardar* performed magisterial as well as police functions. There was no clear demarcation between magisterial and police functions. Each village had village watchmen called *vartanias* or *rakhas*, who were responsible for the safety of their respective villages and protection of the travellers. They functioned under a village *mukhi* or the patel. The *mukhi* was responsible to the *thandar*, in charge of a small group

1. DESAI G. H., *Kadi Prant Sarvasangraha*, (1920), pp. 334-38.

of villages, and was mainly concerned with the police duties. His duty was to detect criminals and dispose of such cases as were within his powers, and commit other cases which were beyond his jurisdiction to the Vahivatdar's court. Although the powers of the *thandars* and *vahivatdars* were defined in *kalambandis* or *izara pattas*, in practice they used greater powers in criminal cases.

(2) *Period from 1860-61 to 1870-71*

During this period, the *izara* system was abolished, and in 1860 the *huzur fauzdari* department was created by Maharaja Khanderao Gaekwad. It took cognizance of all functions which were beyond the powers of the *vahivatdars*. From the *huzur fauzdari*, down to the police patel, all the officers carried out dual functions of magistrates and police officers. This period marked an important phase in the Police Administration. The *fauzdar* or *fauzdari aval karkuns* were appointed under the *vahivatdars* Thus there were the *fauzdari aval karkun*, the *mulki aval karkun*, the *diwani aval karkun* and the *senapati aval karkun*, each of whom was entrusted with the work connected with his department. The main function of the *fauzdari aval karkun* was to inquire into offences and submit report to the *huzur fauzdari* through the *vahivatdar*.

(3) *Period from 1870-75*

During the third period (1870-75) the *izara* system and the system of administration of police and *fauzdari*, which prevailed before 1830, were restored. Classes of magistrates were formed and their powers defined according to the area of the mahal. On the other hand, *vahivatdar* had powers to inflict fine upto Rs. 100/- and award imprisonment for six months.

(4) *Period from 1875-85*

During this period, the magisterial and police functions were separated under the reforms introduced by Raja Sir T. Madhavrao, Dewan of Baroda. Under this arrangements a police *naib suba* in each prant, *sar fauzdars* in different divisions, *fauzdars* for talukas and *naib fauzdars* for *tappas* or *thanas*, were appointed and regular uniformed police was introduced in place of *sibandi* police at some places.

The regular Police Department was established in 1875-76. The strength of the police force in this year in the Kadi division was as follows: Police *Naib Suba* 1, *Sar Fauzdars* 3, *Fauzdars* 14, *Naib Fauzdars* 74, *Jamadars* 65, *Havaldars* 152, sepoys 1,338. There

were also 1 Risaldar, 26 Dafedars, 2 Buglers and 179 horsemen in the mounted police. This Department was under the Suba and functioned under the orders of the Suba as well as the Huzur Assistant of the Police Department. In 1904-05, as a measure of economy, a number of posts were abolished and strength of the police force was reduced. Though the emoluments offered to these men were increased from time to time, yet they did not conform to those in the adjoining British districts. Therefore, in 1914, new time scales of pay were introduced. As there was shortage of police personnel, besides salary, allowances were offered to retain efficient officers. Among other administrative reforms, the Vadnagar taluka was merged with the Kheralu taluka from 1914, but from that year the Vadnagar town was separated and placed under an Assistant Fauzdar. At that time, the town of Patan was also separated from the taluka of Patan for the purpose of police administration. In 1902, the headquarters of the Kadi Prant were transferred to Mehsana because of its central geographical position and construction of the Ahmedabad-Delhi metre gauge Railway line. Since then there was no change in the State Police Administration almost till its merger in 1949. Since then, the Mehsana district had three sub-divisions, 30 police stations, 20 sub-posts and 45 *chowkies*.

FUNCTIONS OF POLICE

The primary functions of the police are prevention and detection of crime, maintenance of law and order, escorting and guarding of prisoners, protecting Government treasuries and private and public property, prosecution of criminals and apprehension of offenders, inspection of shops selling explosives and poisonous drugs, etc. They have, however, certain other duties to perform such as extinguishing fires, giving aid to displaced persons and pilgrims, verification of character and passports. These functions are incorporated in the Bombay Police Act, 1951, as adapted and applied to the Gujarat State.

POLICE ADMINISTRATION

The Bombay State

In the course of reorganisation of the district that followed the merger of the State in 1949, some talukas and villages of the Mehsana district were merged with the Ahmedabad (Rural) district and the villages of the former Radhanpur State were amalgamated with the Mehsana district. The police stations of Atarsumba and Dehgam which formed part of this district were handed over respectively to Kaira and Ahmedabad (Rural) districts. There were

three police divisions at Kalol, Patan and Radhanpur. But in 1958, the Radhanpur and Varahi police stations were placed in the Banaskantha district.

The Gujarat State

For the purpose of the administration, Gujarat State has been divided into two Police Ranges, each under a Deputy Inspector General of Police and Mehsana district has been placed in the Police Range, Rajkot. The District Superintendent of Police is assisted at the headquarters by an Inspector who is termed Home Inspector and works as his Personal Assistant. He supervises the work of the office at the headquarters during the former's absence. In bigger districts, there are Inspectors for Local Crime Branch and the Local Intelligence Branch. In the Mehsana district, there is an Inspector of Police for the Local Crime Branch and the Local Intelligence Branch. These branches are placed under the charge of Police Sub-Inspectors, who work under the orders of the Inspectors and are assisted by Head Constables and Constables. Under the law, the District Magistrate has control over the District Superintendent of Police and the police force of the district. He decides the questions of policy and matters relating to the administration of law within the district, but does not interfere with such matters as recruitment, internal economy and organisation of the police force in the district.

Police Divisions

The Mehsana district is divided into Mehsana, Kalol and Patan Police Sub-Divisions with their headquarters respectively at Mehsana, Kalol and Patan, each in charge of a Deputy Superintendent of Police. He is responsible for all crime work within his sub-division and carries out the general orders of the Superintendent. He is also responsible for the efficiency and discipline of the officers and men in his sub-division. He has to hold detailed inspections of Police Stations and Out-posts in his charge at regular intervals. Each sub-division has one or more Inspectors, who are employed for the crime work and supervision of bad characters and gangs in their circles. They also supervise and co-ordinate the crime work of different police stations within their circles.

In addition to the police headquarters at Mehsana, there are in all 22 police stations and 38 out-posts in the district.

The sanctioned strength of Police Officers and men in the year 1970 was 1,934, distributed as under : District Superintendent of Police 1 ; Deputy Superintendents of Police 3 ; Sub-divisional Police Officers 4 ; Police Inspectors 6 ; Police Prosecutors 9 ; Unarmed Police Sub-Inspectors 57 ; Armed Police Sub-Inspectors 4 ; Unarmed Head Constables 276 ; Armed Head Constables 151 ; Armed Police Constables 610 and Unarmed Police Constables 813.

The Railway Police

The control and administration of the Railway Police is vested in the Superintendent of Police, Western Railway, Baroda, who has a parallel organisation on the lines of the District Superintendent of Police. He functions under the supervision and control of the State Deputy Inspector General of Police and the Inspector General of Police.

Anti-corruption and Prohibition

With a view to eradicating the evil of corruption, the anti-corruption force has been created under the Director of Anti-corruption Bureau, Ahmedabad. There are also two Units of Prohibition, Task Force working under the supervision and direction of the District Superintendent of Police. Each unit is in the charge of a Police Sub-Inspector. This Directorate works under the Home Department at the State level. Every district has at least one Sub-Inspector of Police from this force.

Anti-corruption Unit has one branch at Mehsana under the control of a Police Inspector, who is assisted by two Police Sub-Inspectors This unit works under the direct control of the Anti-corruption Bureau.

The district has a sanctioned fleet of 34 police vehicles. Wireless arrangement has been provided at Mehsana only.

Housing

935 policemen and 14 police Sub-Inspectors are provided with Government accommodation for residential purposes.

Welfare of Police

Various facilities and amenities provided at police headquarters are : (1) mess and canteen services, (ii) recreation room, (iii) sewing

class run from Police Welfare Fund, (iv) sports club for police boys, etc., (v) primary school for children, and (vi) one 16 mm., cinema projector for film shows.

Chowkiat Scheme

There is no Kotwal scheme in the Mehsana district, but instead a *Chowkiat* scheme is in existence. There are 374 *Chowkiats* in this district and are paid at the rate of Rs. 50 per month. *Chowkiats* are working as peons of the Gram Panchayats and help *Talati*-cum-*Mantri* in collecting land revenue.

Village Police

Under the Bombay Village Police Act, 1867, the control over the village police is vested in the District Magistrate, who may delegate any of his powers to the District Superintendent of Police. Each village generally has a Police Patel, who is required to collect information regarding suspicious characters and send them to the police stations. He has to keep a strict watch over the movements of notorious characters under surveillance of the police and to give all the information he possesses about what is happening in the village, when the patrolling policemen visit the village.

Home Guards

Home Guards organisation in this district was started in 1948. It functions under the Commandant, Home Guards, Mehsana who has under him District Organisers, staff officers and local leaders appointed in an honorary capacity. This activity is extended to the following 16 centres besides Mehsana. These are: Visnagar, Vadnagar, Kheralu, Sidhpur, Patan, Harij, Chanasma, Sami, Kalol, Kadi, Vijapur, Unjha, Dhinoj, Mansa, Becharaji and Kukarwada.

The strength of the Home Guards in the district at the end of December, 1970 was 828 inclusive of 18 women. There were 21 unit officers including honorary organisers.

A Mahila wing of the Home Guards has been started recently, which has received a good response from women in this district.

Gram Rakshak Dal

As regards villages, the Gram Rakshak Dal Organisation is established by the Government for the protection of person and property and safety and security of public against anti-social and criminal elements. During the times of emergency, Gram Rakshak Dals work in close co-operation with the police in maintaining internal security. To organise Dals at district and taluka levels, Honorary District Gram Rakshak Dal Officer and Honorary Taluka Gram Rakshak Dal Officers are appointed respectively by District Superintendent of Police. In this district, Gram Rakshak Dal is formed in 846 villages and has trained 21,801 members of Gram Rakshak Dal at the end of 1970.

Mahila Gram Rakshak Dal

A similar organisation for women was started in the wake of the Pakistani aggression in 1965. Its objective is to inculcate a spirit of defence among women and induce them to take part in protecting life and property in the village. During such emergencies as flood, fire, earthquakes, etc., they are required to give first aid to the injured and prepare food for the affected. In this district the Mahila Gram Rakshak Dal has 1,118 members. To organise the Mahila Dal, Honorary Mahila Gram Rakshak Dal Officer is appointed.

Jails

ORGANISATION

Prisons have been established under the Prisons Act of 1894. The Inspector General of Prisons of the State is the head of the Jail Department. He exercises general control and superintendence over all prisons, jails and the headquarter sub-jails in the State. The Jail Department functions under the Home Department

The sub-jail at Mehsana is called the headquarter sub-jail. It has a capacity to accommodate 124 prisoners. It keeps prisoners, sentenced upto six months. Undertrial prisoners are also kept here. Besides, there are 8 judicial lock-ups at Kalol, Kadi, Vijapur, Kheralu, Patan, Visnagar, Harij and Chanasma in the district, which are placed under the control of the respective Taluka Magistrates, who are designated Superintendents of the lock-ups. The duties of a Jailor are performed by a clerk of the respective Taluka Magistrate's office.

The sub-jail at Mehsana is one of the best constructed jails in the State, and is looked after by a Jailor-*cum*-Superintendent. He is assisted by one Junior Clerk. The duties of Guards are performed by the Jail Armed Guard, who is assisted by one Havaldar, two naiks and six sepoys.

The total number of convicts and undertrial prisoners in the Mehsana sub-jail as on 30th April, 1971, was 63.

Prison Discipline

The prison life is well organised and any breach of prison discipline is dealt with seriously. Various types of punishments such as (1) cut in remission, (2) separate confinement, (3) stoppage of canteen facilities, etc., are awarded to offending prisoners.

Cot-tapes are manufactured here for sale to the public. These cot-tapes are both sturdy and durable and are available at reasonable rates in the market.

Welfare of Prisoners

Jails are considered penal institutions, but the policy of Government is not retribution or revenge but reformation and rehabilitation of prisoners. Whatever may be the cause of the prisoner's entry into a jail, the Jail Administration helps him to settle down as honest, decent and useful citizen of the community after his release. Various reforms introduced in the jails since Independence are : (i) remission of sentence for good behaviour, (ii) grant of furlough and parole, (iii) adult literacy classes, (iv) training in various crafts, (v) spinning during leisure hours and remittance of money, (vi) canteen facilities, (vii) cultural activities in the form of *bhajans*, songs, etc., and (viii) provision of games like *hu-tu-tu*, tug of war, etc. Games competitions are arranged sometimes by inviting teams from outside.

Treatment of Prisoners

Prisoners are classified into undertrial prisoners, civil prisoners and prisoners undergoing simple and rigorous imprisonments. Those convicted are given reformatory treatment during the period of their confinements. Convicts are allowed to write one letter every month, whereas undertrial prisoners can do so once a week at Government cost. Interviews with outside persons including relatives are allowed once a month to convicted persons,

while such interviews can be arranged once a week in case of undertrial prisoners. Additional interviews are also granted to undertrial prisoners in special cases.

The District Jail at Junagadh is classified as a jail for the Juveniles, so juvenile prisoners admitted in Mehsana sub-jail are transferred to District Jail, Junagadh, if they are sentenced for a period over one month.

Social Defence

Measures for the welfare of the juvenile and adult offenders in this district have been regulated under the following Acts ; (1) the Bombay Probation of Offenders Act, 1938, (2) the Bombay Children Act, 1948, and (3) the Women's and Children's Institutions Licensing Act, 1956.

THE BOMBAY PROBATION OF OFFENDERS ACT, 1938

This Act is in force in the district since 1965. It provides for release on probation of offenders above the age of 16 years. The orders passed by the Courts are for the release of certain convicted offenders after admonition or probation for good conduct for periods not less than a year and not more than 3 years. Again if the offender is below 25 years, he is placed under the supervision of the Chief Officer and Probation Officer appointed under the Act, for a period specified by the Court. The Chief Officer is assisted by District Probation Officer.

Remand Home, Mehsana

A Remand Home was started at Mehsana in 1962 to implement the provisions of the Bombay Children Act, 1948. It is placed in charge of a Probation Officer-*cum*-Superintendent, who is assisted by a Literacy-*cum*-Craft Teacher, two guards, one cook, and one part time Medical Officer. It gives training to inmates in small crafts and literacy. The children committed to this institution are usually sent to certified schools in the State, depending upon the vacancy in these schools. The Remand Home is now housed in a newly constructed building and is capable of accommodating 30 inmates.

THE WOMEN'S AND CHILDREN'S INSTITUTIONS LICENSING ACT, 1956

It provides for the regulation of licensing of institutions catering to the needs of destitute women and children. The Director of

Social Defence is the licensing authority in the State. In this district, the licensed institutions are : (1) Smt. Kantaben Naranbhai, Jilla Vikas Grah, Visnagar, (2) Shri Zaveri Chhaganlal Maganlal Anath Balak-ashram, Patan, and (3) "*Swargashram*" home for the aged, managed by the Mehsana District Vikas Grah, in Visnagar.

A Juvenile Guidance Centre has been started at Patan in December 1970, which gives non-institutional treatment to the children in the age-group of 6 to 18 years, residing in slum or in socially backward areas. Children are engaged in healthy recreational activities and other cultural programmes.

Judiciary

HISTORICAL BACKGROUND

The history of the judicial administration of the Mehsana district may be broadly divided into the following periods :

(1) Early Maratha period (1705-1802),
(2) Period of British Influence (1802-1819),
(3) Period of Judicial changes (1839-1874),
(4) Period of Reforms of Raja Sir T. Madhavrao (1875-1880),
(5) Period of Reforms by Sayajirao III (1881-1939).

These periods of judicial administration are described below :

(1) *Early Maratha Period (1705-1802)*[1]

As stated before, the district was under the jurisdiction of the Gaekwads The acquisition of this territory is aptly described in the *Baroda State Gazetteer* as under.

The early Maratha invaders of Gujarat sought not territory but tribute. Territory became theirs, almost against their wish, because the Mughal empire fell to pieces. The disintegration of the Musalman kingdom of Gujarat preceded as well as accompanied the Maratha conquest ; and the Gaekwad and other Maratha Chiefs obtained a portion only, though a large portion of the debris, of which great Musalman nobles, Rajput Chieftains, and petty *girassias*, also gained or retained their shares.

1. DESAI G H. AND CLARKE A. B., *Gazeteer of the Baroda State*, Vol. II, (1923), pp. 243-47.

In the districts of Baroda State, the administration of civil and criminal justice was in the hands of the Civil Judge who was a farmer of revenue called *izardar* or *kamavisdar*.

None of the proceedings were in writing except the clerk entering in his diary the benefits accrued from the decision of any disputed point. In the criminal cases, the *izardar/kamavisdar* was the Judge with limited powers and was not invested with the powers of inflicting the capital punishment of death. The usual punishments inflicted were fines, imprisonment or banishment and in very rare cases, capital punishment of death.

In short, the old system of administration of justice in the Baroda State was as follows. There was the panchayat at the base, which was the crude and ancient device of people to whom Government could not give prompt and cheap justice. There were *kamavisdars*, whose real business was to get money out of the districts they farmed, and, therefore, the civil and criminal justice was a strange wearisome task to them.

(2) *Period of British Influence (1802-1819)*[1]

From 1802 to 1819, the State was ruled by a Commission of whom the Resident was a prominent member, and the British interference ranged over every part of the administration. The first Resident wisely contented himself with urging on the members of the administration to devote their attention to the discharge of justice without endeavouring to establish a regular system for this subject, and he encouraged the system of *panchayats*. But Captain Carnac thought that the practice of arbitration as a system of justice could not operate in a large and civilised society, where rights were determined not by a written law, but by the innumerable intricacies of local customs and usages. He wished, therefore, to establish courts with positive powers whose decisions might be placed on record to establish a body of precedents. He declared, "arbitration is scarcely ever resorted to in this country in consequence of a mutual concurrence of parties, in a suit without the intervention of Government."

The Central Court—For the above reasons, Captain Carnac suggested that a central court should be established at Baroda wholly distinct from the already existing court of the *Kotwal*, whose heavy work should be considered to be purely magisterial

1. Desai G. H. and Clarke A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), pp. 248-50.

and not burdened with civil duties. This central court, *nyayadhishi*, the Resident wished to see empowered with both criminal and civil powers.

History of the Central Court—Over the Central Court thus established presided a *sarpant* or Chief Justice, and under him were three *pants* or judges, a *shastri* and a *kazi* for the decision of points concerning the Hindu or Mahomedan Law. At first it was looked upon with aversion as an innovation, but it soon became popular. Shortly some cases of corruption occurred and the Court was shunned. But when the guilty judges had been dismissed and the pay of those entertained increased in order to diminish the desire for peculation, it regained its popularity. The court, *nyayadhishi*, tried every kind of cases, both civil and criminal, being both the first and final court, and it supplied all want of power in the *vahivatdars* of the districts. At this time the court, composed of the *sarpant* and three *pants*, retained the form of a *panchayat*. The *pants* recorded their opinions separately, and the *sarpant*, after collecting them, took them to the *huzur*. In 1833, the post of the President of the *nyayadhishi*, court was abolished and all the *pants* were done away with.

(3) *Period of Judicial Changes (1839-1874)*[1]

In 1839, the *devghar kacheri* was instituted by Maharaja Sayajirao II, so that a person discontented with the decision of the *nyayadhishi*, court, might appeal to the Maharaja. Fortunately, not long after, in 1845, Bhau Tambekar succeeded in obtaining the withdrawal from the *devghar kacheri* of its appellate powers on the payment of a *nazarana*. It was converted into a joint civil court with the *nyayadhishi* court, though the latter alone retained its criminal jurisdiction But above the two civil courts, he placed the *sadar nyayadhishi* court, of which he himself was the first president.

After five years, (1850) was instituted, a special court, called the *darakdar kacheri*, which was to be a court of appeal from the *sadar nyayadhishi* court in civil matters.

The Huzur Fauzdari Court— Huzur Fauzdari Court was instituted by Maharaja Khanderao in 1860 It was both a magisterial and a criminal court, and deprived the *nyavadhishi* court of its criminal power. The *izardari* or revenue farming system was then brought to an end, and the *mahals* or sub-divisions were each placed under a *vahivatdar*, now a

1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State* Vol II, (1923), pp. 250-53.

Government Officer. The *vahivatdar* had under him four *shirastedars* or *aval karkuns*, one for revenue, one for civil, and one for criminal cases, and, finally one for the military department. The magisterial work and criminal cases were supervised by the *fauzdari kamdar*; the revenue appeals went from the *vahivatdar's* court to the *sarsuba*, a post which had then been created ; finally, the appeals in civil suits went to the *sadar nyayadhishi* and then to the Members' court, after the latter had taken the place both of the *sadar nyayadhishi* court and of the 'Special Court'.

The Varisht Court—In 1871, a *varisht* (high) court of final appeals in civil, criminal and revenue matters was instituted by Maharaja Malharrao.

(4) *Period of Reforms of Raja Sir T. Madhavrao (1875-1880)*[1]

Sir T. Madhavrao, the then Dewan of the Baroda State created a new judicial department based mainly on the system in vogue in the British India. Under Maharaja Khanderao's system the *vahivatdar* exercised civil powers, but the revenue officers were entirely deprived of these powers and civil (*munsiff*) courts were instituted for civil cases in each taluka. "5 Civil Courts were established in the Kadi *Prant*, *viz*., *Prant Nyayadhishi*, Kadi; *Mahal Nyayadhishi*, Kadi; *Mahal Nyayadhishi*, Patan; *Mahal Nyayadhishi*, Visnagar and *Mahal Nyayadhishi*, Dehgam. Besides *Naib Prant Nyayadhishi* was also shortly established in the *prant*".[2] Criminal work upto 2nd class was done by the *vahivatdar* under the designation of *Mahal Fauzdari Nyayadhish* while the Divisional *Naib Subas* were the first class magistrates, for their sub-divisions. In each district, a district court was opened for original work above the powers of *munsiffs*, for hearing appeals from the *munsiffs*' decision, and for the trial of sessions cases and criminal appeals against the magistrate's orders.

Sardar's Court--Raja Sir T. Madhavrao had described in one of his Administration Reports the position *sardars* of the Baroda State attempted to maintain, with regard to the administration of justice. 'The Sardars', he wrote "desire that they should be held exempt from the jurisdiction of any constituted court, and that every matter against them should be the subject of investigation and adjudication by the Maharaja and the Minister alone."

1. Desai G. H. and Clarke A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), pp 255-56.
2. Desai G. H., *Kadi Prant Sarvasangraha*, (1920), pp. 327-28.

The new court specially instituted in honour of the *sardars* isisted of a judge, the *siledar bakshi*, the *sibandi bakshi* and a *dar* and *darakdar* appointed from time to time. Every case was d by the judge and one other member of the court. All civil suits l criminal charges wherein the offences may by compounded ght, in the first instance, be referred by the court to arbitration.

This special court for the *sardars* was in existence till the year 4. Experience of over thirty years of its working showed that the rt did not have sufficient work and that it was not necessary to main- n such a costly institution. It was, therefore, decided to abolish nd to hand over the work done by it to the city *munsiff* and city ges' courts according to the limit of their jurisdiction.

Magistrates' Courts—In the Kadi or northern division the *naib ha* had powers of the first class magistrate throughout the division. ides there were three first class magistrates: one, whose court was ated at Patan, had jurisdiction in the Patan. Vadavli and Sidhpur -divisions, and in the Harij petty sub-division; the Second at nagar had jurisdiction in the Visnagar, Kheralu, Vijapur and Meh- a sub-divisions and the Vadnagar petty sub-division and the third at hgam had jurisdiction in the Dehgam, Kadi and Kalol sub- isions and the Atarsumbha petty sub-division. There were magi- tes with second class powers at Patan, Sidhpur, Vadavli, Visnagar, eralu, Vijapur, Mehsana, Kadi, Kalol, Dehgam and Unja. There e also magistrates with third class powers at the above centres with additions of Atarsumbha. Harij and Vadnagar.[1]

Reforms by Maharaja Sayaji Rao III (1881-1939)[2]

Although Raja Sir T. Madhavrao had thus organised the judicial artment on the modern lines, it was after Sayajirao assumed the s of Government in 1881 that the real reforms in the department e inaugurated. Since then, the constitution and powers of courts been revised, the old laws had been amended and new ones provi- where they did not exist, and the administration of justice had n brought to such a high state of efficiency and integrity that the ees passed by the Baroda Courts were executed in the British a as if they were passed by the British Courts themselves.

In 1885-86, for a short time, a special Joint *Prant Nyayadhish* was ointed in place of Kadi *Naib Prant Nyayadhishi*. As the area of ration of the Patan and Visnagar Courts was very large, two

1. ELLIOT F.A H., *Gazetteer of the Bombay Presidency, Baroda*, Vol. VII, (1883), p. 449.
2. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), p. 260.

emporary new courts were started at Vijapur and Sidhpur for the con-
enience of the public. In 1886-87, a Joint *Prant Nyayadhish* was
ppointed in place of Kadi *Naib Prant Nyayadhishi* and then again
Kadi *Naib Prant Nyayadhishi* was made permanent. In 1894-95, the
Mahal Nyayadhishi's Court was started at Kheralu so that people of the
rea had not to travel distant places. But after ten months this court was
losed and a *munsiff*-magistrate's court was started at Kalol. In 1905, a
munsiff court was started at Mehsana and then in 1906 at Chanasma.
No new court was opened at any place thereafter. There were nine
Mahal Nyayadhishi's at Kadi, Kalol, Vijapur, Dehgam, Mehsana,
atan, Visnagar, Chanasma and Sidhpur. Both civil and criminal
ases were tried by these courts. The civil suits of the Kheralu
aluka were disposed of by the Visnagar *Mahal Nyayadhishi*. The
civil suits of the Harij *Peta Mahal* were tried by the Chanasma *Mahal
Nyayadhishi* and the civil suits of Atarsumba *Peta Mahal* were tried
y the Dehgam *Mahal Nyayadhish*.

The Powers in Civil Suits

The *Mahal Nyayadhishi's* had powers to try cases involving
n amount upto Rs. 3,000. It was raised to Rs. 5,000 to 6,000 in
891, Rs. 7,000 in 1896 and Rs. 10,000 in 1901. In the initial stage
Naib Prant Nyayadhishi had powers to decide claims upto Rs. 10,000
hich amount was raised to Rs. 25,000 in 1892 and thereafter upto
ny amount.

The Powers in Criminal Cases

In 1875, there were no independent criminal courts, but the
ower was distributed. The *Naib Suba* of concerned division was
ven the powers of First Class Magistrate, to the administrator
f the Second Class magistrate and that to *aval karkun* or
ahalkari of third class. The Maharaja attempted to separate the
inctions of executive and judiciary when he took over the charge
f the State administration. Special Courts of magistrates were
ierefore, set--up wherever possible and the *Mahal Nyayadhishi's*
ere given powers to try criminal cases. According to this
olicy, a special Magistrate's Court was opened at Patan in
883-84. The *munsiffs* of Sidhpur, Vijapur and Dehgam were
vested with second class magisterial powers. For quick justice,
nd convenience of *mulki amaldars*, new courts were opened in
890-91, *viz.*, Kalol Special Second Class Magistrate, Kalol Special
Magistrate Class III, Mehsana Special Magistrate Class II and Vadavli
(Chanasma) Special Magistrate Class II. In 1892-93, it was decided
at Special Second Class Magistrate had to work at Kheralu. After

his, it was decided to give first class powers to the *munsiffs*. Special nagistrates were, therefore, withdrawn from the places where the ppointments of *munsiff* Magistrates were made In order that the *ıulki amaldars*, might keep in touch with the magisterial work, the rders were issued in 1892 that five cases from each falling with the ompetition of first and second class magisterial cases should be orwarded to the Divisional Criminal *Nyayadhish* for trial. In 1895-96, . was ordered that the *munsiff* Magistrates should send 10 per cent f the total cases on their files to the administrators for trial. After his, it was ordered that the *munsiff* Magistrates should send 25 per cent f the total criminal cases to the *naib suba*, Administrator and *aval arkun*. However, this was discontinued later on. By the notifica- on No. 22 dated 18-4-1909 from the *Varistha* Court, the jurisdiction f the courts in the entire State was determined *de novo*. However, gain in 1918-19, by the notification No. 85 of the *Varistha* Court, ertain changes were made in the jurisdiction of the courts. Accord- ıgly, it was decided that from 1-8-1919, the *munsiffs* of Dehgam, 'hanasma and Visnagar should go to Atarsumba, Harij and Kheralu espectively for three days of a fortnight and dispose of the criminal ases of second class and that cases of first class should be disposed t their respective headquarters.[1]

The number, powers and location of courts at the end of the year 921-22 were as under.[2]

Huzur Nyaya Sabha—The *Varisht* (High) court was the supreme ribunal in the State. The Maharaja had the powers to revise the deci- ons of the *Varisht* Court and in the exercise of these powers the Maharaja was advised by the *Nyaya Sabha*. which was subject to the ırisdiction of the Privy Council. The *Nyaya Sabha* consisted of three ıembers inculding a judge of the *Varisht* Court. Appeals to the *Huzur* om the decree of the *Varisht* Court lay in such civil suits in which ie value of the subject-matter of dispute was of the value upto .s. 5,000 and above in the case of immovable property and upto .s. 15,000 and above in the case of movable property.

The Varisht Court—The *Varisht* (High) court at the capital of the tate with a Chief Justice and two puisne judges was the highest judi- al tribunal in the State. It did not exercise the original civil juri- liction but had got appellate and revisional jurisdiction in civil as 'ell as in criminal matters. It could pass sentence of death or life

1. DESAI G. H., *Kadi Prant Sarvasangraha*, (1920), pp. 328-31.
. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), pp. 269-70.

imprisonment, but a sentence of banishment was subject to confirmation by the *Huzur*.

District Judge's Courts—Below the *Varisht* court came the courts of the District and Sessions Judges. There was a district court at Kadi. A district court had got powers to try original civil suits of the value of any amount to hear small cause suits upto Rs. 500 and to hear appeals from the decrees and orders of *munsiffs*. In criminal matters it was called the 'Sessions Court' and could try cases committed to it by the subordinate magistrates. In such cases it could pass any sentence except that of life imprisonment, banishment or death which must be referred to the *Varisht* court for confirmation.

The Munsiffs' Courts—Below the district court came the courts of the taluka *Munsiffs* and Magistrates. Every *musiff* had power to hear civil suits upto Rs. 10,000. He was also a first class Magistrate for the taluka or talukas under his charge.

At the time of merger there were in all 13 courts in the Judicial District of Mehsana. There was a court of the Civil Judge, Senior Division for Mehsana and also a separate court for Amreli and each of these courts was assisted by the Court of the Joint Civil Judge, Junior Division and of the remaining 11 courts, 3 courts of the Civil Judges, Junior Division were at Kodinar, Dwarka and Gogha and 8 courts were in the Mehsana district, *viz*., Visnagar, Sidhpur, Patan, Chanasma, Kadi, Kalol, Vijapur and Radhanpur. The Judicial district of Mehsana consisted of three revenue districts, *viz*., Mehsana, Banaskantha and Amreli having its headquarters at Mehsana. The Court of Radhanpur district was included in the Mehsana district from the beginning.

After the separation of the two revenue districts of Amreli and Banaskantha from the judicial district of Mehsana, the judicial district so formed continues without any change.

The district court at the headquarters of Mehsana is empowered to hear appeals from all decrees and orders upto the value of Rs.10,000 passed by the subordinate courts.

PRESENT SET-UP

(i) *Civil Courts*—The District Judge, Mehsana is the highest judicial authority in the district and presides over the District Court which has its headquarters at Mehsana. The District Court is the principal court of original jurisdiction in the district.

It is also a court of appeal from all decrees and orders passed in the suits valued upto Rs. 10,000 by the subordinate courts. The District Judge exercises general control over all the civil courts and their establishment and inspects the proceedings of courts subordinate to him. He also exercises jurisdiction under the following special Acts, *viz.*, the Bombay Motor Vehicles Act, 1939, the Land Acquisition Act, 1894; the Public Trusts Act, 1950; the Bombay District Municipalities Act, 1901; the Bombay Rent Act, 1947; as adapted and applied to the Gujarat State.

There is temporary post of an Assistant Judge. He exercises both original and appellate jurisdiction. He can try original cases, the value of which does not exceed Rs. 15,000. So far as appellate jurisdiction is concerned he is empowered to try such appeals from the decrees and orders of the subordinate courts, which are filed in the District Court, and which may be referred to him by the District Judge. At present besides the District Judge there is an Assistant Judge invested with the powers of an Additional Sessions Judge and another Assistant Judge is also invested with the powers of Assistant Sessions Judge in the District Court, Mehsana.

Subordinate to the District Judge are courts of the Civil Judges, Senior Division and Civil Judges, Junior Division. The jurisdiction of the latter extends to all original suits and proceedings of a civil nature wherein the amount involved in the subject matter does not exceed Rs. 10,000 in value, while that of the former extends to all original suits and proceedings of a civil nature irrespective of the value of the subject matter. As no separate small cause court has been established at Mehsana, the Civil Judges try the cases upto the prescribed pecuniary limits as per powers vested in them by the High Court as small cause suits. There is a Juvenile court at Mehsana. At present the Joint Civil Judge and Judicial Magistrate First Class, Mehsana presides over this court and two honorary Magistrates are appointed as members of the Juvenile court.

In the district, there are in all 10 civil courts, one each at Mehsana, Visnagar, Kheralu, Sidhpur, Patan, Chanasma, Harij, Kadi, Kalol and Vijapur. The courts at Vijapur and Kalol are given the help of the Joint Civil Judge, Junior Division on account of heavy workload. The post of the Civil Judge at Harij is at present vacant as the work is less. Harij and Sami talukas have linked courts. The Civil Judge, Junior Division and Judicial Magistrate First Class, Chanasma holds his court at Harij for two weeks in a month and presides over the civil court at Sami in alternate months.

(ii) *Criminal Courts*–The District Judge, Mehsana is also the Sessions Judge of the district. The Sessions Judge tries criminal cases committed to his court by the Judicial Magistrates after preliminary inquiry and hears appeals against the decision of the subordinate magistrates. He is also the Special Judge of the district and tries all the cases under the prevention of Corruption Act, 1947. He is assisted by an Additional Sessions Judge and an Assistant Sessions Judge.

The Assistant Judge exercises the powers of Additional Sessions Judge on the criminal side for the trial of sessions cases, criminal appeals and miscellaneous criminal applications transferred to him for disposal by the Sessions Judge. The Sessions Judge and the Additional Sessions Judge may pass any sentence authorised by law, but any sentence of death passed by them is subject to confirmation by the High Court. They can also hear appeals and revision applications from the decisions of Magistrates. The Assistant Sessions Judge can inflict a sentence of imprisonment for 10 years. He has no power to hear appeals and criminal revision applications.

The Bombay Separation of Judicial and Executive Functions Act, 1951 and the code of Criminal Procedure, 1898 (Provisions for Uniformity) classify the Magistrates into two categories, *viz.*, (1) Judicial Magistrates, and (2) Executive Magistrates. All the Judicial Magistrates in the district are the Magistrates of First Class. They are subordinate to the Sessions Judge, who may from time to time make rules or give special orders as to the distribution of business among them.

Apart from the Judicial Magistrates, there are Executive Magistrates, who belong to the Revenue Department. They fall under the following classes : (1) District Magistrates, (2) Sub-Divisional Magistrates, and (3) Taluka Magistrates. All Sub-Divisional Magistrates are sub-ordinate to the District Magistrate and the Taluka Magistrates to the Sub-Divisional Magistrates concerned subject to the general control of the District Magistrate. Their powers and functions are limited and are detailed in paras III-A, IV and V of Schedule III of Criminal Procedure Code. Appeals from orders of Executive Magistrates requiring security for keeping peace lie to the Sessions Court.

Law Officers— The Law Officers of Government functioning in the Mehsana district are: (1) District Government Pleader and Public Prosecutor, (2) Assistant Government Pleader and Assistant Public Prosecutor, and (3) Extra Assistant to District Government Pleader and Public Prosecutor. There were about 181 legal practitioners in 1970 in this district.

Civil Cases—The following statement shows the number of civil cases classified according to (A) the nature of suits, and (B) the amount involved during the year 1970.

STATEMENT XII.1

Sl. No. 1	Particulars 2	No. of cases 3
	A—Civil Cases classified according to nature of suits, 1970	
1.	No. of cases pending at the end of the year 1969	2,181
2.	New cases instituted during the year 1970 Cases relating to—	
	(a) Money and movable property	2,338
	(b) Immovable property	435
	(c) Specific Relief	291
	(d) Mortgage	112
	(e) Others	31
	Total	3,207
3.	Cases revived and received otherwise	17
4.	Suits disposed of during the year	2,587
5.	Cases pending at the end of the year	2,818
	B—Civil Cases classified according to amount involved, 1970	
1.	Not exceeding Rs. 10	28
2.	Over Rs. 10 but not exceeding Rs. 50	145
3.	Over Rs. 50 but not exceeding Rs. 100	303
4.	Over Rs. 100 but not exceeding Rs. 500	1,267
5.	Over Rs. 500 but not exceeding Rs. 1,000	484
6.	Over Rs. 1,000 but not exceeding Rs. 5,000	535
7.	Over Rs. 5,000 but not exceeding Rs. 10,000	57
8.	Over Rs. 10,000	52
9.	Cases in which the monetary value could not be estimated	336
	Total	3,207

Out of a total of 3,207 cases registered in the year 1970, those relating to money and movable property numbered 2,338 or 72.90 per cent. Of these, cases not exceeding Rs. 5,000 in value numbered 2,762, those above Rs. 5,000 but not exceeding Rs. 10,000 numbered 57, those above Rs. 10,000 numbered 52, whereas 336 were cases in

which the monetary value could not be estimated. Out of 2,587, suits disposed of 638 were disposed of without trial, 438 were *ex-parte*, 98 were decided by admission of claim, 929 by compromise, 470 after full trial and 14 suits were transferred. No suit was disposed of by reference to arbitration. 2,818 cases were pending at the end of the year.

There were 302 appeals (including miscellaneous appeals) pending at the end of the year 1969. During the year 1970, 186 more appeals were instituted bringing the total to 488. Of these, 215 appeals were disposed of, leaving 273 pending at the end of the year 1970. Out of the 215 appeals disposed of during the year, 26 were either dismissed or not prosecuted, decrees of the lower court were confirmed in 113, modified 22, and reversed in 54.

Criminal Cases—In the year 1970, 30,582 offences were reported in the Criminal Courts of the district. The number of persons under trial was 60,114. Cases of 47,722 persons were disposed of. Moreover, 24,252 persons were discharged or acqutted; 22,904 persons were convicted, 547 persons were committed to the Sessions; and 19 persons died or escaped. Of these convicted, 2,219 were sentenced to imprisonment, 17,474 were fined, 205 released on admonition and 3,006 asked to give security.

In the Sessions Court, 85 offences were reported during the year 1970. Persons under trial were 561, of whom 448 were acquitted or discharged. 53 persons were convicted and one person who was awrded death sentence was referred to the High Court, and cases of 59 perons remained pending for trial at the end of the year. Out of 53 perons convicted, all were sentenced to imprisonment including 18 for life.

Nyaya Panchayats—Over and above the judicial courts constituted as above, the Panchayat Courts have been established in villages covered by Gram Panchayats to try minor cases of Civil nature and petty criminal offences with a view to avoiding undue hardship and expenditure to the village people. The provision for constituting Nyaya Panchayats was made in the Village Panchayats Act, whereunder powers to try certain civil suits and criminal complaints under the Indian Penal Code were conferred. An appeal against the decision of the Panchayat lies to the District Judge within 30 days of the judgment of the Panchayat. Panchayats can not inflict any punishment by way of imprisonment but can only levy a fine upto Rs. 50.

The Nyaya Panchayats were formed in the Mehsana district under the Bombay Village Panchayats Act, 1958. This Act permitted the

establishment of a Nyaya Panchayat for a group of 5 or more than 5 villages. After the enactment of Gujarat Panchayats Act, 1961, Nyaya Panchayats are also established in places where there are Nagar Panchayats and for a group of five or more than five villages in case of the Gram Panchayats. The Act further provides for a Conciliation Panch, whose primary duty is to settle disputes between parties by conciliation. Nyaya Panchayats take cognizance of any try suits in respect of money due on contracts, recovery of movable property and suits whose value does not exceed Rs. 250. They are empowered to inflict maximum penalty in the offences triable by it. In 1970, there were in all 168 Nyaya Panchayats in Mehsana district. The District and Sessions Court now exercises only revisional jurisdiction over the Nyaya Panchayats.

The Bar Association— There is an unregistered Bar Association at the district headquarters. Its total membership at the end of the year 1970 was 52. There are also Bar Associations in six talukas. Their total membership was 124 at the end of 1970.

CHAPTER XIII

OTHER DEPARTMENTS

The role of public administration has been increasingly expanding in recent years to meet the exigencies of planned development for a Welfare State. The activities now undertaken by Government are so diverse and manifold that a number of departments which did not exist or play any significant role in the past, have been set up since Independence for implementing development schemes under the Five Year Plans. The Departments of Agriculture, Animal Husbandry, Forests, Public Works, Industries, Co-operation, etc., have now become important as development departments. The organisational set-up of (1) the Agriculture Department, (2) the Animal Husbandry Department, (3) the Forest Department, (4) the Public Works Department, (5) the Co-operation Department, (6) the Industries Department, (7) Office of the District Information Officer and (8) Office of the District Statistical Officer are dealt with in this chapter.

THE AGRICULTURE DEPARTMENT

The District Agricultural Officer is in charge of the agricultural activities in the Mehsana district. He is responsible technically to the Superintending Agricultural Officer, Baroda and administratively to the District Development Officer, Mehsana.

An Assistant District Agricultural Officer, assists the District Agricultural Officer in looking after the general technical work at the district level. Besides, there is an Agriculutral Officer who looks after the taluka seed multiplication farms. Further, there are 4 Agricultural Supervisors in charge of fertilizers, seed supply and certification, town compost and plant protection activities.

There are 13 Agricultural Supervisors also known as Extension Officers (Agriculture) working at taluka level. They are under the administrative control of respective Taluka Development Officers but are technically responsible to the District Agricultural Officer. These officers work to popularise the use of improved methods of agriculture in accordance with the technical guidance given by the District Agricultural Officer. Besides, there are 6 Agricultural Supervisors at the taluka seed multiplication farms, having more than fifty acres of land.

The District Agricultural Officer is responsible for the following activities : (1) implementation of developmental schemes under the Five Year Plans, (2) holding field demonstrations of agriculture extension, (3) organisation of crop protection services and dry farming methods, (4) supervision of agricultural activities in blocks, crop cutting experiments, seed multiplication farms and conducting trials of improved seeds and fertilizers, (5) organisation of farmers' unions and *Van-Mahotsava,* (6) distribution of improved seeds and implements and conducting their demonstration trials, (7) submission of various periodical returns and carrying out rural development activities, (8) distribution of plant protection appliances, insecticides, fungicides, etc., (9) preparation of town and rural compost and (10) technical guidance to co-operative farming societies.

After the implementation of the Gujarat Panchayats Act, 1961 from 1st April 1963 production committees have been formed at district and taluka levels. The District Agricultural Officer acts as the Secretary at district level and the Extension Officer (Agriculture) at the taluka level.

The District Agricultural Officer, Mehsana also works as the District Project Officer.

THE ANIMAL HUSBANDRY DEPARTMENT

The Directorate of Animal Husbandry deals with scientific research in the technical problems of breeding, feeding and management of all classes of livestock and extension of such work in the district. Its activities cover the entire animal production and treatment and control of diseases of animals, veterinary education, artificial insemination and provision of expert advice and technical guidance in the field of animal husbandry. The administrative set-up at the district level consists of one District Animal Husbandry Officer assisted by the Veterinary Officers and the Livestock Inspectors working at various veterinary institutions in the district

Before the introduction of the Panchayati Raj in 1963, the District Animal Husbandry Officer was working under the administrative control of the district Collector and under the technical control of the Department After the introduction of the Panchayati Raj he is working under the administrative control of the District Development Officer and continues to be under the technical control of the Department.

THE FOREST DEPARTMENT

The Forest Department is headed by the Chief Conservator of Forests who is headquartered at Baroda. He is assisted by three Conservators of Forests placed in charge of each forest circle at Surat, Baroda and Junagadh respectively.

The Conservators have under them Divisional Forest Officers to look after the administration of the forest divisions under their charge. They belong to the Gujarat Forest Service Class I. A division is sub-divided into smaller executive charges called range supervised by Range Forest Officers who are non-gazetted subordinate officers (Class III) usually trained at one of the forest colleges in India at Dehra Dun or at Coimbatore. Each range is further sub-divided into rounds, each under a Round Officer or a Forester, trained at forest classes held in the State at Chhota Udepur in the Baroda district. Finally each round is sub-divided into beats and each beat is managed by a Beat Guard also called a Forest Guard. A training class for the Beat Guards has been opened at Junagadh which trains Beat Guards from all the circles.

In the Mehsana district the set-up of the Forest Department is as follows :

The area of the district is spread out in two Forest Divisions *viz*, Banaskantha and Sabarkantha. Sami, Chanasma, Harij and part of the Kheralu taluka of the Mehsana district fall under the jurisdiction of the Banaskantha Forest Division. The forests of Vijapur taluka and part of Kheralu taluka fall under the jurisdiction of the Sabarkantha Forest Division. The Divisional Forest Officer, Banaskantha is assisted by the Sub-Divisional Forest Officer whose headquarters is at Radhanpur. Under him there is one Range Forest Officer who is also stationed at Radhanpur. Both of them look after the forests of Sami, Harij and Chanasma talukas and part of the Kheralu taluka.

The total forest area of the Mehsana district is 116.78 sq kms. The talukawise forest area is as under .

Sl. No.	Taluka/Mahal	Area in sq kms
1	2	3
1.	Sami	87 54
2.	Harij	5 49
3	Kheralu	14 71
4.	Chanasma	1 82
5.	Vijapur	7 22
	Total	116.78

The details of the administrative establishment is as under :

Sl. No.	Name of the Division	Name of the Range with Headquarters	Name of the Round with Headquarters	Name of the Beat with Headquarters
1	2	3	4	5
1.	Sabarkantha	Raigadh	Vijapur	1. Hirapura. 2. Anodia.
2.	Sabarkantha	Kheralu	.	Ex-Jagiri areas Two Beat Guards are appointed for protection of ex-jagiri areas.
3.	Banaskantha	Radhanpur	..	No separate staff for the area is provided.

The main functions of the Forest Department are :

(i) Protection, conservation and development of the forests for prevention of erosion and increasing soil fertility.

(ii) The exploitation and utilization of the forests so as to obtain the maximum yield. This implies framing of working plans for the scientific management of forests.

(iii) The conduct of research into silviculture, utilization and other problems affecting the regeneration and development of forests. The State Government has, however, laid special stress on conservation and afforestation schemes. The State is most conservative and reluctant in considering proposals for deforestation of the forest areas for the purpose of cultivation, etc. It has further undertaken schemes for afforestation of arid and blank areas, soil conservation, rehabilitation of pasture lands, preservation of wild life, etc. The Forest Department had tried for the soil conservation and improvement of forests by construct-tion of bunds and bor grafting in the past in Mehsana district.

THE PUBLIC WORKS DEPARTMENT

This department deals with (1) Roads and Buildings, (2) Irrigation, (3) Electricity and (4) Ports. The sphere of activities of each of these four branches is quite distinct from each other. The first two branches work under separate Superintending Engineers, while the work relating to electricity is placed under the charge of the Chief Engineer (Electrical), to the Government. The Port Organisation is headed by the Director of Ports with headquarters at Ahmedabad under the administrative control of the Public Works Department.

Roads and Buildings

Activities in regard to roads and buildings cover the construction, maintenance and repairs of the roads, Government buildings and bridges.

There is a separate division for the roads and buildings of the Mehsana district under the charge of the Executive Engineer, headquartered at Mehsana. He functions under the control and guidance of the Superintending Engineer, Roads and Buildings Circle, Ahmedabad.

There are three sub-divisions at (1) Mehsana, (2) Visnagar and (3) the Bridge sub-division, Patan. These sub-divisions are placed under the charge of the Deputy Engineers, who function under the control and guidance of the Executive Engineer at Mehsana.

The Superintending Engineer and Executive Engineer belong to the Gujarat Service of Engineers, Class I, while the Deputy Engineers belong to the Gujarat Service of Engineers, Class II Each sub-division is further divided into sections, each in charge either of a Junior Engineer or a Supervisor. There are ten such sections in the district.

With the introduction of the Panchayati Raj from 1963, the roads below the category of National and State Highways, *i. e.*, Major District Roads, Other District Roads and Village Roads, have been transferred to the District Panchayat and are placed under the charge of the Executive Engineer, District Panchayat, Mehsana.

In 1970—71, the total length of roads under the charge of the District Panchayat, Mehsana was 1.329 kms., and those under the Public Works Department 512 kms

Electrical Organisation

For carrying out advisory, administrative and executive duties pertaining to the use of electricity in the State, there is an electrical wing in the Public Works Department headed by the Chief Engineer (Electrical), Ahmedabad. There are four electrical divisions each under the charge of Executive Engineers, with headquarters at Ahmedabad, Baroda, Rajkot, and Gandhinagar respectively. The Mehsana district is placed under the jurisdiction

of the Electrical Division, P. W. D., Ahmedabad. The Executive Engineer of this Division arranges for electrical installation in Government buildings and their maintenance through the Deputy Engineer headquartered at Ahmedabad. The inspection side functions under the Department of Industries, Mines and Power. An Assistant Electrical Engineer at Mehsana performs the duties under the Indain Electricity Act, 1910 and rules thereunder for this region. The inspection of medium pressure and high tension electrical installations, power houses and cinemas are also carried out by the staff working at Mehsana under the Electrical Inspector at Baroda.

*Irrigation**

Irrigation wing of the Public Works Department is a separate branch and is quite distinct from other branches. For efficient execution and administrative convenience, the irrigation works are distributed amongst the different Irrigation Circles, which are placed under the charge of Superintending Engineers. The Mehsana district is placed under the charge of the Superintending Engineer, Ahmedabad Irrigation Project Circle, Ahmedabad. This circle is spread over the districts of Ahmedabad, Gandhinagar, Sabarkantha, Banaskantha, Kutch, Mehsana, and part of the Kaira district. The North Gujarat Irrigation Project Circle was created in August, 1970, for construction of major irrigation projects in the north Gujarat. At present, four major projects, *viz.*, Sabarmati Reservoir Project, Vatrak Reservoir Project, Sipu Reservoir Project and Harnav Project (stage II) are being looked after by this circle. There are four Executive Engineers and 19 Deputy Engineers under this circle to look after construction of above project works.

In the Mehsana district, the headquarters of the Dharoi Head Works Division is set up at Visnagar under the charge of the Executive Engineer. There are five sub-divisions under him *viz.*, (i) the Sabarmati Planning and Programming at Visnagar, (ii) the Sabarmati Colony Sub-division at Babasar in the Sabarkantha district, (iii) the Sabarmati Masonary Dam Sub-division No. I with headquarters at Idar, and (iv) Dharoi Quality Control Unit also at Idar. Each of these sub-divisions is under the charge of a Deputy Engineer.

Ports :

There are no ports in the district.

*1. Public Works Department, Sachivalaya, Gandhinagar.
2. Superintending Engineer, North Gujarat Irrigation Projects Circle, Himatnagar

THE CO-OPERATION DEPARTMENT

The Co-operation Department is headed by the Registrar of Co-operative Societies, with headquarters at Ahmedabad. This department works under the Agriculture, Forests and Co-operation Department at the State level. He also functions as the Registrar General of Money-lenders, the Director of Cottage Industries and the Director of Agricultural Marketing. He is assisted by the Deputy and Assistant Registrars working at the headquarters. As the Registrar General of Money-lenders, he looks after the enforcement of the Bombay Money-lenders Act, 1946. In his capacity as the Director of Agricultural Marketing, he attends to implementation of the Gujarat Agricultural Produce Markets Act, 1963 and performs the functions of organising and constituting the regulated markets. As the Director of Cottage Industries, he looks after the development of cottage and small-scale industries and provides loans and other assistance to the village artisans. In this work, he is assisted at the headquarters by : (1) a Deputy Registrar, (2) a Deputy Development Officer for Handicrafts, (3) an Engineer for Cottage Industries, (4) a Textile Expert, (5) an Assistant Director for Khadi and Village Industries, and (6) a Textile Officer.

Before the reorganisation of the Co-operation Department in 1968, there were three Divisional Deputy Registrars with headquarters at Ahmedabad, Baroda and Rajkot and District Registrars in each of the districts in the State. The Mehsana district was placed under the Deputy Registrar, Ahmedabad Division, who had jurisdiction over the districts of Ahmedabad, Banaskantha, Sabarkantha, Mehsana and Kaira. At the district level, the District Registrars were in charge of the activities of the Co-operation Department. *viz.*, (i) co-operation, (ii) industrial co-operatives, (iii) agricultural marketing, and (iv) money-lending.

With the introduction of the Panchayati Raj from April, 1963, some of the powers and functions of the co-operative sector were transferred to the panchayats and the services of the District Registrars were placed at the disposal of the District Panchayats, though they continued to hold the charge of the subjects dealt with by the Government. With effect from September, 1964, District Registrars were withdrawn from the Panchayats but the services of the Assistant District Registrars were placed at the disposal of the Panchayats for the subjects transferred to them (the panchayats). Thus, one Assistant District Registrar, Co-operative Societies, deputed to the District Panchayat, deals with the

following subjects : (i) registration of societies, (ii) maintenance of prescribed registers, (iii) powers relating to the formation, registration or continuation of the societies and their membership, (iv) amendment of bye-laws, (v) change of name of the society, (vi) disposal of the surplus assets of societies in the event of their dissolution, and (vii) holding annual general and special meetings of the co-operative societies. He exercises these powers in relation to the agricultural credit societies inclusive of service co-operatives, consumers' stores, labour contract, industrial co-operatives, etc.

With a view to achieving economy in expenditure, the Department was reorganised in June, 1968. Its salient features are as follows. First the offices of the Divisional Deputy Registrars at Ahmedabad, Baroda and Rajkot were abolished, and the powers exercised and duties performed by them have been adjusted between the offices of the Registrar of Co-operative Societies at the State level and the District Registrars at the district level. Secondly the activities of the department are divided into four sections such as (i) Co-operation and Marketing, (ii) Industrial Co-operatives and Cottage Industries, (iii) Money-lending, and (iv) Audit. Thirdly, the administration of the department at the district level has been decentralised. Instead of placing all the sections under the charge of a single District Registrar, as was done prior to June, 1968, the first three sections are placed under the charge of different District Registrars, who are functioning quite independently of each other and are in charge of one or more districts. The work relating to the Audit is carried out with the help of departmental and certified auditors. Fourthly, the set-up of the department at the State level has remained unchanged. The Registrar of Co-operative Societies continues to be the administrative and executive head of the department. Lastly, even after the reorganisation of the department, the previous arrangement for deputing one Assistant District Registrar to each District Panchayat continues.

In the Mehsana district, the administrative set-up of the department is as under :

(1) *Co-operation and Marketing*

According to the revised set up, the District Registrar, class-I with headquarters at Mehsana, deals with these sections and exercises jurisdiction over the districts of Mehsana and Banaskantha. At the district headquarters, he is assisted by one Office Superintendent,

one Head Clerk, Accountant, two Co-operative Officers (one specially for milk societies), five Assistant Co-operative Officers, one Agricultural Supervisor, one Mechanical Supervisor and other staff. He also functions as the Deputy Director of Agricultural Marketing and Rural Finance and entertains proposals for the establishment of regulated markets and the declaration of market yards.

(2) *Industrial Co-operatives and Cottage Industries*

The District Registrar (Industries), class-I, with headquarters at Ahmedabad, looks after the administration and development of industrial co-operatives and cottage industries including forest labour and labour contract societies in the Mehsana district. He also exercises jurisdiction over the districts of Ahmedabad, Gandhinagar, Sabarkantha and Banaskantha.

He is assisted at the district headquarters by a Co-operative Officer, class-III (Industries), one Assistant Co-operative Officer, two Junior Supervisors, one Supervisor grade three and other staff.

(3) *Money-lending*

The District Registrars who are entrusted with the enforcement of the Bombay Money-lenders Act, 1946, are designated the Registrars of Money-lenders, class-I. One such Registrar at Ahmedabad supervises the work relating to the money-lending business in the districts of Mehsana, Ahmedabad, Gandhinagar, Sabarkantha, Banaskantha, Kaira and Panchmahals.

An Assistant Registrar (Money-lending), with headquarters at Mehsana, has jurisdiction over the districts of Mehsana, Sabarkantha and Banaskantha. He works under the guidance and supervision of the Registrar (Money-lending) Ahmedabad, and is assisted by a Co-operative Officer, who works as the Inspector of Money-lenders.

The Registrar of Money-lenders is empowered to grant or refuse licences to money-lenders on merits. In case of any breach, he is empowered to compound the offences under section 35(c) of the Act. He has to take final decisions in cases of illicit money-lending detected by the subordinate officers working under him. The Assistant District Registrar conducts inquiries into applications for licenses and forwards them with his report to the Registrar of Money-lenders who may either grant or refuse them

on merits. The Co-operative Officers attached to him detect the cases of illicit money-lending which the Assistant District Registrar forwards to the Registrar of Money-lenders for final disposal.

(4) *Audit*

Section 84 of the Gujarat Co-operative Societies Act, 1961, provides for the statutory audit of every society at least once a year, by the Registrar of Co-operative Societies or by any person authorised by him. This duty is carried out by him through the departmental as well as certified auditors.

THE INDUSTRIES DEPARTMENT

The Directorate of Industries functions under the administrative control of the Industries Commissioner. The Industries Commissioner is headquartered at Ahmedabad. He is assisted at the head office by an Additional Director of Industries, three Joint Directors of Industries, a Technical Advisor (Chemicals), a Technical Advisor (Engineering), five Deputy Directors of Industries, three Officers-on Special Duty, an Accounts Officer, and nine Assistant Directors of Industries including a Public Relations Officer. All these officers are in Class I service. Moreover, 13 Industries Officers including a Liaison Officer, Bombay, an Industrial Statistician, and Recovery Mamlatdar, all in Class II service are also posted at the head office. Recently a post of the Chief Industrial Advisor is also attached to the Directorate.

At the regional level, there are 4 Deputy Directors of Industries, one each in charge of Ahmedabad, Baroda, Mehsana and Rajkot Regions. There are 2 Assistant Directors of Industries, one at Surat and the other at Adipur. The Assistant Director of Industries, Surat is in charge of the Surat Region, and Assistant Director of Industries, Adipur (Gandhidham) is in charge of Kutch district. 16 Industries Officers are posted each in charge of one district, except Dangs and Gandhinagar districts, which are looked after by Industries Officers of Bulsar and Ahmedabad, respectively.

The district Collectors have been designated as *ex-officio* Deputy Commissioners of Industries, their main functions being the formulation of district master plans, holding of industrial seminars, and co-ordination of activities of various departments in providing infra-structure facilities to industries at the district level.

The Mehsana district falls under the jurisdiction of the Deputy Director of Industries, Mehsana. He is in charge of industrial development activities in the region which also include Sabarkantha and Banaskantha districts. The Deputy Director of Industries has under him Industries Officers separately for each district. Industries Officers are assisted by Industries Inspectors in carrying out the investigation of applications and for implementation of Weights and Measures Act.

Among the activities carried out by the Deputy Director of Industries in his region are issue of essentiality certificates for the import of capital goods and raw materials and the issue of allotment and assessed capacity certificates for the steel processing industries and foundries. He is also empowered to recommend for pig iron and scraps for foundries and looks after the proper implementation of the Weights and Measures Act He is in charge of growth and development of the small scale industries in his region He is also empowered to recommend applications for purchase of machinery under hire-purchase scheme worked by the National Small Industries Corporation Ltd., New Delhi. He also recommends applications from small scale units for registration with the Director General of Supplies and Disposals, New Delhi.

He is functioning as Deputy Controller of Weights and Measures for administration of the Bombay Weights and Measures (Enforcement) Act, 1958 and the Rules made thereunder Under the Act and Rules the Industries Inspectors collect fees for verification and re-verification of weights and measures, weighing instruments, etc. After they are found to comply with the provisions of the Act they are stamped. He is empowered to prosecute persons for violation of the provisions of the Act.

At the district level the Industries Officer is posted at Mehsana. The Industries Officer is in charge of industrial development and regulation activities of the district.

He undertakes a number of functions which are more or less analogous to those assigned to the Deputy Director at the regional level. The most important function assigned to the Industries Officer is to look after the promotional aspect of industrial development in the district. To this end he has to render all possible help to the parties approaching him for industrial advice regarding the industrial potentialities such as infra-structure facilities like water, power, land, communications, etc. He has to assist them in getting required raw materials, loans and machinery on hire purchase system. Other fun-

ctions besides these relate to the proper enforcement of the Bombay Weights and Measures (Enforcement) Act, 1958 and Rules made thereunder. In this task he is assisted by the Industries Inspectors who are required to visit centres allotted to them. At present, there are 5 Industries Inspectors working under him each having head-quarters at Mehsana, Patan, Sidhpur and Kalol. At Mehsana there are 2 Inspectors whereas the remaining 3 centres, are placed each under 1 Inspector. In addition to the work of weights and measures these Inspectors assist the Industries Officer in the investigation of applications for the import of scarce and controlled raw materials, power subsidy, registration of small scale industries, telephone priority, collection of industrial statistics and information relating to industrial activities in the district. After investigation the Inspectors submit their reports to the Industries Officer, who after ascertaining their genuineness forwards them to the Deputy Director of Industries, Mehsana with his recommendations. The Deputy Director thereafter issues necessary permits or essentiality certificates on the merit of each case. A similar procedure is followed in respect of applications for loans under the State Aid to Small Scale and Cottage Industries Rules, 1935 or under the schemes operated by the State Bank of India or the Gujarat State Financial Corporation or for the hire-purchase of machinery, telephone priority, etc.

Further the Industries Officer is empowered to register the small scale industrial units and grant power subsidy to these registered units. Till 1970-71 in the district 191 units of small scale industries were registered under the provisions of Gujarat State Subsidy to Electric Power Consumption (Cottage and Small Scale Industries) Rules, 1965 and 48 electricity duty exemption certificates have been issued.

Power Subsidy to Small Scale Industries

With a view to encouraging cottage and small scale industries and increasing their production through the use of electric power, a subsidy scheme for electricity consumed by cottage and small scale industries is implemented by the Commissioner of Industries. Under this scheme all small scale industries except flour mills, (excluding roller flour mills), Rice and pulse mills, photographic units, ice factories, ice cream, ice candy and ice fruits industry (excluding cold storage), laundries, units engaged in the repacking of medical and toilet goods, oil expellers and tailoring units, having a connected load not exceeding 30 horse power are eligible for subsidy. The quantum of subsidy admissible under the scheme is the differential amount between the actual rate paid per unit consumed and :

(i) 3 paise per unit subject to maximum of 12 paise per unit, and shall be payble for a period of ten years, from the date of its registration under the Rules, if the industry is situated in an area with a population upto 20,000 or,

(ii) 6 paise per unit subject to a maximum of 9 paise per unit and shall be payble for a period of seven years from the date of its registration under the Rules, if the industry is situated in an area with population between 20,000 and 1,00,000 or,

(iii) 9 paise per unit subject to a maximum of 6 paise per unit and shall be payable for a period of five years from the date of its registration under the Rules if the industry is situated in an area with a population of one lakh and above. However, subsidy is not payable on the consumption of electric power exceeding 2,000 KW in any month, in respect of small scale industrial units and 2,500 KW in any month in respect of industrial co-operatives. Units desiring to avail of the subsidy are required to get themselves registered with the Industries Officer of the district concerned. The total amount disbursed as power subsidy amounted to Rs. 54,496 to 191 units during the year 1970-71 in this district.

Further the Industries Officer under the rehabilitation scheme grants loans to goldsmiths as well as to the Burmese and the Portuguese repatriates to the extent of Rs. 2,000 and in certain cases upto Rs. 5,000 with sanction from the Industries Commissioner. He has to look after the recovery work of these loans. Till 1970-71, Rs. 4,76,700 have been granted as loans to 319 goldsmiths Further 25 Burmese and 3 Portugese repatriates were granted loans amounting to Rs. 58,000 and Rs. 7,000 respectively in this district in the year 1970-71.

Special Facilities and Concessions to Industrially Backward Districts

The State Government has declared 56 talukas in 14 districts as economically backward areas. Over and above, on the recommendation of the State Government, the Government of India has declared Panchmahals, Kutch, Banaskantha, Sabarkantha, Amreli, Junagadh, Broach, Surendranagar, Mehsana and Bhavnagar districts of the State as industrially backward qualifying for financial assistance on soft terms loans. The Gujarat State Financial Corporation provides soft loans to small and medium scale industries in the aforesaid backward area upto Rs. 5 lakhs at the rate of 5 per cent interest and upto Rs. 20 lakhs at the rate of 6 per cent

The Gujarat Small Industries Corporation provides machinery on hire-purchase system to units in backward areas with earnest money deposit of only 5 per cent of the value of machinery and service charges at 3 per cent as against the normal rates of 20 per cent and 5 per cent, respectively.

OFFICE OF THE DISTRICT INFORMATION OFFICER, MEHSANA

The important function of Government in a democracy is to keep the people informed of the work of Government in various spheres of development and administration in order to enable them to take advantage of the welfare schemes of Government and to ensure popular participation. For this purpose, Government has appointed a Director of Information at the State level at Gandhinagar and the District Information Officers at the district level. The District Information Officer is responsible for supply of information, publicity and public relations in the district. He attends important Government meetings for news coverage. He also remains in touch with the leading social workers. panchayats, social and educational institutions, progressive farmers, etc. to feel the pulse of the people and socio-economic impact of development activities.

The District Information Officer is headquartered at Mehsana. He acts as a link between the Government offices and the press, keeps himself in touch with offices of various departments in the district and issues to the press news items which supply factual information on schemes and activities of the Government in the district. He also organises visits of pressmen to development works, as and when considered necessary, and organises press conferences to provide an opportunity to the press to get firsthand knowledge of the Government activities.

As in every other district of the State a film unit for audio-visual publicity is placed at the disposal of the District Information Officer, Mehsana. The unit is equipped with film projector which is taken round the district and film shows and talks which are both instructive and entertaining are arranged on various development activities such as agriculture, cattle improvement, public health, prohibition, removal of untouchability, small savings, education, civil defence, family planning, the Five Year Plans, community development, etc. This office also maintains one film library from which documentary films and news-films are given on loan to educational and other social institutions. He thereby keeps the people informed of the concessions and facilities offered to them by the State and Central Governments. He also distributes leaflets, pamphlets,

posters, etc. on items of public interest. He handles the public relation activities of the Government at the district level and organises field publicity with the aid of mass communication media like press, films, exhibitions, dramas, *katha-kirtans*, *bhavais*, printed literature, etc. He thereby keeps the rural folk informed of the concessions and facilities offered to them by the State and Central Governments.

An Information Centre equipped with a reading room, library, photographs, charts and models of development activities is also attached to this office.

Development of tourism at the district level is also one of the important functions of this office and the information regarding tourist centres of this district can also be obtained from this office.

Rural Broadcasting

The All India Radio Ahmedabad, Baroda, Rajkot and Bhuj broadcasts daily in the evening a programme in Gujarati specially for rural listeners. Till 31st March, 1972, the Government of Gujarat had installed 375 community receiving radio sets in the villages of the Mehsana district.

THE OFFICE OF THE DISTRICT STATISTICAL OFFICER, MEHSANA

The Bureau of Economics and Statistics, Ahmedabad is an apex office concerned with the collection and compilation of statistical data so very essential for planning and development programmes of the State. At the district level, there is a District Statistical Officer who is responsible for improving the quality of the basic statistics. Some of the important activities carried out by him are publication of District Statistical Abstracts, and collection of data pertaining to prices He also keeps watch on the progress of community development programmes and plan statistics, and looks after the work pertaining to district panchayat programmes, socio-economic surveys, road transport survey, etc. Before introduction of the Panchayati Raj in April, 1963, he was under the administrative control of the district Collector. But after the introduction of the Panchayati Raj, he is placed under the District Development Officer at the district panchayat level.

PART VI—WELFARE DEPARTMENTS

CHAPTER XIV

LOCAL SELF-GOVERNMENT

INTRODUCTION

Local self-Government flourished in cities in ancient India but in the sense in which it is understood today. it was first introduced in the town of Madras in the days of East India Company. In 1687, the Court of Directors ordered that a corporation composed of British and Indian members should be formed for the purpose of local taxation, as funds were needed for carrying on administration. It was felt that it would be easier to collect taxes, if the Indians were associated with their levy. This was because no system of local self-Government could be a success unless it was provided with adequate finance.

Local self-Government as a conscious process of administrative devolution and political education dates from the financial reforms of Lord Mayo's Government. In his famous resolution, the need for financial decentralisation was felt as an aid to economy and efficiency in administration As a result, the Government of India transferred to Provincial Governments certain departments of administration of which education, medical services and roads deserved special mention. The Provincial Governments were given a grant smaller than the actual expenditure on the departments and were required to meet the remainder by local taxation. The second stage in the history of the local self-Government was reached, when the famous resolution of 1882 was issued by Lord Mayo. It was the first real step in experiment in grafting upon the paternal system of Indian Administration, the democratic form of local self-Government. The experiment was made with the expectation of better services and greater amenities of life, and local bodies were meant to be a training ground for running democratic institutions

MUNICIPALITIES

Early History

The history of municipal administration of the Mehsana district needs to be traced to the former Baroda State. In the Baroda State, the need of municipal administration for providing civic amenities such as sanitation, lighting of streets and water supply were felt as far back as 1830. To meet these requirements a muni-

cipality was established at Baroda. There were, however, no district municipalities till 1877, when a few municipalities in the talukas and towns came to be established. They were entirely managed by the *Vahivatdars* of talukas. In the Mehsana district, the municipalities were established as early as 1877 at Patan, Sidhpur and Vijapur. In Visnagar, the municipality was established in 1878. The municipalities which were not considered sufficiently advanced were classed 'A' and were managed by the *Vahivatdars* of talukas. In the 'B' class were placed municipalities, which were to be managed by members themselves or in other words, they were to be self-governing. In the district, Patan, Sidhpur and Visnagar were selected from the beginning for the establishment of 'B' class municipalities.

These municipalities were Governed by the Baroda Municipal Act, 1905 framed on the pattern of the Bombay Municipal Act III of 1901. It was brought into force on 1st February, 1906. The municipal funds were raised by levying of house tax, octroi and conservancy tax.

The Mehsana district of the former Baroda State, along with the other areas of the Baroda State was merged in the former Bombay State in 1949 and as a result the Bombay District Municipal Act, 1901 was extended to it.

Even after the formation of separate State of Gujarat in 1960 the municipalities in the reconstituted Mehsana district continued to be under the Bombay District Municipal Act, 1901 till 1st January, 1965 when the Gujarat Municipalities Act, 1963 was applied to the district.

Prior to the implementation of the Gujarat Panchayats Act, 1961, there were 10 municipalities functioning in the district, *viz.*, Patan, Kalol, Visnagar, Unjha, Chanasma, Mehsana, Sidhpur, Mansa, Vadnagar and Kadi. The Democratic Decentralisation Committee appointed by the State Government recommended formation of gram panchayats at places having population between 10,000 and below, and nagar panchayats at places having population between 10,000 to 30,000. These and other recommendations were accepted by the Government and on their basis the Gujarat Panchayats Act, 1961 was enacted. As a result, the 10 municipalities underwert structural transformation. Three of them were converted into nagar panchayats or gram panchayats. The remaining seven municipalities are now being governed by the Gujarat Municipalities Act, 1963, enforced with effect from 1st January, 1965. The Act provides for elected councillors and reservation of seats for women, the Scheduled

Castes and the Scheduled Tribes. Every municipality is delegated with functions relating to the provisions of water supply, drainage, lighting, disposal of night-soil and rubbish, medical aid, care of the sick, particularly at the time of out-break of epidemics, protection of life and registration of vital statistics.

The Act empowers a municipality to levy tax on buildings, lands, vehicles, water supply and drainage, lighting, etc., octroi on animals or goods, sanitary cess and a special cess on education.

The Mehsana Municipality

The Mehsana municipality was established in the year 1919-20, during the time of former Baroda State. The Baroda State was merged into Bombay State, in 1949 and the municipality was administered under the Bombay District Municipal Act, 1901. After the formation of Gujarat State in 1960, the Gujarat Municipalities Act, 1963 was applied to this municipality. The present area within the municipal limits admeasures 12.87 sq. kms. According to the 1971 Census, it has a population of 51,705 persons. Out of 25 elected members, two seats are reserved for Scheduled Castes and two for women.

The municipality discharges its functions through the following committees, *viz.*,

(1) The Executive Committee,

(2) The Health Committee,

(3) The Public Works Committee.

(4) The Water Works Committee,

(5) The Light Committee,

(6) The Account Committee,

(7) The Shops and Establishments Committee,

(8) The Dispensary and Family Planning Committee, and

(9) The Town Planning Committee

Income and Expenditure

During the year 1969-70 the total income of the municipality excluding the opening balance was Rs. 30,98,000 and the total expenditure was Rs. 30,08,000 as seen from the Statement XVI.1.

STATEMENT XIV. 1

Income and Expenditure of Mehsana Municipality, 1969-70

(Rs. in lakhs)

Sl No.	Name of Municipality	Area within Municipal limits (in Sq Kms)	Population within Municipal limits 1971	Total seats including nomination	Classification of members: Nominated	Reserved seats: Women	Reserved seats: Scheduled Castes	Reserved seats: Scheduled Tribes	Non-reserved	Total	Total income (excluding opening balance)	Rates and Taxes
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Mehsana	. 12.87	51,598	25	.	2	2	..	21	25	3,098	945

(Rs. in lakhs)

Sl. No.	Name of Municipality	Income derived from: Realisation under Special Act and properties	Income derived from: Grants and Contribution for General purposes	Income derived from: Miscellaneous	Total Expenditure (excluding closing balance)	Expenditure Incurred: General Administration and collection charges	Expenditure Incurred: Public safety	Expenditure Incurred: Public Health and convenience	Expenditure Incurred: Education	Contribution for General purpose	Miscellaneous
1	2	14	15	16	17	18	19	20	21	22	23
1	Mehsana.	128	179	1,845	[illegible],008	125	48	1.026	9		1,800

Source :
Census 1971, Part X-C-I, *Departmental Statistics and Full Count Census Tables* Mehsana District, p. 42.

Water Supply

The piped water is supplied in the town. The water is supplied from bors and tanks. There were 133 standposts, and 14 public tanks for the supply of water. There were 3,561 water connections of ½", 902 of ¾" and 1 private connection of 1". The municipality supplies 35.32 gallons of water per head daily.

Roads

The total length of roads maintained in the year 1971-72 by the municipality was 16.80 kms., of which cement roads claimed 1.63 kms, and tar road claimed 15.17 kms.

Conservancy and Drainage

The municipality employed 77 full-time sweepers and 35 part-time sweepers, who cleaned about 16.80 kms., of surface of roads twice a day. There is open drainage system in the town. In all 31 Harijans have been employed in the town for collecting night-soil. The refuse is used for preparing manure, and utilised for gardens only. The municipality maintains 165 ordinary latrines, 12 flush type latrines and 39 urinals. The plan for underground drainage has been submitted to the Government of Gujarat for the favour of sanction The municipality has employed 11 full-time labourers and 20 part-time labourers for the underground drainage. The expenditure incurred for the underground drainage upto 1971-72 was Rs. 24,360.

Public Safety

The municipality maintains a fire fighter and a tank of 450 gallons capacity. The staff consists of one driver and one cleaner.

Street-lighting

There were 825 lights, out of which 799 were ordinary lights and 26 tube-lights in the year 1971-72. The annual expenditure on street-lighting in the same year was Rs. 39,269

Gardens

There are three gardens maintained by the municipality, *viz.*, (i) Mahatma Gandhi Bag, (ii) Lala Lajpatrai Bag and (iii) Arvind Udhyan. The radio set is installed in the Mahatma Gandhi Bag.

Education

The municipality has not accepted the responsibility of primary education.

THE SIDHPUR MUNICIPALITY

The municipality was established in the year 1877-78. The present area within the municipal limits admeasures 4.50 sq. miles or 7.20 sq. kms. According to the 1961 Census of India it had a population of 33,850 persons. Out of 25 elected members, two seats are reserved for women and two for the Scheduled Castes.

The municipality performs its duties and functions through the following committees.

(1) The Executive Committee.
(2) The Public Works Committee,
(3) The Customs Committee,
(4) The Sanitary Committee,
(5) The Hospital Committee,
(6) The Light Committee,
(7) The Shops Committee,
(8) The Pilgrims Committee, and
(9) The Meetings Committee.

The Chief Officer is the executive head of the municipality.

Water Supply

At present water is supplied from wells and hand pumps are also in use in the houses. The scheme for water supply has been prepared at the estimated cost of Rs. 14,95,800. Under the scheme, the work of pipe-lines has been completed. The remaining work is still in progress.

Roads

The total length of roads under the municipal limits is 22.28 kms., of which tar roads account for 7.77 kms., cement concrete roads 2.44 kms., and *kutcha* roads 12.07 kms.

Conservancy and Drainage

It employs 138 sweepers, who clean about 22.28 kms., of surface roads daily twice. There are 12 dustbins in the town. The refuse is used for preparing manure. In the year 1969-70, the annual expenditure of Rs. 9,000 was incurred for preparing 1,547 tonnes of manure. The income realised from the sale of manure was Rs. 9,310

for the same year. There is no underground drainage system in the town.

Public Safety

It maintains two fire-fighters to extinguish fire. The staff consists of one driver and one cleaner. In the event of fire, the services of other six workers are requisitioned and placed at disposal of the fire-fighting staff.

Street-lighting

The work of street-lighting is carried out by the municipality. There are 814 ordinary lamps, 348 tube-lights, 5 mercury lamps and 2 flood lights. The annual expenditure on street-lighting in 1969-70 was Rs. 66,040.

Gardens

There is no municipal garden in the town. But one radio-set is installed in the garden situated in the office compound of the municipality.

Markets

There is no municipal market in the town. But there is one private mutton market in the town.

Education

It has taken up the responsibility of primary education from 1st January, 1970. The total number of primary schools run by the municipality are nine. The contribution from the municipality for primary schools for the period of 1s January. 1970 to 31st March, 1970 was Rs. 6,738.43.

Housing

The municipality has constructed 10 quarters for its Harijan employees at the total cost of Rs. 20,000

Town Planning

The development plan of the town has been approved by the Government under the Resolution No. D.V.P. 2363/ 74/R, dated

20th March, 1964, Rural Development Department, Government of Gujarat. Under the Development Plan, the procedure of acquisition of land for roads, garden and open air theatre is on hand. The Development Plan was, however, revised and was sanctioned by the Government on 6th October, 1969. It is estimated that about Rs. 7,57,820 will be required for payment of compensation for acquisition of lands and for public purposes during ten years from the date of the commencement of the Development Plan.

Besides the above activities, the municipality publishes The Nagar Sandesh' magazine, runs family planning centre and Sheikh Taherbhai Usufali Vadnagarwala Hospital, which has the capacity of 40 beds and also runs Kantaben Maganlal Prasutigrih, which has the capacity of 18 beds.

THE UNJHA MUNICIPALITY

The Unjha municipality was established in 1894-95 as Vishishta Panchayat during the former Baroda State and was governed under the 'B' Class Municipal Nibandh of the Baroda State. After the merger of the Baroda State with the Bombay State in 1949, the municipality was formed as District Municipality and governed under the Bombay District Municipal Act. 1901 At present, the municipality is governed under the Gujarat Municipalities Act, 1963. The present area within the municipal limits admeasures 2.60 sq. kms According to the 1961 Census, it had the total population of 20,371 persons. There are in all 25 members, out of whom two are from Schedule Castes and two from women.

The municipality discharges its functions through the following committees.

(1) The Managing Committee,
(2) The Health Committee,
(3) The Public Works Committee,
(4) The Legal Committee,
(5) The Finance Committee,
(6) The Light Committee,
(7) The Octroi Committee,
(8) The Shops and Establishments Committee,
(9) The Water Works Committee,
(10) The Agriculture and Co-operation Committee, and
(11) The Town Planning Committee.

The Chief Officer is the executive head of the municipality.

Water Supply

The municipality has constructed the fullfledged water works through the Public Health Department. It supplies water to the public through the public stand-posts. There are in all 61 public water stand-posts in the town. It has of late started providing private connections from the water works. The total cost of construction of the water works is in the neighbourhood of Rs. 15 lakhs.

Roads

The total length of roads maintained by the municipality in 1969-70 was 38.39 kms., of which asphalted roads accounted for 4.92 kms., cement roads 3.97 kms., and *kutcha* roads 29 50 kms.

Conservancy and Drainage

The municipality has employed 57 sweepers to clean about 38 39 kms , of surface roads and streets. The municipality has underground drainage scheme. However, it has prepared 7,159 running feet open gutters and 11,181 running feet underground gutters. The refuse is used for preparing manure. The annual income realised in 1969-70 from the sale of manure was Rs. 225

Public Safety

The municipality maintains three fire pumps and three trailors to extinguish the fire

Street lighting

In 1969-70, there were in all 655 electric lights, out of which 10 were mercury lamps, 74 tube-lights and 571 lamps The total expenditure on street-lighting amounted to Rs. 29,406 in the same year.

Gardens

The municipality maintains one public garden on the bank of the village tank There are five recreational grounds round-about the town.

Education

The municipality has taken the responsibility of primary education and runs all the primary schools in the town. It also gives grants-in-aid to the Balmandirs.

Markets

There is one vegetable market owned by this municipality. It has in all 14 shops and 13 stalls. The income derived from market was Rs. 5,404.50 for the year 1969-70.

STATEMENT XIV.2

Income and Expenditure of Unjha Municipality for the year 1969-70

Sl. No.	Income	Rs.	Sl. No.	Expenditure	Rs.
1	2	3	1	2	3
1	Rates and taxes ..	5,35,231.10	1	General administration and collection charges	1,37,962 20
2	Realisation under special Act .	2,389.64	2	Public safety	28,904.53
3	Revenue derived from municipal property .	43,115.63	3	Public health and convenience. ..	1,63,928.51
4	Grants and contribution for general and special purposes ..	91,839.34	4	Public instruction	3,903 00
5	Miscellaneous	1,03,063.85	5	Miscellaneous	1,30,544.17
	Total income excluding the opening balance .	**7,75,619 56**		**Total**	**4,65,242 41**
6	Incidence of taxation per head of population	38.07	6	Expenditure per head of population	22 84

Source :
Chief Officer, Unjha Municipality.

THE VISNAGAR MUNICIPALITY

The Visnagar municipality was established in 1875. It was 'B' class municipality upto 1930. From 1931, it was placed in 'A' class. After the merger of the former Baroda State with the Bombay State in 1949, this municipality was governed by the Bombay District Municipal Act, 1901. The municipality at present is governed by the Gujarat Municipalities Act, 1963. The present

area within the municipal limits admeasures 1.60 kms. According to 1961 census, it had total population of 25,982 persons. There are in all 25 members out of whom 2 are from the Scheduled Castes and 2 from women.

The municipality performs duties and its functions through the following committees, *viz.*,

(1) The Executive Committee,
(2) The Public Works Committee,
(3) The Sanitation Committee,
(4) The Water Works Committee,
(5) The Light Committee,
(6) The Octroi Committee,
(7) The Law Committee,
(8) The School Committee.
(9) The Finance Committee, and
(10) The Staff Quarters Committee.

The Chief Officer is the executive head of the municipality.

Water Supply

The water supply scheme was introduced during the time of former Baroda State. There are four tube-wells, and one underground tank for collection of water. There are four water works stations. The total cost of construction of water works is in the neighbourhood of Rs. 7 lakhs.

Roads

The municipality maintains about 10.05 kms., of cement and metalled roads, and 28.60 kms., unmetalled roads.

Conservancy and Drainage

The underground drainage system in the town of Visnagar has been introduced in the year 1942. In 1971, the municipality employed 94 Harijan workers to clean the roads. The main road of the town is cleaned twice a day. For collection of drainage water, drainage pumping station has been constructed by the

municipality. Drainage water is supplied to the farmers at the reasonable rates. Dustbins are also placed at the main centres of the town. The refuse is used for preparing manure. The annual expenditure on collection of rubbish amounted to Rs. 4,282 in 1969-70. The income realised from manure was Rs. 1,350 in 1969-70

Public Safety

The municipality maintains one fire-fighter to extinguish the fire

Street-lighting

In 1969-70, there were in all 871 electric lights, out of which 729 were ordinary lights and 142 tube-lights.

Gardens

It maintains one garden called the Dosabhai Maganlal Garden One Radio set has also been installed in the garden. In the garden some portion is reserved for the children.

Education

The municipality has taken the responsibility of primary education It also runs one high school, namely, the G. D. High School.

Markets

It maintains two vegetable markets. In 1969-70, the total income realised from both the markets amounted to Rs. 9,183.

Housing

It has constructed 42 quarters at the total cost of Rs. 72,000 for its Harijan employees. Five quarters have also been constructed for the technical staff.

STATEMENT XIV.3

Income and Expenditure of Visnagar Municipality for the year 1969-70

Sl. No.	Income	Rs.	Sl. No	Expenditure	Rs
1	2	3	1	2	3
1	Rates and taxes		1	General administration and collection charges	77,625
2	Realisation under special Act	2,680	2	Public safety	50 841
3	Revenue derived from municipal property	2 25,321	3	Public health and convenience	4,73,322
4	Grants and contribution for general and special purposes	2,43,625	4	Public instruction	1,52,880
5	Miscellaneous	2 03 860	5	Miscellaneous	71,604
	Total Income excluding the opening balance	**6,75,492**		**Total**	**8,26,272**
6	Incidence of taxation per head of population	25 99	6	Expenditure per head of population	31 80

Source

Chief Officer, Visnagar Municipality

THE KADI MUNICIPALITY

The Kadi municipality was first established in the year 1910 under the Vishishtha Panchayat Act of the ex-Baroda State. It was then termed as 'Kadi 'B' Class Municipality.' After the merger of the Baroda State with the Bombay State the municipality came to be governed under the Bombay Municipal Act, 1901 and was called as 'Kadi District Municipality.' From 1st January, 1965 this municipality is governed under the Gujarat Municipalities Act, 1963.

According to the Census of 1971, it has the population of 23,661 persons In all 25 members are elected, out of them two seats are reserved for women and two seats for the Scheduled Castes The municipality performs its functions through the following Committees.

(1) The Executive Committee,
(2) The Public Works Committee,
(3) The Water Works Committee,
(4) The Sanitary Committee,
(5) The Social Welfare Committee,

(6) The Octroi Committee,
(7) The Light Committee,
(8) The Garden Committee,
(9) The School Committee,
(10) The Law Committee,
(11) The Town Planning Committee,
(12) The Shop Committee, and
(13) The Hospital Committee.

The Chief Officer is the executive head of the municipality.

Water Supply

The main source of drinking water is wells. The municipality has provided seven water works having 96 stand posts in different localities of the town. It has forwarded the general water supply scheme to the Government and its sanction is awaited.

Public Health

The municipality runs the Municipal General Hospital and Maternity Home having the capacity of 26 beds.

Conservancy and Drainage

There is no underground drainage system at present in Kadi. The total length of *pukka* surface drainage is 5,000 metres. Where there is no *pukka* surface drainage the people are required to construct small sockage pits. The municipality at present has employed 91 Sweepers and 5 Mukadams for conservancy.

The sweepers have to sweep the full area of the town and have to collect refuse from the whole town. The municipality has constructed 8 dustbins at suitable places. The refuse is used for preparing manure. The total staff for this purpose consists of 38 Sweepers, 2 Mukadams, 2 Sub-Inspectors, 2 Drivers, 2 Cleaners and 8 Kamdars.

There are 17 units of public latrines having 282 seats in the different localities of the town. There are also 900 private latrines, out of which 600 latrines are converted in to P. R. A. T. type. The municipality has employed 9 sweepers for public latrines and 7 sweepers for private latrines.

The total expenditure incurred for collection of rubbish and night soil preparing manure was Rs. 3,192 for the year 1969-70. The income realised by sale of manure was Rs. 450 during the same year.

Public Safety

One fire fighter is maintained by the municipality to extinguish fire. The staff consists of one driver and one cleaner.

Street-lighting

The work of street-lighting is carried out by the municipality. There are 622 ordinary lights and 13 tube-lights. The annual expenditure on street-lighting in 1969-70 was Rs. 13,657.

Markets

The municipality has constructed 36 shops from which it gets rent of Rs. 52,404 per year. The total cost of construction was Rs. 1,04,871. There is one private vegetable market.

Education

The municipality has not taken up the responsibility of primary education. It, however, gives contribution as fixed by the District Education Committee from time to time. Recently the municipality has decided to take up the responsibility of primary education and the proposal in this respect has been submitted to the Government.

Housing

The municipality has constructed seven quarters for its Harijan employees in 1950. It has also decided to construct other ten quarters for Harijan employees.

Town Planning

The municipality has prepared development plan which has been sanctioned by Government vide its Resolution No. DVP-2364/1286-F, dated 15th June, 1964. The main features of the plan are as under. The plan is divided into four zones, *viz.*, the residential, the industrial, the agriculture and the commercial. It is estimated that about Rs. 1,60,526 will have to be paid as compensation for acquisition of lands for public pur pose during ten years from the date of commencement of the Development Plan.

STATEMENT XIV.4

Income and Expenditure of Kadi Municipality for the year 1969-70

Sl. No.	Income	Rs.	Sl. No.	Expenditure	Rs.
1	2	3	1	2	3
1	Rates and taxes .	4,02,636	1	General administration and collection charges .	99,374
2	Realisation under special Act ..	2,783	2	Public safety	19,161
3	Revenue derived from municipal property .	84,750	3	Public health and convenience	3,83,633
4	Grants and contribution for general and special purposes	1,60,321	4	Public instruction	38,432
5	Miscellaneous	4,314	5	Contribution for general purposes.	10,150
			6	Miscellaneous	45,559
	Total income excluding the opening balance	**6,54,804**		**Total**	**5,96,309**
6	Incidence of taxation per head of population	27.67	7	Expenditure per head of population	25 20

Source

Chief Officer, Kadi Municipality

THE PATAN MUNICIPALITY

The Patan municipality was established in 1877. In the beginning it was a 'B' class municipality but in 1907, it was made 'A' class municipality. After the merger of Baroda State with the Bombay State in 1949, the municipality was termed as a District Municipality and functioned under the Bombay District Municipal Act, 1901. With the formation of separate State of Gujarat in 1960, the Patan Municipality continued to be under the Bombay District Municipal Act, 1901, till 1st January, 1965, when the Gujarat Municipalities Act, 1963 was applied to it.

The present area within the municipal limits admeasures 5 Sq. kms. According to the Census of 1961 it has a population of 50,264 persons. Out of 35 elected members, three seats are reserved for Scheduled Castes and three for women.

The municipality discharges its functions through the following committees:

(1) The Executive Committee,
(2) The Electric Committee,
(3) The Water Works Committee,

(4) The Accounts Committee,
(5) The Sanitary Committee,
(6) The Law Committee and Gumasta Dhara Committee,
(7) The Public Works Committee,
(8) The Transport Committee, and
(9) The Milk Distribution Committee.

Conservancy and Drainage

The municipality has employed 172 Harijan sweepers to clean streets and lanes twice in a week. Roads are cleaned twice a day The refuse is collected in dustbins. The refuse is used for preparing manure. The total income realised from sale of manure amounted to Rs. 3,000 in 1969-70. Open drainage system also exists in the town.

Water Works

Since 1915 water works exist at Patan Till 31st July, 1928, the former Baroda State had control over the water works However from 1-8-1928 the works were handed over to the municipality. During the Second Plan period the scheme of improving the water works at an estimated cost of Rs. 15 lakhs was undertaken. The scheme was jointly financed by the Government and municipality.

Roads

The total length of roads under the municipal jurisdiction is 50 04 kms., of which tar roads claim 29.35 kms., metalled roads 3.18 kms., and *kutcha* roads 17.51 kms. No cement concrete road is constructed by the municipality

Public Safety

The municipality maintains one motor equipped with a pump and a water tanker having a capacity of 700 gallons to extinguish fire. It also maintains a fire fighter with all modern equipments such as a tanker pump and a ladder. The municipality has employed three drivers and three attendants for this purpose.

Street lighting

The work of street-lighting is carried out by the municipality. It has its own power house. There are 1,803 lamps and 331

tube-lights. The annual expenditure on street-lighting in 1969-70 was Rs. 36,022.36.

Gardens

The municipality maintains Chaturbhuj Bag near the station road. On the way to Kali Mata, there is also a Balkridangan and a garden for children. The Balkridangan is provided with instruments of sports and games. There is also one garden near Gunvanta Hanuman. This is also provided with the facilities of games for children. Damaji Bag has been leased from the Gaikwad for 50 years. The municipality has undertaken the scheme of construction of swimming pool. The municipality has taken over the Gymkhana named Manilal Karamchand under its control. It has been provided with open air theatre, Badminton Hall, Tennis court, etc.

Markets

There is no municipal market owned by the municipality. But the municipality has constructed 33 stalls near Saliwada. These stalls have been rented to retail sellers of vegetables. The rent realised from the stalls in 1969-70 was Rs. 1,803-00. There are also small shops of other departments. The municipality has also constructed 17 shops near the Bagadawad Gate at the cost of Rs. 54,000. The rent realised from these shops amounts to Rs. 12,000 per annum.

Education

The municipality has taken the administration of primary schools from the District Education Committee since 1st July, 1970. There are 28 primary schools under this municipality. One Balwadi for Harijan children is also run by it.

STATEMENT XIV.5

Income and Expenditure of Patan Municipality for the year 1969-70

Sl. No.	Income	Rs.	Sl. No.	Expenditure	Rs.
1	2	3	1	2	3
1	Rates and taxes ..	10,17,866	1	General administration and collection charges . ..	2,01,591
2	Realisation under special Act .. .	.	2	Public safety	71,583

STATEMENT XIV.5—*Concld.*

Sl. No.	Income	Rs.	Sl. No.	Expenditure	Rs.
1	2	3	1	2	3
3	Revenue derived from municipal property and power	93,269	3	Public health and convenience ..	10,76,628
4	Grants and contribution for general and special purposes .	3,25,659	4	Public instruction ..	..
			5	Contribution for general purposes . .	5,000
5	Miscellaneous ..	10,03,332	6	Miscellaneous .	10,20,927
	Total income excluding the opening balance	**24,40,126**		**Total**	**23,75,729**
6	Incidence of taxation per head of population	48 55	7	Expenditure per head of population	47 26

Source

Chief Officer, Patan Municipality.

THE KALOL MUNICIPALITY

The Kalol Municipality was established in 1911 during the former Baroda State as the Vishisht Panchayat It was placed in the 'B' Class municipality. Since 1st August, 1947 it was placed in the third category of 'A' class municipality. On the merger of the Baroda State with the Bombay State, the Bombay District Municipal Act, 1901 was applied to the Kalol Municipality. From 1st April 1949, it was named as the Kalol District Municipality The Gujarat Municipalities Act, 1963 has been applied to this municipality since 1-1-65. The present area within the municipal limits admeasures 6.50 kms. According to the 1961 Census of India, it had a population of 31,940 persons.

Out of 25 elected members, two seats are reserved for women and three seats for Scheduled Castes No seat is reserved for Scheduled Tribes. The municipality performs its duties through the following committees.

(1) The Executive Committee.
(2) The Sanitary Committee.
(3) The Town Planning Committee
(4) The Legal Committee,
(5) The Lighting Committee,
(6) The Accounts Committee,
(7) The Customs Committee,
(8) The Balmandir Committee,

(9) The Water Works and Drainage Committee.
(10) The Garden Committee,
(11) The Public Works Committee, and
(12) The Dispensary Committee.

The Chief Officer is the executive head of the municipality.

Water Supply

The water works in the town came into existence since 1st July, 1953. The actual expenditure incurred on the scheme was Rs. 1,054,386. The scheme was undertaken by the Public Health Department of the Government. 50 percent of the amount was financed by the Government, as contribution and 50 percent as loan.

Roads

The total length of roads under the municipal limits is 69.01 kms.. of which asphalt roads claim 17.34 kms., metal roads account for 1.87 kms., and *kutcha* roads 49.77 kms.

Conservancy and Drainage

The scheme of underground drainage system at the estimated cost of Rs. 14.78,000 was sanctioned by the Government and was implemented through the Public Works Department of the State. The underground drainage system has started functioning in the town since 1-1-69.

Public Safety

It maintains one fire-fighter with all the modern equipments to extinguish fire. The staff consists of a driver. a cleaner and three firemen.

Education

It has taken up the responsibility of primary education from 1st November, 1968. The municipality does not run any secondary school, training schools or any other educational institution.

Gardens

There is one garden called the Sardar Bag. This garden has all the modern facilities such as water cooler, lighting, fountains, seats and urinals. One radio set has been installed in the garden. The bronze statue of the Sardar patel has been installed in the garden. Besides this garden, there are two more gardens near the Suman Balmandir and one near Water Works. In the vicinity of the Tower chowk, there also one *Balodhyan*. In this garden, there is one bronze statue of Mahatma Gandhi.

Town Planning

The Master Plan of the Kalol town for development and planning has been prepared by the Town Planning and Valuation Department. The Government has sanctioned the scheme of town planning.

STATEMENT XIV.6

Income and Expenditure of the Kalol Municipality for the year 1970-71

Sl. No. 1	Income 2	Rs. 3	Sl. No. 1	Expenditure 2	Rs. 3
1	Rates and taxes ..	13,28,594	1	General administration and collection charges	2,62,424
2	Realisation under special Act .	25,897	2	Public safety ..	88,756
3	Revenue derived from municipal property .	1,37,530	3	Public health and convenience .	6,54,394
4	Grants and contribution for general and special purposes .	2,74,710	4	Public instruction	46,446
5	Miscellaneous ..	6,55,951	5	Public works	7,95,667
			6	Miscellaneous	2,71,669
	Total income excluding the opening balance ..	**24,22,682**		**Total** .	**21,19,356**
6	Incidence of taxation per head of population ..	75.85	7	Expenditure per head of population	66 35

Source :

The Chief Officer, Kalol Municipality

TOWN PLANNING

Before merger of the Baroda State in the Bombay State in 1949 the Town Planning Scheme was in operation in the Mehsana district. The Baroda State had prepared town extension schemes for the systematic development and expansion of its various towns. The town extension scheme for the Mehsana prant of the former Baroda State envisaged formation of residential plots, lay-out of new roads and reservation of lands for community purposes.

As the preparation of the Master Plan was not obligatory on the part of local authority, the town planning scheme in the district did not show any significant progress during the First Five Year Plan. It was, therefore, felt that unless it was made obligatory on the part of the local authority to prepare a Master Plan of the area within its jurisdiction within a prescribed time and unless suitable legal provision was made for its enforcement, the local authority would not undertake the work of preparation of the Master Plan and its implementation. In order to remedy this situation, the Bombay Town Planning Act, 1954 was enacted and enforced on 1st April, 1957. Under this Act, it was made obligatory on the part of every local authority to prepare a development plan of the area within its jurisdiction within four years from 1st April, 1957. When a separate State of Gujarat was formed in 1960, the State Government felt the need of a uniform legislation for all the three constituent units, *i.e.*, (Gujarat, Saurashtra and Kutch). The Bombay Town Planning Act of 1954 was therefore, amended and replaced by the Bombay Town Planning (Gujarat Extension and Amendment) Act, 1967.

The Town Planning and Valuation Department in the Gujarat State performs manifold activities in the sphere of both town planning and valuation of lands and buildings and provides consultancy services to Government. Since most of the local authorities have no technical staff of their own, it has been decided by the department to prepare development plans on behalf of local authorities.

The town planning activity in the district gathered momentum since the Second Five Year Plan. The development plans of Kalol and Patan were prepared in the Second Five Year Plan, while the development plans of Sidhpur, Kadi, Mehsana, Unjha, Vadnagar and Visnagar were prepared in the Third Five Year Plan. During the Fourth Five Year Plan, the development plans of Mehsana, Kheralu, Chanasma and Vijapur are to be formulated.

MEHSANA PRANT PANCHAYAT[1]

In 1905-06, the Prant Panchayats were established in four Prants of ex-Baroda State for carrying out local works in the areas other than those covered by municipalities. For the Mehsana Prant, one Prant Panchayat was constituted. Alongwith Prant Panchayats, Mahal Panchayats were also functioning but later on it was found that the Mahal Panchayats were not very useful. It was, therefore, decided in 1929 that they should be discontinued. The Mehsana Prant Panchayat consisted of 62 members, out of whom 41 members were elected and 21 nominated. The composition of elected members was as follows :

No. of Members	*Elected by*
33	People
1	Inamdars and Ankdedars
3	Municipalities (A and B Class)
1	Chamber of Commerce
1	Persons paying tax to the tune of Rs. 300
1	Persons paying Income-tax
1	Co-operative Societies
41	Total

Out of a total number of 21 nominated members, 10 members were the Government Officers and 11 were from public. A provision was made that out of nominated members, one member should belong to the Harijan caste. In a year, generally 5 to 6 meetings of the Prant Panchayat were held.

As stated earlier the jurisdiction of Prant Panchayat was the entire Prant, excluding the municipal areas. The Prant Panchayats were entrusted with the local development works such as roads, wells, bore-wells, tanks, *havadas*, dispensaries, *chora*, *dharmashala*, libraries, plantation of trees, construction of *nalas*, cause-ways, etc. The income and expenditure of the Mehsana Prant Panchayat for the year 1940-41 are shown in the statement given below :

STATEMENT XIV.7

Income and Expenditure of the Mehsana Prant Panchayat for the year 1940-41

Sl No. 1	Income 2	Rs. 3	Sl. No 1	Expenditure 2	Rs 3
1	Local cess ..	2,00,000	1	Roads ..	11,000
2	Government grant (for roads) ..	26,000	2	Public buildings	43,000

1. SHETH MAHASUKHBHAI C, *Visnagar Ane Vadodara Rajyani Hakikat*, (1942,) pp. 107-108

STATEMENT XIV.7—*contd.*

Sl. No. 1	Income 2	Rs 3	Sl. No. 1	Expenditure 2	Rs. 3
3	Interest	6,000	3	Water supply .	57,000
4	Rent from dharmashalas	400	4	Public works of gram panchayats . ..	31,000
5	Contribution from municipalities	800	5	Eradication of small-pox	12,000
			6	Health preservation .	9,000
			7	Plantation of trees	6,000
			8	Scarcity relief works	4,000
			9	Expenditure for panchayats servants .	30 000
			10	Expenses for panchayats meetings	2,000
			11	Local cess payable to municipalities .	6,000
			12	Casual expenditure	25,000
			13	Education	12,000
	Total .	2,33,200		Total .	2,48,000

There was a persistent demand that the Mehsana Prant Panchayat should have an elected President. Accordingly the Baroda State conceded the demand and made provision for election of the President Thus the institution of the Prant Panchayat proved useful so far as development works were concerned.

DISTRICT LOCAL BOARD

The Board was established in 1949 consequent upon the merger of Baroda State in the former Bombay State. The total number of members was 56. Four and five seats were reserved for Scheduled castes and women respectively. There were 3 committees, *viz.*, (1) the Standing Committee, (2) the Sanitary Committee and (3) the Budget Committee. The total income and expenditure of the Board during 1960-61 was Rs 15,59,406 and Rs 13,11,629 respectively. The main sources of income were local rates and land revenue and the major heads of expenditure were civil and public works, medical and education Consequent upon the introduction of Panchayati Raj, the District Local Board was abolished.

PANCHAYATS

From time immemorial, the village panchayat has served as a basic unit of local self-government in India The village and its communal organisations have sustained Indian culture during political upheavals. The village leaders managed their affairs, collected taxes distributed lands for cultivation and assisted village handicrafts Thus, the village served as focal point of local administration. during the Hindu, Muslim and Maratha regimes. The ruling dynasty had no direct contact with the local administration in the Baroda State of which the major territories of present Mehsana district formed part. Maharaja took great interest in development of these local institutions.

Provision was made in establishment of panchayat in every village and for the maintenance of village powers and services in accordance with ancient usage. Next forward move was made in 1901, when His Highness decided to introduce the effective system into the Village Panchayats and confer on theme wider powers. Rules were, therefore, passed in 1902 for the organisation of gram or village Panchayats. These rules (Gram Panchayat Rules, 1902) provided that every village with a population of one thousand or more should have a Panchayat of its own and that those with a population of less then one thousand should be conveniently grouped together and have a common Panchayat. In course of time a number of amendments and modifications were made and it was desirable to draft a fresh Act Accordingly, on the recommendations of the Committee appointed by the Baroda State the new Village Panchayats Act, 1920 was passed. The Act laid special emphasis on the elective principle. Membership was increased from a minimum of 5 to 9 and from maximum of 9 to 12. Two thirds of the members were to be elected by the villagers. Further in order that the village Panchayat may be provided with adequate funds to conduct its affairs, it was empowered to levy, local taxes with the previous approval of the Government and was also empowered to appoint its own secretary and treasurer Important functions in connection with sanitation, water supply and drainage supervision of public charities and the trial of civil and criminal cases within certain specified limits were given to Panchayat.

After the merger of the Baroda State in the State of Bombay in 1949, the Government took active steps for accelerating the establishment of Panchayats in the district. Moreover, the Government of Bombay also took steps to revitalise the village Panchayats and improve

their financial position. The Bombay Village Panchayats Act, 1933 was subsequently amended by removing the restriction of minimum population necessary for the establishment of village Panchayat. The Act was further amended in the year 1956, giving wider powers to village Panchayats in order to enable them to function efficiently and to play an important role as a basic unit of local self-Government.

The Village Panchayats Act, 1933, was replaced by the Village Panchayats Act of 1958. Under this Act wider powers were given to Panchayats. In order to have effective supervision over the working of panchayats and to give them timely guidance, a separate unit was created in the Collector's office, *viz.*, Village Panchayat Section and separate District Panchayat Officer was appointed. A Mandal called District Village Panchayat Mandal was also formed. This Mandal consisted of officials and non-officials. The Collector was the Chairman of the Mandal. After the formation of the Gujarat State, the establishment of panchayats acquired importance. Accordingly, Gujarat Panchayats Act, 1961 was passed and was brought into effect in the district from 1st April, 1963. In order to get a proper perspective of the Panchayati Raj administration in the district it is necessary to review the provisions of the Bombay Village Panchayats Act, 1958, before examining the relevant provisions of Gujarat Panchayats Act, 1961.

The Bombay Village Panchayats Act, 1958

After the formation of bilingual Bombay State as there were different Acts prevalent in different areas, a new Act called the Bombay Village Panchayats Act, 1958 was enacted. Under this Act, a district village panchayat mandal was constituted for the district, for exercising powers of supervision, guidance and control over panchayats in the district. In order that the representatives of village panchayats may have an effective voice in shaping the policy in regard to matters concerning village panchayats, seven to twelve members were elected to the mandal by Sarpanchs in the district from amongst themselves.

The important features of the Act are :

(1) reservation of two seats for women in every village panchayat;

(2) constitution of gram sabha of all residents in the village who are entitled to vote ;

(3) establishment of a district village panchayat mandal for every district ;

(4) secretary of village panchayat to be a Government servant and to be paid by Government ;

(5) training of village panchayat secretaries to be provided by Government ;

(6) entrusting the work of collection of land revenue (including cesses) to village panchayats ;

(7) payment of land revenue grant to all village panchayats in the State on an uniform basis at a rate not less than 25 per cent of the ordinary land revenue and not exceeding 30 per cent of the ordinary land revenue ; and

(8) constitution of group nyaya panchayat for a group of five villages or more.

Thus in the Act, it would be observed that the Government had taken a number of measures to activise the village panchayats and training of rural people in the village administration.

Functions—The panchayats were given more powers and functions under this Act. They have been enumerated in section 45 of the Act and they fall under the different spheres such as :

(1) maintenance of sanitation and health ;

(2) maintenance of sanitary public works ;

(3) maintenance of self-defence and village defence ;

(4) spread of education and culture ;

(5) running of village administration ;

(6) maintenance of welfare of the people ;

(7) improvement of agriculture and preservation of forests ;

(8) improvement of breeds and protecting cattle ;

(9) revival and encouragement of village industries, and

(10) collection of land revenue.

After the formation of Gujarat State on 1st May, 1960, the concept of Democratic Decentralisation gained momentum. The State of Gujarat alike other States of India also strove to achieve Democratic Decentralsation by introducing Panchayati Raj. The circumstances leading to the enactment of Gujarat Panchayats Act 1961 and the subsequent development that has taken place are described in the subsequent pages.

Democratic Decentralisation--The First Five Year Plan stressed the role of local bodies in the implementation of development programmes and indicated that the general policy of Government should be to encourage them in assuming responsibility for as large a portion of administrative and social services within their areas to the extent possible. As these local bodies depended mostly upon Government grants which were subject to various conditions and restrictions their activities were too limited to produce any noticeable impact in rural areas, and the real object underlying the formation of local self-governing institutions was frustrated.

The Second Five Year Plan, stressed the need for creating within the district a well organised democratic structure of administration in which the village panchayats will be organically linked with popular organisations at a higher level. In such a structure, the functions of the popular body would include the entire general administration and development of the area, other than such functions as law and order administration of justice and certain functions pertaining to the revenue administration. With this background before it, the Balvantray Mehta Committee which was appointed to go into the question of the working of Community Projects and National Extension Service held that community development could not progress without responsibility and power which would be possible only under a process of democratic decentralisation from a village to the district level. It further held that community development could be real only when the community realises its responsibilities, exercises its necessary powers through its chosen representatives and maintains continuous interest in local administration. With these objects in view, it recommended an early establishment of statutory elective local bodies which alone could lead to effective rural development. It also recommended that necessary resources, powers and authority should be vested in such bodies. In effect, the Balvantray Mehta Committee recommended that if the experiment of democratic decentralisation were to yield maximum result, it was necessary that all the three tiers of the scheme, *viz.*, Village Panchayat, Panchayat Samiti and Jilla Parishad should be started at the same time and operated simultaneously in the whole district. In May, 1958, the National Development

Council accepted the recommendation of the committee with regard to "democratic decentralisation" and resolved that State Governments should accelerate the process for the establishment of democratic institutions functioning either at the village level or at the block or taluka level or district level. The process of democratisation should be completed as speedily as possible. As agreed in the meeting of the Standing Committee of the National Development Council in January, 1958, the pattern of democratisation should be worked out by the State Governments in the light of their own conditions and requirements. As a consequence, Government of Gujarat appointed a Committee in July, 1960, under the Chairmanship of the Revenue Minister to study this question and to make recommendations for its implementation. The committee submitted its report on 31st December, 1960. These recommendations were incorporated in the Gujarat Panchayats Act, 1961 which provided for a three tier system, *viz.*, the gram/nagar panchayats which were already in existence at village level and taluka panchayats at the taluka level and district panchayats at the district level. This democratic decentralisation came to be subsequently called the Panchayati Raj.

THE GUJARAT PANCHAYATS ACT, 1961

The Panchayati Raj was ushered in the districts of Gujarat on April 1, 1963 when taluka and district panchayats providing the middle tiers of the democratic decentralisation scheme were formally inaugurated The introduction of the scheme which vests in the elected bodies at all levels with wide powers and provides them with necessary funds and trained administrative personnel was completed with the formation of the State Panchayat Council on May 1, 1963.

Gram Sabha

All adult persons whose names are included in the list of voters maintained for a gram are deemed to constitute gram sabha of the gram.A gram sabha has to hold at least two meetings every year, provided that the Sarpanch may, at his option and if required by taluka panchayat or district panchayat, shall call a meeting of the gram sabha. It has to consider annual statement of accounts, administration report, development and other programme of works and the audit notes and replies thereto and any other matter, which the taluka panchayat and district panchayat, may require to be placed before the meeting of the gram sabha.

The gram sabha is required to carry out such other functions as provided in the Gujarat Gram Panchayats (Gram Sabha Meetings and Functions) Rules, 1964.

Gram Panchayat/Nagar Panchayat

A gram panchayat is constituted for a local area the population of which is less than 10,000 and nagar panchayat is constituted for a local area the population of which normally exceeds 10,000 but does not exceed 20,000. Such a local area may be a revenue village, or a group of revenue village or hamlets forming part of a revenue village of such other administrative unit or part thereof. The number of members of a gram panchayat varies from 9 to 15 and that of a nagar panchayat varies from 15 to 31. Every gram panchayat elects a Sarpanch and up-Sarpanch from amongst its members and a nagar panchayat elects a Chairman and Vice-Chairman from its own members. Provisions are made for reservation of 2 seats for women and one seat for the Scheduled Tribes in every gram and nagar panchayat. In addition to allotment of one reserved seat for Scheduled Castes, more seats are allotted on the basis of their population in the gram/nagar panchayats. Provision is also made for the reservation of seats for the members of the Scheduled Tribes on population basis.

The duties of a gram/nagar panchayat are specified in the Act. If funds permit, the gram/nagar panchayat is at discretion to take up certain other activities such as education, medical relief, promotion of social, economic and cultural well-being of the inhabitants of its area and arranging public receptions, ceremonies or entertainments within its jurisdiction, etc

Taluka Panchayat

The taluka panchayat has as its members Sarpanchas of all gram panchayats/Chairmen of all nagar panchayats within the taluka as *ex-officio* members and about one-tenth of the number are elected by Chairmen of Co-operative Societies within the taluka. It co-opts as members, two women interested in welfare activities pertaining to women and children, two representatives of Scheduled Castes, two representatives of Scheduled Tribes if the population of Scheduled Tribes is more than 5 per cent of the total population of the taluka and two social workers residing in the taluka of the area having practical experience in respect of matters of the Le4islative Assembly, Mamlatdar or Mahalkari of the taluka or mahal, Presidents of municipalities in the taluka and elected members of the

district panchayat ordinarily residing in the taluka are its associate members.

Functions of the taluka panchayats as scheduled in the Act, range from subjects relating to sanitation, health, education, culture, social education, community development, agriculture, irrigation, animal husbandry, village and small scale industries, co-operation, women's welfare, social welfare, rural housing, pastures and relief against natural calamities. As in the case of gram/nagar panchayats, a number of discretionary functions have been delegated to taluka panchayats also.

District Panchayat

The district panchayat consists of (*a*) *ex-officio members*—presidents of all taluka panchayats in the district and (*b*) elected members. The latter include (*i*) one member elected by each constituent taluka panchayat ahd (*ii*) those elected directly. The nature of direct election to the district panchayat is as follows :

For purpose of election of members to a district panchayat, the State Government shall divide each district into as many single-member territorial constituencies as there are seats and delimit their extent. Two of the seats intended for directly elected members are reserved for women, one or more seats for Scheduled Castes and one or more seats for Scheduled Tribes according to population, if it is not less than five per cent. Associate members will include (1) local Members of Parliament, (2) Members of Legislative Assembly (3) the District Collector and (4) Presidents of all municipalities in the district. The President and Vice-President of the district panchayat are elected by the members from amongst themselves Thus, the Collector is made an associate member without a right to vote.

The district panchayat is vested with administrative and executive powers. It is responsible for various developmental activities in the district, such as establishing and maintaining dispensaries, public health centres and allied institutions. It has been entrusted with wide range of educational activities. It manages primary education and uses the agency of taluka panchayats, to supervise it. It co-ordinates and integrates community development schemes and looks after the development of irrigation, agriculture, animal husbandry, public health and medical relief, social welfare, cottage and small scale industries, collection and maintenance of statistics, etc. All these functions have been transferred on an agency basis to the district panchayat. A large number of executive functions such as registration

of co-operative societies, approval of amendment to their bye-laws, calling of or extending the period for the calling of annual general meeting of co-operative societies and such other functions as under the Co-operative Societies Act were exercised by the Registrar of Co-operative Societies, have also been transferred to the district panchayat.

Administrative Machinery

In order to carry out various duties and functions entrusted to the district and taluka panchayats under the Gujarat Panchayats Act, 1961 and other Acts, hierarchy of administrative machinery has been devised and experienced personnel transferred to man it. The District Development Officer is the chief executive officer for the district panchavat and so is the Taluka Development Officer at the taluka level. In order to enable them to discharge their executive functions efficiently, these officers are given certain powers which are laid down in sections 123 and 143 of the Gujarat Panchayats Act, 1961 With the transfer of many of the departmental schemes and activities, a large number of district level functionaries have also been transferred to the district panchayat. These are : Executive Engineer ; (Roads and Buildings), District Health Officer ; Deputy District Development Officer; (Revenue), Deputy District Development Officer; (Development), District Agricultural Officer ; District Animal Husbandry Officer ; District Statistical Officer ; Assistant District Registrar; Co-operative Societies. District Backward Class Welfare Officer ; Administrative Officer, Education ; Project Officer, Rural Industries ; Executive Engineer ; (Minor Irrigation), District Family Planning Officer ; Administrative Officer; (Family Planning) and Accounts Officer.

At the taluka level, the Taluka Development Officer is assisted by Extension Officers in various fields, *viz.*, agriculture, co-operation, industries, social education, etc. At the village level there is a Talati-*cum*-Secretary who looks after the collection of land revenue and maintenance of record of the gram panchayat.

Progress in the Establishment of Panchayats

It has been seen previously that village panchayat is the primary unit of local self-Government. From the foregoing narration it is also clear that government policy is to make every village a self-contained unit able to cater to the local needs of its people and manage its own affairs social, economic and cultural. When the former State of Baroda was merged there were 825 village panchayats in the

district. These panchayats were reconstituted during 1951-52 in the light of the provisions of Bombay Village Panchayats Act, 1933 and fresh elections were held. The following statement indicates the growth of panchayats in the district since 1949-50.

Year	No. of village panchayats
1949-50	825
1951-52	825
1955-56	887
1960-61	923
1966-67	918
1968-69	914
1969-70	919

Source

1 Bureau of Economics and Statistics *Socio-Economic Review and District Statistical Abstract of Mehsana*, (1958-59)

2 Gujarat State *Pragtine Panthe (Avojanna Adhar Varsha), Mehsana*

3. District Development Officer, Mehsana

From the statement it would be observed that number of panchayats have increased from 825 in 1949-50 to 923 in 1960-61. However, at the end of Third Five Year Plan the total number of panchayats stood at 918 in comparison to 923 in 1961. Similarly in 1968-69 the total number of panchayats were 914 and in 1969-70, 919. The decrease in number of panchayats is due to the formation of group gram panchayats. In the district out of 1,142 villages, 1,119 villages have been covered by panchayats so far.

The total number of nagar panchayats in the district is 5 while the taluka panchavats number in all 11.

Income and Expenditure of Gram, Taluka and District Panchayats

There were in all 919 gram panchayats and 11 taluka panchayats in the district in 1969-70. The income and expenditure of gram, taluka and district panchayat are described in sub-joined Statements XIV.8 and XIV.9.

STATEMENT XIV.8

Income of Gram Panchayats, Taluka Panchayats and District Panchayat, 1969–70

Gram Panchayats	Rs	Taluka Panchayats	Rs	District Panchayat	Rs
1	2	3	4	5	6
Government grants, land revenue	20,62,615	*Government grants*	4,47,56,259	*Goverment grants*	3,34,41,724
Gifts and donation	14,37,268	*Statutory grants as land revenue grants*	17,59,949	*Statutory grant (Education and Medical)*	1,54,07,597
Taxes, fees, etc	34,52,730	From District Panchayat's own fund	15,36,690	Land revenue	2,56,414
				Local fund cess	4,34,480
Total	**69,52,613**		**4,80,52,898**		**4,95,40,215**

Source :

District Development Officer, Mehsana District Panchayat Mehsana

From the Statement XIV.8 it will appear that Government grants are given to all three tiers of the Panchayati Raj. The village panchayats and district panchayat get their shares in fixed percentage from the land revenue collected. However, there are several distinguishing features. To start with, in the case of gram panchayats gifts and donations amounted to Rs. 14,37,268. It is significant to note that neither taluka panchayats nor the district panchayat get such amount as donations presumably to commemorate the memory of some family member by construction of a school, library or water works at the villages. Secondly, it is only the gram panchayats which are found to levy taxes and fees. Broadly speaking, the Panchayati Raj bodies are run practically from Government grants and revenues. Apparently there is no tax efforts on the part of the taluka Panchayats or district panchayat.

Sub-joined Statement XIV.9 shows items on which expenditure is incurred by gram panchayats, taluka panchayats and district panchayat.

STATEMENT XIV.9

Expenditure of Gram Panchayats, Taluka Panchayats and District Panchayat, 1969-70

Sl. No. 1	Gram Panchayats 2	Rs. 3	Per-centage 4	Taluka Panchayats 5	Rs. 6	Per-centage 7	District Panchayat 8	Rs. 9	Per-centage 10
1	Sanitation and health	38,91,045	47 26	Sanitation and health	61,92 029	13.93	Sanitation and health	5,73,596	5 85
2	Public works	11,98,398	14.56	Public works	28,92,752	6 41	Public works	55,44,193	56 49
3	Education and culture	3,01,927	3 67	Education and culture	1,28,87,982	28 58	Education and culture	17,27,438	17 60
4	Administration	10,03,631	12 19	Administration	1,17,63,767	26 08	Administration	3,37,564	3 44
5	Welfare of people	94,386	1 15	Welfare of people	11,88,928	2 64	Welfare of people	9,15,872	9 33
6	Agriculture preservation of forest and animal husbandry	1 26 815	1 54	Agriculture, preservation of forest and animal husbandry	44,31,220	9 82	Agriculture, preservation of forest and animal husbandry	6 29,277	6 47
7	Village and cottage industries	5 468	0 06	Village and cottage industries	200	0 00	Village and cottage industries	86,375	0 88
8	Collection of land revenue and maintence of land records	6 91,328	8.40	Collection of land revenue and maintenance of land records	57,47,155	12 74	Collection of land revenue and maintenance of land records	..	..
9	Village defence	9,19 396	11.17						
	Total ..	82,32 444	100.00	Total	4,51,04,033	100.00	Total ..	98,14,315	100 00

Source : District Development Officer, Mehsana District Panchayat, Mehsana.

The expenditure pattern varies with the level of Panchayati Raj and the development programme. The gram panchayats spend the largest amount 47.26 per cent on sanitation and health, followed by 14.56 on public works, 12.19 on administration, and 11.17 on village defence. For collection of land revenue and maintenance of land records, they spend about 8.40 per cent. For agriculture, preservation of forest and animal husbandry; welfare of people, village and cottage industries, they spend 1.54 per cent, 1.15. per cent and 0.06 per cent respectively.

In case of taluka panchayats, the maximum expenditure amounting to 28.58 per cent is spent on education and culture, followed by 26.08 per cent on administration. For sanitation and health; collection of land revenue and maintenance of land records, they spend 13.93 per cent and 12.74 per cent respectively. On agriculture, preservation of forest and animal husbandry, public works, welfare of people, and village and cottage industries, they spend 9.82 per cent, 6.41 per cent and 2.64 per cent and zero per cent respectively. In comparison with the gram panchayats, they spend least, on village and cottage industries, public works, sanitation and health.

In the case of disrict panchayat, the bulk of expenditure. 56.49 per cent is incurred on public works, presumably transferred by the State Government for execution. About 17.60 per cent is spent on education and culture, 9 33 per cent is spent on welfare of people. 6.47 per cent is spent on agriculture, preservation of forest and animal husbandry. On sanitation and health, administration, village and cottage industries it spends 5 85 per cent, 3.44 per cent and 0.88 per cent respectively.

PANCHAYATI RAJ

Emergence of Leadership in the Panchayati Raj

In order to ascertain the problem of leadership it is necessary to review the caste composition of membership of gram/nagar, taluka and district panchayats. The other details such as castes from which the members of gram panchayats, taluka panchayats andd istrict panchayat are drawn will also form an important aspect of the ainalysis.

The Gram Panchayats

The total number of gram panchayats as on 31st March 1970 was 916 in the district. The total number of members

was 8,794 of which 945 belonged to Scheduled Castes and Scheduled Tribes and 1,828 were women. There were in all 916 Sarpanchas of whom three were women and one belonged to Scheduled Castes. About 200 Sarpanchas were illiterate while four were graduates. The castes from which Sarpanchas were drawn were mainly Brahmins, Patels, Prajapati, Rajputs (Bihola), Nadoda Patel (Sami taluka), Muslims (Sami, Sidhpur and Kheralu talukas) and Rabari (Patan taluka).

The Nagar Panchayats

There were in all five nagar panchayats, *viz.*, Kheralu, Vadnagar, Chanasma, Vijapur. and Mansa The total membership was 79. Of these 10 members were women and 6 belonged to the Scheduled Castes.

The Taluka Panchayats

In all there were 11 taluka panchayats having a total membership of 987. Of them 23 members belonged to the Scheduled Castes and 24 were women members. In majority of the taluka panchayats Presidents happened to be drawn from Patel caste. However, in Patan taluka, the President was from Rabari caste, while in the Harij taluka President belonged to Brahmin community.

The District Panchayat

The district panchayat had 46 members, of whom 2 were women and 2 belonged to the Scheduled Castes, The caste-wise composition of members was as follows : 28 Kadva Patels, 3 Brahmins, 3 Jains, 3 Thakardas, 2 Nadoda Patels, 2 Rabaris, 2 Chaudharis, 2 Scheduled Castes and 1 Muslim.

To sum up, the Panchayati Raj has been introduced to secure increasing participation of the people in execution of development programmes and thereby create leadership in the villages. Further. adult franchise has given an opportunity to the people, whether literate or illiterate, to exercise their voting power at the time of Panchayat and General elections to the State Legislature and the Parliament. The voting behaviour of the people at the village, taluka and district levels is reflected in such elections. As far as the Panchavati Raj is concerned, such behaviour is revealed in the elections of the village panchayats and their Sarpanchas. Out of 916 Sarpanchas as many as 200 Sarpanchas are illiterate. The silver lining to the cloud is found in the fact that there are four graduate Sarpanchas

from the caste of Kadva Patidars. Further, the Thakardas and Kadva Patidars who form about 45 percent of the total population of the district predominate among the Sarpanchas in the district.

The Sarpanchas automatically become members of the taluka panchayats because the predominant castes determine the levers of the political power at the taluka level also. The taluka Pramukhs are mostly Patels because they are land-owners, have modern education and predominant among the castes of the talukas. The same caste pattern determines the political power in the district panchayat. Out of 46 members, as many as 28 members are Kadva Patels with 3 Brahmins, 3 Thakardas, 2 Rabaris, 2 Chaudharis, etc. Although the Chaudharis are land-owners and progressive agriculturists, they have not been able to capture levers of power in the Panchayati Raj particularly becuase they are in minority. Thus, in the Panchayati Raj, the levers of political power are controlled by the majority communities and the land owning classes. In the nature of things, they have come to wield enormous economic and political power in the district.

CHAPTER XV

EDUCATION AND CULTURE

EDUCATION DURING MEDIAEVAL PERIOD AND BARODA STATE REGIME

Since the early Maratha rulers regarded Gujarat as a mere tributary, no thought was given to education of the people. Before 1870, primary education was imparted by private teachers. These schools were called *Pandyajini Nishalo* which taught 3 R's., *viz.*, reading, writing and reckoning. Then the Education Department was not formed. It is significant to note that in the year 1872, the first school established by the Gaekwad was a Marathi school at Patan. Thereafter two more Gujarati schools were opened each at Patan and Kadi in the year 1873. In the following year (1874). Gujarati schools were set-up at Visnagar and Vijapur.

In the year, 1875, at the State level the Vernacular Education Department was formed under an officer known as the Vidyadhikari. Thereafter, at the district level, a number of schools were established. According to the *Gazetteer of the Baroda State* (1883) there were 26 State Schools with 3,321 students in 1877-78 The number rose to 53 with 5,987 students in 1880-81. The number of aided schools was 11 with 626 students during the same year in the district.[1] [2]These schools were located only in towns or larger villages and the small villages were not provided with Government schools They had indigenous schools of doubtful capacity maintained by private individuals for their own profit. Sayaji Rao Gaekwad III, the ruler of Baroda State took personal interest in promoting educational activities in the State. Because of his inspiration, the educational activities gathered momentum. The village Panchayats were re-organised, and as a part of their duties, it was decided that they should make themselves responsible for the village schools In the ancient India, the *guru* (teacher) was one of the village servants, and responsible to the village authority for his services. Following this tradition, the Baroda State in 1891 ordered that the school master should become one of the village servants and that the schools be provided in all villages which could produce 16 children willing to attend. For maintenance of the schools, the Education Department used to provide grants according to the results of the examinations. Subsequently, the indigenous private schools were brought under

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1. ELLIOT F. A. H., *Gazetteer of the Bombay Presidency*, Vol VII, Baroda. 1883, pp. 473-493

2. DESAI G. H. AND CLARKE A. B *Gazetteer of the Baroda State*, Vol. II, (1923), p. 303.

the control of the Education Department. These schools were generally one-teacher schools. With the extension of the Local self-Government in 1905, the management and control of the village schools was handed over to the Local Boards. But owing to Board's failure to manage the schools, the control was handed back to the Education Department.

Experiments in Compulsion

It is worth noting that the Baroda State was a pioneer State in introducing compulsory education in India. Before the educationists in British India thought about compulsory education, Baroda State piloted a project on an experimental basis for compulsory education. In the beginning, intensive efforts were made to expand elementary education on a voluntary basis as a preliminary step to the introduction of compulsion. In 1892, it was ordered that compulsory education should be experimentally introduced in the town of Amreli and in nine villages of the Amreli taluka. Compulsion was introduced in the first three standards. All boys between the ages of 7 and 12 and all girls between 7 and 10 years living within a mile of the school were compelled to attend the school. In 1893, compulsory education was introduced in all parts of talukas on an experimental basis. Thereafter, the Baroda Compulsory Education Act was passed in 1906 and modified successively in 1910, 1916, and 1926. These laws throw light on the valuable contribution of the Baroda experiment particularly on the nature of legislation needed in India for the enforcement of compulsory attendance. The Baroda Compulsory Education Act, 1906 fixed the age-limit at 7 and 12 for boys, and 7 and 10 for girls. In the year 1930, the age limit was raised to 14 for boys and 12 for girls. Later on the compulsory age for boys as well as for girls was fixed at 7 and 12 respectively. There were a number of exemptions on prescribed ground for non-attendance such as those who were physically handicapped, girls who were under *purda* and children who happened to be the only son of a cultivator, etc. The Act had provided for a fine of 2 annas for absence from school on the first occasion, to be raised gradually to Re. 1 for the continuing offence. For facility and encouraging better enrollment, the Baroda Education Commission, 1909 suggested legislation in the provision of employment of children on school-going age in mills, factories, etc. Prosecutions were launched against the defaulting parents whose children were either not enrolled or were not able to attend schools regularly, after enrollment. Provision of light punishment in law came in the way of its strict enforcement. The Act had no teeth and terrors sufficient to compel attendance in schools. The guardian particularly

agriculturist, did not mind one or two annas by way of fine for non-attendance of his child at school, as his child could earn six to eight annas a day in the field. Whatever difficulties were there in implementation were due to the poverty of parents.

To overcome these difficulties, the Government had introduced special course consisting of elements of agriculture with compulsory general subjects. Similar course for schools was introduced in which some practical craft instruction was imparted side by side with ordinary school work.

The machinery for enforcement of the Act was with the Revenue Department. The Vahivatdar inflicted penalty under the law. In 1914, the powers of inflicting penalty were withdrawn from the Vahivatdar and entrusted to the Village Board and the Municipality. The intention was to operate the provision of the law through the local authorities rather than through the Revenue Department.[1]

The work of prosecution was thorough in the Baroda State. it was observed that it would be difficult to devise a better system for the purpose than the set-up of the Baroda State. The weak point of the Baroda system was not the failure to prosecute offenders but the failure to recover the fines from them. The main contribution of Baroda experiment was its pioneering nature of attempt This can be seen by comparing the development of Baroda with that in Bombay province where the socio-economic conditions were similar In 1881, the literacy in Baroda was less than that in the province of Bombay. In 1941, Baroda had a literacy of 35 per cent as against that of 20 per cent in the province of Bombay.[2]

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1. DESAI G. H. AND CLARKE A. B. *Gazeteer of the Baroda State*, Vol II, (1923), pp. 308-314

2. *The Indian Year Book of Education*, 1964 Second Year Book, Elementary Education, National Council of Educational Research & Training, New Delhi, p. 88.

In the year 1918-19, there were 1,017 schools with 75,413 students in the district. The details of these are as under:

Type of the Institution	No. of Schools	No. of Pupils
Government schools		
Gujarati Boys schools	722	54,296
Gujarati Girls schools	132	12,049
Marathi Boys schools	6	157
Urdu Boys schools	32	2,120
Urdu Girls schools	8	518
Indigenous schools		
Gujarati Boys schools	6	340
Urdu Boys schools	2	292
Urdu Girls school	1	285
Government aided schools		
Gujarati Girls schools	2	117
Fund schools	3	208

Beside these schools, there were also 94 Antyajas' schools (91 for boys and 3 for girls), 3 Sanskrit schools, 1 Industrial Training school, 2 Music schools, 1 Deaf and Dumb school in the district.[1]

The beginning of the secondary education in the Mehsana district may be traced to the year 1879 when the secondary schools at Patan and Kadi were established. The School at Patan became a fullfledged high school in the year 1890. Subsequently, more secondary schools were opened at different places in the district, Mehsana in 1886, Vadnagar in 1894, and Unjha in 1896. Thereafter, in the year 1909, more secondary schools were started each at Chanasma, Kheralu, Kalol and Vijapur. Besides these schools, a number of primary schools were attached with English classes, so as to prepare the ground-work for the teaching of English and orient students for secondary education stage.

During the year 1940-41, the policy of the State Government was to encourage private bodies by giving grant-in-aid to open and maintain the English schools and classes.

The Government continued to provide special facilities to members of the communities which were backward in education, *viz.*, Antayaja, Raniparaj, Thakardas, Vaghers and Muslims. Poor students of these communities were given freeship in all secondary schools and

1 *Desai G. H., Kadi Prant Sarvasanghrah*, 1920,

the special scholarships in all Government educational institutions. There were special primary schools for them with special deputy inspectors for these schools. Besides this, the Government maintained a number of hostels and boarding schools for the children of these classes.

The Antayaja children were attending Gujarati and other mixed schools.

The boarding school for the Thakardas of the Mehsana district was opened in 1936. The school was managed by the Agriculture Department.

There was a school for the education of the deaf, the mute and the blind at Mehsana in the district. The pupils were taught drawing, tailoring, carpentry, wood carving, cane-work, tape-weaving, and music besides reading and writing.

The Sheth Punamchand Kotawala Industrial School at Patan was teaching in turning, fitting, smithy, carpentry, and wireman's course The number of students on its roll was 37.

There was also a music school at Patan. Music classes were attached to primary and secondary schools.[1]

Upto 1945, there were no facilities for the Higher Education in the district. In the year 1946, a college with Arts and Science sections was started at Visnagar with a donation of Rs 4 lakh from Sheth Shri Maneklal Nanchand, a wealthy philanthropist of Visnagar.

The number of students on the College roll was 96 including 3 girls during the year 1946. A hostel for 25 students was also started.[2]

LITERACY

Growth of Literacy Since, 1951

According to the Census of 1951, there were 360,520 literates in the district of Mehsana as constituted then and formed 24.63 per cent of the total population. Percentage of male literates was then 34 00 while that of female literates was 15.16. In 1961, the

1. *Annual Administration Report of the Baroda State*. 1940-41.
2. *Ibid.*, 1945-46.

percentage of literacy rose to 33.96. (45.58 per cent for males and 21.97 per cent for females). According to the 1971 Census, the percentage of literacy rose to 38.87 (50.04 per cent for males and 27.27 per cent for females).

Percentage of literacy to total population by age and sex is given for total/rural/urban in the following statement.

STATEMENT XV.1

Literacy Percentage by Age-groups, 1961

Age-groups	Total			Rural			Urban		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	**33.96**	**45.58**	**21.97**	**31 36**	**42 70**	**19.74**	**46 01**	**58.63**	**32.52**
5-14	43.46	51.28	34.52	41.52	49 56	32.36	52.76	59.44	44.99
15-34	46 28	61.63	31.26	42.77	57.94	28.19	61.50	76.92	45.22
35-59	32.42	51.01	13.78	28.91	46.94	11.03	48.40	68.97	26.68
60+	17.74	33.66	3 33	15.20	29 40	2 10	30.31	56.11	9 07
Age not stated	21 88	27 05	14 05	20 58	25 21	13.68	52 00	64 70	25 [illegible]

Source

District Census Handbook 1961, Mehsana p 17

Literates among children in the age-group 5-14, constitute 4[illegible] per cent of whom males account for 51.28 per cent and females 3[illegible] per cent. The highest literacy among persons and males was foun[illegible] in the age-group 15-34 in total/rural/urban areas. The highest perce[illegible]tage of literacy among females was found in the age-group 5-14 in t[illegible] and in rural areas of the district, but in urban areas, the per[illegible] of female literacy was higher in the next age-group 15-34 [illegible] following statement furnishes the sexwise distribution of litera[illegible] rural/urban for each taluka of the district.

STATEMENT XV.2

Rural/Urban Literacy by Sex, 1961

Taluka/Mahal	Total/ Rural/ Urban	Literates (number)	Percentage of total population	Literate males	Percentage of total male population	Literate females	Percentage of total female population
1	2	3	4	5	6	7	8
District total	T	**573,856**	**33.96**	**391,088**	**45 58**	**182,777**	**21.97**
	R	**435,850**	**31.36**	**300,243**	**42.70**	**135,607**	**19.74**
	U	**138,015**	**46 01**	**90,845**	**58 63**	**47,170**	**32.52**
Patan	T	62,475	30 22	42,412	40.14	20,063	19.85
	R	38,148	24.65	26,522	33.53	11,626	15 36
	U	24,327	46 82	15,890	59.81	8,437	33 23
Chanasma	T	49,052	34.89	33,457	46.76	15,595	22.59
	R	39,197	32.42	27,213	44.20	11,984	20.20
	U	9,855	50 06	6,244	62 48	3,611	37.26
Sami	R	8,671	12.21	7,321	19.90	1,350	3 94
Harij	T	8,291	18.83	6,418	27 87	1,873	8 91
	R	5,042	14.38	4,056	22.27	986	5.85
	U	3,249	36 24	2,362	49.06	887	21 37
Mehsana	T	67,899	49.68	46,846	48 91	21,053	23.16
	R	52,629	34 15	36,555	46.65	16,074	21 22
	U	15,270	46 87	10,291	59 08	4,979	32 85
Sidhpur	T	70,678	38.05	46,290	49 81	24,388	26 32
	R	44 453	33 79	30 403	45 95	14,050	21 49
	U	26,225	48 57	15,887	58 94	10,338	37.91
Kheralu	T	44,36[illegible]	27 05	31,904	38 64	12,459	15 30
	R	33,809	24 60	24,674	35.66	9,135	13.39
	U	10 554	39 74	[illegible] 230	54 0[illegible]	3 324	25 22
Visnagar	T	51,892	41 30	34,236	53 9[illegible]	17,656	28 40
	R	39,590	39 72	25,770	51 6[illegible]	13,820	27.76
	U	12,302	47 35	8,466	62 32	3 836	30 94
[illegible]	T	91,268	38 83	59,834	51 30	31,434	26 54
	R	80,974	38 45	52,927	50 79	28,047	26 36
	U	10,294	42 10	6,907	55 61	3,387	28 15
[illegible]	T	52,939	36 03	36,657	50 03	16,282	22 73
	R	41,871	33.97	29,271	46 50	12,600	20 89
	U	11,068	46 78	7,386	59 95	3,682	32 47
[illegible]	T	66,337	36 14	45,713	48 54	20,624	23.07
	R	51,466	33 94	35,531	46 33	15,935	21 26
	U	14,871	46 56	10,182	58 23	4,689	32 44

Source

District Census Handbook 1961, Mehsana, p. 17,

For obvious reasons, the percentage of literacy was quite pronounced in the urban areas. According to the Census of 1961, the highest percentage of general literacy was recorded in the Mehsana taluka (49.68 per cent) and lowest in the Sami taluka (12.21 per cent). In the urban areas, the highest percentage of literacy was found in Chanasma taluka (50.06 per cent) and the lowest in the Harij taluka (36.24 per cent). The literacy figures for the rural areas for the Visnagar taluka are maximum (39.72 per cent) and the Sami taluka had the minimum 12.21 per cent. The highest percentage of literacy in the Visnagar taluka was distributed in the proportion of 53.93 per cent for males and 28.40 per cent for females and the lowest percentage in the Sami taluka was 19.90 per cent for males and 3.94 per cent for females.

Urban literacy was the highest for males in the Chanasma taluka (62.48 per cent) and for females in Sidhpur taluka (37.91 per cent). It was lowest for the Harij taluka, which returned 49.06 per cent males and 21.37 per cent females.

In the rural areas, the Visnagar taluka accounted for the highest percentage of literacy for both the sexes 51.65 per cent for males and 27.76 per cent for females, the lowest being the Sami taluka with 19.90 per cent and 3.94 per cent respectively.

Educational Standards

A true index of educational progress can be had from the figures of different educational levels compiled by the 1961 Census which are reproduced below.

STATEMENT XV.3

Educational Levels in Urban and Rural Areas, 1961

Sl No	Educational levels	Urban			Rural		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
	Total	**299,993**	**154,934**	**145,059**	**1,389,970**	**703,122**	**686,848**
1	Illiterate	161,978	64,089	97 889	954,120	402,879	551,241
2	Literate (without educational levels)	36,283	22,149	14,134	241,773	158,527	83,246
3	Primary or Junior basic	92 257	60,133	32,124	187,448	135,296	52,152
4	Matriculation or Higher Secondary	7 877	7,080	797	6,629	6,420	209
5	Technical diploma not equal to degree	120	115	5			
6	Non-technical diploma not equal to degree	23	23				
7	University degree or post-graduate degree other than technical degree	930	849	81			.
8	Technical degree or diploma equal to degree or post-graduate degree	525	496	29			
	(i) Engineering	62	62				
	(ii) Medicine	148	140	8			
	(iii) Agriculture	13	13				
	(iv) Veterinary and Dairying	3	3				
	(v) Technology	12	2				
	(vi) Teaching	83	67	16			..
	(vii) Others	204	199	5	.		

Source :

District Census Handbook **1961, Mehsana , p. 116**

This table gives a very revealing picture of the progress of education which the district had made during recent years. The statement clearly reveals the common pattern of standard of educaton in urban and rural areas. Generally, the standard of education is lower in the countryside than in the towns. As many as 68.64 per cent of the total rural population was illiterate as against 53.99 per cent for the urban areas. It indicates the better availability of educational facilities in towns rather than in villages.

In recent years, appreciable progress in the field of university and technical education has been made in the district. According to the 1961 Census in the urban areas, 930 persons received university education or the post-graduate degrees other than technical degrees and 525 persons were reported to have technical qualifications. It is interesting to note that of the persons taking post-S.S.C. courses, 36.08 per cent held technical degrees and 63.92 per cent had university degrees or post-graduate degrees other than technical degrees.

Among the technical courses, 'Engineering, Medicine and Teaching' are given preference. Females have also started taking benefits of higher and technical education

Pre-primary Education

Pre-primary classes of the Balmandir pattern are conducted at several places in the district. Among them, the Saraiya V. B. Balmandir, Mehsana is the oldest, established in the year 1932. There are other six important Balmandirs in the district, one each at Mehsana, Chanasma, Mansa, Jotana, Visnagar and Manund (Patan). Now most of the taluka head-quarters and towns of the district have Balmandirs. Their total number in the district was 87 with 5,098 children in the year 1970-71.

Primary Education

After integration, provision of free and compulsory primary education gave a great impetus to the spread of primary education in the district. In 1953-54, the Government launched an intensive drive for providing schools to as many villages as possible and adopted the policy of opening one school in every village with a population of 500 and over. As a result of this campaign, in 1960-61, 92.79 per cent of the villages in the district were provided with primary schools. An appreciable progress was made in this direction in the Vijapur and Visnagar talukas, where all the villages were provided

with schools, (100 per cent). With the introduction of the Panchayati Raj in Gujarat from 1-4-1963, primary education, except in authorised municipal areas, has been transferred to the District Panchayat. The District Panchayat discharges its responsibility as regards primary education through their Education Committees. The Education Department appoints Administrative Officers in the district Panchayats. In urban areas, the responsibility for the primary education is on the authorised municipalities, which are also given grant in accordance with rules.

The following statement gives details about the progress made in the field of primary education after the introduction of Five Year Plans in 1951.

Year	Number of primary schools (including basic)	No. of pupils		
		Boys	Girls	Total
1	2	3	4	5
1951-52	761	N A.	N.A	130,891
1956-57	1,140	N A.	N.A.	164,714
1960-61 . ..	1,192	140,162	83,931	224,093
1966-67	1,341	188,671	102,031	290,702
1969-70	1,273	154,584	90,725	245,309
1970-71 . ..	1,266	153,511	90,890	244,401

N.A. = Not available

Source:

(1) Administrative Officer, Mehsana.

(2) *Mahsana Jillo, Biji Panchvarshiya Yojana*, Bombay State.

As can be seen from the above, primary education registered a remarkable progress during the Three Plan periods. The number of primary schools rose from 761 in 1951-52 to, 1,192 in 1960-61 and 1,266, in 1970-71 while the number of pupils increased from 130,891 to 224,093 and 244,401 during the same period.

The Compulsory Education Act, 1906 of Baroda State remained in force till 1948 in the district. Thereafter the Bombay Primary Education Act, 1947, was applied to this district covering the age-group 7-11.

Basic Education

The main idea behind the basic education is that, education should centre round some form of manual productive work. Children

should not get merely book knowledge, but should also learn some simple craft to inculcate in them a sense of self-reliance, responsibility, initiative, enterprise and resourcefulness. Accordingly, on the eve of the merger some primary schools were converted into basic schools in the district. In 1956, there were 33 basic schools. The number of basic schools rose to 99 in the year 1960-61, out of which 15 were junior basic and 84 were senior basic. In the year 1970-71, the number of schools increased to 174 (23 junior basic and 151 senior basic). Out of these schools, 23 schools were teaching purely spinning, 66 spinning and weaving and 85 kitchen gardening and agriculture. The number of students covered under the basic education in the district during the year 1970-71 was 54,455

Training Facilities for Primary School Teachers

The expansion of primary education necessitated corresponding expansion of training facilities for teachers in primary and basic schools. In the year 1959, two colleges one for male teachers at Ranuj and another for females at Patan were established. In the year 1967, one more college for female teachers was established at Nardipur (Kalol taluka). The training college at Patan is run by the Government. while the rest are managed by private agencies. The number of trainees in these three colleges was 320 during the year 1970-71.

School Buildings

The problem of housing with increasing number of pupils in the schools, is also an important item in the development programme. On the eve of integration, there were 707 primary school buildings in the district. Out of which 225 were owned, 445 rented and 37 were rent-free. For construction of primary school buildings, an intensified programme was initiated during the First Five Year Plan and continued in the Second and Third Plan periods with much success. In the Year 1973-74 there were 4,908 school buildings/rooms, out of which 4.569 rooms were owned by the schools, 261 buildings were rented and 78 buildings were rent-free.

SECONDARY EDUCATION

The secondary education constitutes a vital link between the primary and the college education. Broadly speaking, secondary schools are intended to impart education suitable for pupils in the stage of adolescence.

1. Gujarat Rajya, *Pragatine Panthe Mehsana Jillo*, 1961.

After integration, progress of secondary education was very rapid in the district. The following statement shows that considerable progress has been made by the district in the secondary education.

Year	No of Schools	Students		
		Boys	Girls	Total
1	2	3	4	5
1951-52	58	N A	N A.	14,116
1956-57	74	N A	N,A.	17,523
1961-62	116	N.A	N A.	35,628
1966-67 .. .	166	44,581	9,690	54,271
1970-71	226	58,251	17,451	75,702

N.A. = Not available
Source :

District Education Officer, Patan.

The above statement shows a remarkable growth between 1956-1967, it added 92 schools and 36,748 students. In the year 1970-71, the number of institutions rose to 226 and that of students to 75,702 (58,251 boys and 17,451 girls).

To meet the shortage of trained teachers required for improving the quality of teaching, one training college for secondary teachers was established at Patan in 1968. Subsequently, such colleges were established at Mehsana and Visnagar in 1969.

Since 1971, the State Government has liberalized the concessions of free education for the students studying in secondary schools. The Government has decided to raise the income limit for award of full freeships and half freeships from the academic year 1971 72 for standards VIII and IX, from 1972-73 for standards VIII to X and from 1973-74 for standards VIII to XI. Free studentship and half free studentship will be admissible as under:

(i) Full tuition fees are paid to those students, whose parents' total annual income from all sources does not exceeds Rs. 3,600 and half tuition fees are paid to those whose parents earn between Rs. 3,601 and 4,800 per annum.

(ii) Full tuition fees are paid to those students whose parents or guardians are agriculturists as defined in the Bombay Tenancy and Agricultural Lands Act, 1948 and hold land not in excess of half of the ceiling area, as prescribed in the Gujarat Agricultural Lands Ceiling Act, 1960 and half tuition fees to those students, whose parents or guardians are 'agriculturists' who hold land exceeding half of the

prescribed ceiling but not exceeding three-fourth of the prescribed ceiling.

(iii) Full tuition fees are paid to those students whose parents or guardians are 'agricultural labourers' as defined in the Bombay Tenancy and Agricultural Lands Act, 1948.[1]

PHYSICAL EDUCATION

Physical education is a curricular subject in general but a compulsory subject in the secondary schools of the State. At primary level, one period per day is allotted to physical education. Besides, a number of activities are organised to accelerate physical education in the State. The details of these activities and schemes sponsored in the district are described below.

The district sports are organised by the District Sports Council. The District Collector is the President and the District Education Officer is the Secretary of the Council. The educational institutions in the district take active part in sports competitions held at taluka, district and the State level.

Sports competitions are held twice (the autumn meet and the winter meet) every year at the taluka, district and the State level.

District sports competitions were held during the year 1970-71. Winners of the district competitions were sent for the State level competitions. In all, 125 students (86 boys and 39 girls) participated at the State level competitions in athletics, Kho-Kho, Volley-Ball and Kabbadi held in the year 1969 at Junagadh.

HIGHER EDUCATION

Before integration in 1949, there was only one college at Visnagar in the district, because higher education was not much valued as before. Secondly, those who were interested went to Ahmedabad for higher education. But with the expansion of primary and secondary education. higher education got accelerated development in the district. In the year 1946 a college was established at Visnagar. Thereafter, another college for arts and science students was established at Patan in the year 1959. In the year 1960, two more colleges were opened, one at Pilvai and another at Mansa. During the year 1970-71, there were 17 colleges in the district.

1 Government Resolution, Education and Labour Department, No. EBC-1070/20334/P, dated 28th May, 1971.

The following statement shows the colleges, talukawise.

STATEMENT XV.4
Colleges

Sl. No.	Name of Town/Village	Name of College	Year of Establishment
1	2	3	4
	Visnagar taluka		
1.	Visnagar	*The Maneklal Nanchand Arts and Science College	1946
2.	Visnagar	Smt. Chandanbai Mahila Arts and Sheth Chimanlal Nathuram Commerce and Law College	1964
3.	Visnagar	Secondary Teachers Training College	1969
	Patan taluka		
4.	Patan	Sheth Motilal Nyalchand Science and Shri and Shrimati Poonamchand Karamchand Kotawala Arts College	1959
5.	Patan	The College of Education	1968
	Vijapur taluka		
6.	Pilvai	The Umedram Panchal Arts and Smt. M. G. Panchal Science College	1960
7.	Mansa	The Sankalchand Damodardas Arts and Balchand Ramchand Commerce College	1960
8.	Mansa	The Lallubhai Hakamchand Science College	1960
	Sidhpur taluka		
9.	Sidhpur	The Saifee Jubilee Arts and Commerce College	1961
	Unjha taluka		
10.	Unjha	Shri Bhagwatprasad Pratapsinh Brahmbhatt Arts and Mohanlal Hargovandas Guru Commerce College	1965
		Sheth V. S. Law College	1969
	Kadi taluka		
11.	Kadi	Shri C. N. Arts and B.D. Commerce College	1963
12	Kadi	The Science College	1965
	Mehsana taluka		
13.	Mehsana	The Municipal Arts and Commerce College	1964
14.	Mehsana	The Vivekanand College of Law and Education	1969
	Kheralu taluka		
15.	Vadnagar	The Vadnagar Arts and Commerce College	1968
	Kalol taluka		
16.	Kalol	Kalol Municipal Arts and Science College	1961
17.	Kalol	Shah Chandulal Kasturchand Municipal Commerce College	1970

*Of these colleges only the M. N. College of Visnagar is managed by Government.

The main facts of these colleges are set out below.

(1) *The Maneklal Nanchand College, Visnagar*—This is the first college established in the district. It was started in 1946 with a view to introducing higher education in the rural areas. In the Arts section, the college conducts classes upto the M. A. degree courses and in Science upto the M.Sc. courses. The college is housed in a government building and has a hostel with 110 students. The number of students on its roll was 489 in the Arts section and 593 in the Science section in the year 1971. It has a good library with 30,734 books. It is run by the Government.

(2) *Shri Sheth Motilal Nyalchand Science and Shri and Shrimati Poonamchand Karumchand Kotawala Arts College, Patan*—The college was established in 1959. It conducts classes upto graduate level both in Arts and Science. The college is housed in a rented building. The number of students on its roll was 530 (boys 367 and girls 163) in the Arts section and 486 (boys 448 and girls 38) in the Science section in the year 1970-71. It has a good library with 14,500 books. It is managed by the North Gujarat Education Society, Bombay.

(3) *The Umedram Panchal Arts and Smt. M. G. Panchal Science College, Pilvai*—This college was established in the year 1960. In the Arts section the college conducts classes upto the B. A. degree courses and in the Science section upto M. Sc. courses. It has its own college building and a hostel with a capacity of 250 students. The number of students on its roll was 163 (boys 139 and girls 24) in the Arts section and 290 (boys 278 and girls 12) in the Science section in the year 1970-71. It has a good library with 9,600 books It is managed by the Uttar-Purva Gujarat Uchcha Kelavani Mandal, Pilvai.

(4) *The Sankalchand Damodardas Arts and Balchand Ramchand Commerce College, Mansa*—The Arts College was established in the year 1960 and Commerce was established in the year 1968. The College conducts classes upto the graduate level both in Arts and Commerce. It is housed in a rented building. The number of students on its roll was 124 in the Arts section and 200 in the Commerce section in the year 1970-71. It has a library with 7,200 books. It is managed by the Sarvodaya Higher Education Society, Mansa.

(5) *The Lallubhai Hakamchand Science College, Mansa*—This college was established in the year 1960. It conducts classes upto graduate level in Science. The number of students on its roll was 282 (boys 273 and girls 9) in the year 1970-71. It has its own college building.

It also provides the hostel facilities for the college students. It is managed by the Sarvodaya Higher Education Society, Mansa.

(6) *The Saifee Jubilee Arts and Commerce College, Sidhpur*—This college was established in 1961. The college conducts classes upto graduate level both in Arts and Commerce. The college is housed in a rented building. The number of students on its roll was 292 (boys 282 and girls 10) in the Arts section and 163 (boys 93 and girls 70) in the Commerce section in the year 1970-71. It has a library with 6,400 books. It is managed by the S. J. H. S. & M.Y. Society, Sidhpur.

(7) *The Kalol Municipal Arts and Science College, Kalol*—The Arts college was established in the year 1961 and Science section was started from 1966. The college conducts classes upto the graduate level both in Arts and Science. It is housed in a rented building. In the year 1971-72, the number of students on its roll was 349, (242 boys and 107 girls) in the Arts section and 154 (boys 135 and girls 19) in the Science section. A hostel is attached to the college. It has library with 8,140 books. It is managed by the Kalol Taluka Kelavani Mandal, Kalol.

(8) *Shri C. N. Arts and B. D. Commerce College, Kadi*—The College was established in the year 1963. It conducts classes upto graduate level in Arts and Commerce. It is housed in a rented building. The number of students on its roll was 152 (boys 91 and girls 61) in the Arts section and 165 (boys 160 and girls 5) in the Commerce section in the year 1970-71. It is managed by the M. P. Shah Education Society, Kadi.

(9) *The Municipal Arts and Commerce College, Mehsana*—The college was established in the year 1964. It conducts classes upto graduate level both in Arts and Commerce. It is housed in a rented building. The number of students on its roll was 388 (boys 272 and girls 116) in the Arts section and 478 (boys 465 and girls 13) in the Commerce section in the year 1970-71. It has a library with 8,450 books. It is managed by the Sardar Vidyabhavan Trust, Mehsana.

(10) *Smt. Chandanbai Chimanlal Malula Arts and Sheth Chimanlal Nathuram Commerce and Law College, Visnagar*—The Arts College was established in the year 1964 and thereafter the Commerce and the Law colleges were established in the year 1965. The colleges prepare students for degree courses. In the year 1971-72, the number of students on the roll was 125 in the Arts section, 403 in the

Commerce section and 48 in the Law section. It is managed by Sh
Maharshi Dayanand Saraswati Kelavani Mandal, Visnagar.

(11) *Shri Bhagwatprasad Pratapsinh Brahmbhatt Arts, Mohanl Hargovandas Guru Commerce and Sheth V. S. Law College, Unjh*
The Arts and Commerce Colleges were established in the year 196 and thereafter the law College was established in the year 196 The Colleges prepare students for degree courses. The college housed in a rented building. The number of students on its ro was 170 (boys 119 and girls 51) in the Arts section, 329 (boys 326 an girls 3) in the Commerce section and 130 in the law section in th year 1971-72. It has a library with 6,000 books. It is managed b the Unjha Education Board, Unjha.

(12) *The Science College, Kadi*—This college was established in th year 1965. It conducts classes upto the B. Sc. degree courses. Th college is housed in a rented building. The number of students on its roll was 210 in the year 1971-72. There is hostel accommod ation for college students. It is managed by the Sarva Vidyalay Kelavani Mandal, Kadi.

(13) *The College of Education, Patan*—The college was established i the year 1968. It conducts classes upto the M. Ed. degree courses. It ha its own college building and a hostel with a capacity of 10 student The number of students on its roll was 123 in the year 1970-71 It is managed by the North Gujarat Education Society, Bombay

(14) *The Vadnagar Arts and Commerce College, Vadnagar*—The coll ege was established in the year 1968. It conducts classes upto grad uate level both in Arts and Commerce. It is housed in a rente building. The number of students on its roll was 136 (boys 108 an girls 28) in the Arts section and 97 (boys 95 and girls 2) in the Comm erce section in the year 1971-72. It has a library with 3,572 books It is managed by the Vadnagar Education Society, Vadnagar.

(15) *The Vivekanand College of Law and Education, Mehsana*—This college was established in the year 1969. The college conduct classes upto graduate level both in Law and Education. It is house in a rented building. The number of students on its roll was 11 (96 boys and 14 girls) in the Education section and 73 (boys 70 an girls 3) in the Law section in the year 1971-72. It is managed by th Vivekanand Education Foundation, Ahmedabad.

(16) *The Secondary Teachers Training College, Visnagar*— The college was established in the year 1969. It conducts classes for the B. Ed. degree course. It has its own college building. Th

number of students on its roll was 88 (boys 70 and girls 18) in the year 1971-72. It is managed by the Laxmi Education Trust, Visnagar.

(17) *Shah Chandulal Kasturchand Municipal Commerce College, Kalol*—This college was established in the year 1970. It conducts classes upto the B. Com. degree courses. The number of students on its roll was 207 (boys 199 and girls 8) in the year 1971-72. The college is housed in a rented building. It is managed by the Kalol Taluka Kelavani Mandal, Kalol.

TECHNICAL EDUCATION

In the past, urgent need was not felt for technical education Professional education was imparted through a system of apprenticeship, which trained an individual in the techniques of production handed down from father to son. Such education was hereditary and traditional. With the adoption of modern mechanised means of production, the need for imparting professional and technical education was keenly felt. Such facilities during the pre-merger days were very meagre. Systematic attempts were, therefore, required to achieve the goal of planned economic development by making increasing provision for scientific and technological studies and research under the Five Year Plans to meet the growing demand for technically qualified personnel. The important technical institutions started in the district of Mehsana are noted below :

(i) The R. B. Sheth and P. K. Kotawala Industrial-*cum*-Technical High School, Patan,

(ii) The Government Technical High School, Kalol,

(iii) The Industrial Training Institute, Visnagar,

(iv) The Kilachand Devchand Polytechnic, Patan and

(v) The Technical High School, Kadi

They are dealt with below :

(i) *The R. B. Sheth and P. K. Kotawala Industrial*-cum-*Technical High School, Patan*-This institution was established in the year 1938, as a Government institute. It conducts the classes for technical education in standards VIII to XI. It provides training for turners, fitters, and electricians and wireman apprentice course. There were 205 students on its roll in the year 1971-72. It has its own building with a work-shop.

(ii) *The Government Technical Institute, Kalol*—The institute was established in the year 1957, as a Government institute. It conducts the classes for technical education in standards VIII to XI. It provides training for electrical wireman apprentice and Civil D'man & Estimating Course. Number of students on its roll was 153 in the year 1971-72. The institution is housed in its own building.

(iii) *The Industrial Training Institute, Visnagar*—The institute was established in year 1959 as a Government institute. It conducts various technical courses, including (1) electrician, (2) wireman, (3) fitter, (4) turner, (5) machinist, (6) mechanic instrument, (7) moulder, (8) welder and (9) motor mechanic. During the year 1970-71, there were 161 students on its roll with 17 members on the teaching staff. The institution has its own building.

(iv) *The Kilachand Devchand Polytechnic, Patan*—This institution was established at Patan in the year 1960. It is managed by the Director of Technical Education, Government of Gujarat. It has its own building. It conducts the diploma courses for 3 years in subjects like civil, mechanical and electrical engineering and construction and structure and commercial practice for 3½ years. During the year 1971-72, the number of students on its roll was 169 with 67 members of the teaching staff. A hostel is attached to the institution.

(v) *Technical High School, Kadi*—The institution was established in the year 1970. It conducts the classes for technical courses upto S.S.C. It provides training for (i) Farm Mechanic Courses and (ii) Wireman apprentice courses. Number of students on its roll was 140 in the year 1971-72. It has its own building. It is managed by the Sarva Vidyalaya Kelavani Mandal, Kadi.

Courses in Commerce

Commercial education in the State is provided through three types of institutions: (1) the Commerce Colleges, (2) the Commerical high schools and the Multi-purpose schools with Commerce as a course and (3) the Commercial institutions.

The Commerce Colleges are affiliated to the University and provide a three-year degree course after the secondary stage. There are eight such colleges in the district each at (i) Sidhpur, (ii) Kadi, (iii) Mehsana, (iv) Unjha, (v) Vadnagar, (vi) Mansa, (vii) Kalol and (viii) Visnagar.

The commercial high schools and multi-purpose schools provide a pre-vocational course of commercial education, along with general education. The commercial institutions provide instructions in such courses as short-hand, type-writing, accountancy and secretarial practice. The course extends over four years, standards VIII to XI and has general popularity as a multi-purpose course in secondary schools. There are eight such schools in the district teaching commerical subjects. They are listed below :

1. Shri B. D. Sarvajanik Vidyalaya, Patan,
2. The Chanasma High School, Chanasma,
3. Sheth M. R. S. High School, Unjha,
4. The G. D. High School, Visnagar,
5. The Zaveri R. T. High School, Kadi,
6. The N. M. Nootan Sarva Vidyalaya, Visnagar,
7. The L. S. High School, Sidhpur and
8. The Vakharia P. J. High School, Kalol.

EDUCATION FOR THE PHYSICALLY HANDICAPPED

Welfare of the physically handicapped is now one of the important activities of the Directorate of Social Defence. Efforts are being made to train them in such a way that they are able to stand on their own legs and live as useful members of society In the year 1915, the former Baroda State had established one school at Mehsana for the deaf, dumb and blind children, *viz*., Smt. Kesharbai Kilachand Deaf, Dumb and Blind School, Mehsana At present, it is run by the Government. Besides general subjects the students are also given vocational training in carpentry, tailoring, drawing and embroidery. In the year 1970-71, there were 79 students of which 59 were boys and 20 were girls.

SPREAD OF EDUCATION AMONG WOMEN

The Baroda State was in the vanguard in the sphere of the female education. In 1885, His Highness Maharaja Sayaji Rao III[1] stressed the importance of female education in a memorandum which ran as under :

1 DESAI G H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol II, (1923), p 315.

"I would particularly emphasize the importance of the education of girls. It is the unremitting watchfulness and conciliatory supervision of intelligent and educated mothers which form powerful factors in giving right tone to infant minds, and which are the best agents for the eradication of crooked ways. Women regulate the social life of a people, and men and women rise or fall together. To fit the girls for their functions in our social life, I would give my special attention to the opening of girls' schools."

It was the declared policy of the Department of Education (Baroda State) to open separate schools for girls in all places where a sufficient number of students were forthcoming. Where sufficient number of girls students were not forthcoming, girls under twelve years of age were admitted to the boys' school. In all cases, inducements in the shape of special prizes and scholarships were given to encourage regular attendance of girls; still the progress of the female education was not adequate.

Amongst the difficulties experienced in accelerating the progress of the female education was the lack of the female teachers. To remedy this situation a Training College for women was established as far back as 1882, and it was provided with an exceptionally commodious building on the bank of the Sursagar tank in Baroda. They were provided with excellent practising schools where all girl students received scholarships while under training.[1]

In 1922-23, the Female Training Class at Amreli completed its work of training women teachers for the Amreli Prant, it was removed to Mehsana under orders of the Government in the month of July, to give necessary training to female teachers of the Kadi Prant (now Mehsana district) where trained women teachers were largely in demand.[2]

For the benefit of women who could not attend the regular girls' schools owing to pressure of domestic duties a *zanana* class was conducted and students were given instructions in elements of reading, writing, keeping accounts, needle work and embroidery at Mehsana. These classes were closed when the law for compulsory education became effective. Over and above the regular curriculum needle work, embroidery, cookery, music and drawing were taught in the girls' schools at Patan and Visnagar.[3]

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1. DESAI G. H. AND CLERKE A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), p. 315.
2. *Annual Administration Report of the Baroda State*, 1922-23.
3. *Ibid.*, 1914-15

The progress of female education in the primary section was very rapid, after integration. This can be clearly seen from the following statement.

Year 1		No. of girls' schools 2	No. of students 3	No. of girls studying in mixed schools 4	Total No. of girl students in primary schools 5
1960-61	..	94	36,827	47,104	83,931
1966-67	.	75	28,929	73,102	1,02,031
1969-70	.	88	31,521	67,059	98,580
1970-71	..	89	32,702	70,123	1,02,825

The analysis of the above data shows that the number of girls' schools decreased from 94 in 1960-61 to 89 in 1970-71, while the number of girl students decreased from 36,827 to 32,702 during the same period. In 1960-61 there were 47,104 girls studying in mixed schools. With the progress in education, the number increased to 70,123 in 1970-71. The number of girl students in the primary schools also rose from 83.931 to 1,02,825 during 1960-71. These facts indicate that the former reluctance of the parents to send their girls to the mixed schools is gradually disappearing. Still, however, the separate primary schools for girls hold the fort.

In the field of secondary education the progress was comparatively less. One of the factors responsible for this was the absence of separate secondary schools for girls in the district. In the earlier stage, separate schools for girls were started only in the primary sector. As such, by and large, girls discontinued their studies after completion of the primary stage. Early marriage was also another important factor for discouraging girls taking secondary education. Upto 1939, there was no separate high school for girls in the district. Smt. K. K. Girls High School, Patan was the first girls' secondary school started in the year 1939 in the district. In the year 1970-71, the number of girls' high schools rose to 14. In the same year the number of girls taking secondary education was 17,451 (4,563 in girls schools and 12,888 were in mixed schools).

At the university level, girls started taking interest very late. In the year 1970, the number of girls in Arts, Science and Commerce Colleges was 673.

Since 1969, the State Government has made a provision of free education for girls studying in VIII, IX and X standards. By this concession, 6,845 girls were benefited in the district in the year 1970-71.

SOCIAL EDUCATION

Besides spread of literacy social education is a movement for preparing responsible citizens who can participate with understanding in the activities around them and develop their latent faculties. In order to achieve these wider objectives, the programme of social education needs to be oriented to local needs and conditions as well as to the cultural level of the particular locality covered. Efforts are made to promote adult education in the district. The progress achieved so far is as follows.

Year 1	No of social education classes 2	Adult-made literates 3
1966-67 .	15	347
1968-69 .	Nil	Nil
1969-70 .. .	120	2,276
1970-71 ..	35	801

Source .
Administrative Officer, District Education Committee, Mehsana

ASHRAM SCHOOLS

The Ashram schools are residential schools and generally situated away in hills and forests in the tribal tracts. They have agriculture as the main craft. These Ashram schools have proved extremely useful amongst the measures adopted for providing educational facilities to the Scheduled Tribes. They provide free lodging, boarding and medical facilities.

In 1969-70, there were 2 Ashram schools in the district. The statement given below gives details of these Ashram schools.

Sl. No. 1	Location 2	Taluka 3	Year of Establishment 4	Management 5	No. of students 1969 Boys 6	 Girls 7	 Total 8
1	Valam	Visnagar	1962	Sarvodaya Ashram, Valam ..	85	35	120
2	Manund	Patan	1964	Raval Yogi Uttejak Mandal, Vadnagar	87	32	119

Source
Inspector of Ashram schools, Gujarat State, Surat.

ORIENTAL EDUCATION

Sanskrit

Special attention was given to the Sanskrit learning in the former Baroda State. In 1915, Ex-ruler Shri Maharaja Sayajirao III started an institution at State level for preparing *purohits, puraniks, pandits* and *shastris* to meet the social needs of the times. The special feature of the provision for Sanskrit learning was the institution known as the "Shravan Mas Dakshina Examination", which attracted candidates from far off places. Since then, advanced courses in several branches of Sanskrit learning were prescribed. A number of scholarships were given to the scholars studying at the institution. Oriental schools engaged in imparting instructions in Sanskrit were given grant. In 1918-19, there were 4 Sanskrit Pathshalas in the district. Out of these two were at Mehsana and one each at Patan and Sidhpur. In the year 1972, there were only two Sanskrit Pathshalas with 70 students in the district.*

Jain Gnan Bhandars, Patan

Formerly Cambay and Patan were the important centres of the Jain religion, Gnan Bhandars of Patan are known all over the country for its rich collections of manuscripts. These manuscripts are written in Sanskrit, Prakrit and Gujarati. There are three such Bhandars at Patan, where there are 20,226 manuscripts out of these 20,000 are on paper, 225 on Tadpatra (palm-leaf) and one manuscript on cloth. The palm-leaf manuscripts are the oldest (the 10th century) and the paper manuscripts are of the 13th century The Kalpsutra is in pictures, painted and written in gold-ink. The subjects covered in these manuscripts are grammar in verse, drama, poems and history in verse.

The palm-leaf writing was developed as special art in Gujarat. They were chemically treated and made soft like paper before they were used as writing material Special inks in black, silver, gold and other colours are prepared so that the writings may not fade for centuries and may not erode the paper. Bhandars of Gujarat were particularly favoured by the Government of Jammu and Kashmir by supplying Kashmiri paper (prepared from silk waste and other materials).

A special school of painting was developed in Gujarat, as evidenced from the illustrative paintings in Gnan Bhandars of Patan and other cities of Gujarat.

* (1) DESAI G. H. *Kadi Prant Sarvasangrah*, 1920.

(2) Education Officer, Patan.

(3) *Baroda Administration Report*, 1924-25.

The writing style of the manuscripts is methodical, symbolic, illustrative and beautiful.

Some historical books of these Bhandars were translated in Gujarati during the nineties of the last century.

SPREAD OF EDUCATION AMONG THE BACKWARD CLASSES

The Scheduled Castes, being a weaker section of the society, needs special attention and treatment in various fields of development activities. In this respect, the former Baroda State had undertaken special measures to spread education among Dheds, Chamars, Khalpas and Bhangis known as Antyaja. In 1883, a policy decision was taken to open special schools for them and supply them with books, slates and other requisites free of charge. For their benefit, a number of educational institutions were established such as special schools known as Antyaja schools, Garoda Schools, Boarding Schools and Boarding Houses. In 1891-92, one boarding school for Antyaja students with a provision for 100 students was opened at Patan, where free education with free boarding, clothing and lodging facilities were given to the students, scholarships were also awarded to these students.

In the Training College at Baroda, the untouchables were first admitted in 1909-10. In 1921-22, the number of inmates in the Antyaja Boarding House at Patan was 36.

Another unique institution called the Garoda Pathashala was established at Baroda in 1913 to educate the Garodas, the priests of the Antyajas in the proper performance of the religious rites and ceremonies. In this institute, Sanskrit along with other subjects of the curriculum was taught to the sons of Garodas. This Pathshala was closed in the year 1921-22 and alternative arrangement was made to admit the Garoda students in the Antyaja Boarding House at Patan, where education in rituals was imparted.

There were 94 Antyaja schools in the district during the year1918-19 (91 for boys and 3 for girls) with 4,239 students. During the year 1940-41, the State Government had provided extensive facilities for the education of the Antyajas. Preference was given to students of this community for admission to all educational institutions run by the Government. The Government supplied books and other school requirements to the children free of charge. Poor students were given free studentships in all Government institutions. Antyaja boarding house was maintained by the State Government at Patan.

After Independence, and the integration of the Baroda State, realising the need of leveling up the Backward Classes, the former Bombay State, in the year 1951, constituted a separate Department. The Backward Class children were provided with tuition fees examination fees, scholarships, hostel facilities, etc. These educational concessions which were provided in the Bombay State are still continued in the Gujarat State after bifurcation.

A brief description of some of the important schemes designed to promote education among these disadvantageous classes is given below.

Educational Facilities for Backward Classes

The primary education is free for all classes of people. Scholarships are awarded to backward class students, studying in standards V to XI and in other technical and professional courses, who secure 40 per cent or more marks in the last annual examination and whose parents' annual income does not exceed Rs. 6,000. The backward class pupils receiving secondary education are exempted from payment of tuition fees according to the income of their parents. Full tuition fees are paid to those students whose parents' total anuual income from all sources does not exceed Rs. 3,600 and half tuition fees to those, whose parents earn between Rs. 3,601 and 4,800. Backward class students are granted examination fees for the S.S.C Examination, if their parents' annual income does not exceed Rs 3,600.

For the post-S S.C Examination courses, the Government of India awards scholarships to the backward class students through the Directorate of Social Welfare, Gujarat State. The rates of scholarships range from Rs. 27 to Rs. 75 per student. To facilitate their admission in various courses, Government has reserved certain percentage of seats for them in various educational institutions, higher and technical.

Hostel Facilities–It was felt necessary to provide hostel facilities to induce children of the backward classes to take up higher education. By 1970-71, there were 21 such hostels for them located in the district. Out of which 16 were for boys and 5 for girls. The number of students in these hostels were 573 (457 boys and 116 girls) during the same period. In the year 1970-71, Rs. 1,87,172 were given as grant to these hostels. In addition to these, there were two Ashram schools in the district. In these institutions, students are provided free lodging, boarding and other facilities.

In the year 1971-72 financial assistance amounting Rs. 7.94 lakhs was given towards tuition fees, examination fees and scholarships to the backward class students shown as under :

	Amount Rs.	Number of students benefited	
		Scheduled Castes	Scheduled Tribes
Tuition fees	4,07,123	3,399	118
Examination fees . ..	16,393	538	54
Scholarships	3,71,283	5,216	77
Total	**7,94,799**	**9,153**	**249**

EDUCATIONAL MANAGEMENT

(1) *The Unjha Education Board, Unjha*

The Unjha Education Board was established in the year 1935, with a view to promoting educational activities. The various educational institutions ranging from the primary to collegiate level are under its management.

In the initial stage, the Board started High School classes from 1936 with only 15 students. By stages, more classes were added to the school. The Unjha Grain and Seeds Merchants Association gave a donation of five thousand rupees in this notable work. In 1943 Government Anglo-Vernacular school was handed over to this Board and from the year 1944, it became a full fledged high school. Now it is known as Sheth Maganlal Ravikarandas Sarvajanik High School. From the year 1956-57. it became a multipurpose high school, short-hand and type-writing classes were added in standard VIII to XI.

At present the Board conducts the following institutions:

Sl. No. 1	Place 2	Nature of Institution 3	Year of Establishment 4	No. of pupils as on June 1971 5
1.	Unjha	Sheth V C. Balmandir	1945	68
2.	Unjha	Shree Kumar Mandir	1950	798
3.	Unjha	Shree Kelavani Mandal Balmandir	1971	41
4	Unjha	Sheth M R. Sarvajanik High School Primary section	1965	182
5.	Unjha	,, High School	1944	1,126
6	Unjha	,, Vyayamshala	1961	50
7	Unjha	Shree B.P. Brahmbhatt Arts and M H. Guru Commerce College	1965	506
8	Unjha	Sheth V S. Law College	1969	130

The Board has done pioneer work and rendered very useful service in the field of education in the district.

(2) Shri Maharshi Dayanand Saraswati Kelavani Mandal, Visnagar

Shri Maharshi Dayanand Saraswati Kelavani Mandal was established in the year 1954 to organise and promote educational acttivities in the district. It conducts the following educational institutions in district.

Sl No.	Name of the Institution	Nature of Institution	Year of Establishment	No. of students 1971-72
1.	2	3	4	5
1.	Parikh D D. Kanya Vidyalaya, Visnagar	Multipurpose High School	1953	492
2.	Shri M. H Girls Hostel, Visnagar	Hostel	1956	
3.	Smt Chandanbai Chimanlal Mahila Arts College Visnagar	Arts College	1964	179
4	Sheth Chimanlal Nathuram Commerce & Law College, Visnagar	Commerce & Law College	1969	Commerce 403 Law 48

A well equipped laboratory for the Home Science is also attached to the school.

(3) The Sarva Vidyalaya Kelavani Mandal, Kadi

The Sarva Vidyalaya Kelavani Mandal was established in the year 1919 with a view to organising and promoting educational activities in the district. The Mandal had started its first activity with the establishment of the Vidyarthi Ashram at Kadi in the year 1920, and from the year 1922, the Mandal started secondary school with three standards. Since 1925, the school had started to teach professional subjects with general subjects. By stages, more standards were added to the school. By now it is a full fledged high school. There after a number of educational institutions have been started by the Mandal.

The following institutions are run by the Mandal:

Sl. No.	Nature of Institution	Name of the Institution	Year of Establishment	No. of students 1970-71
1	2	3	4	5
1	High School	Shri P. M. Sarva Vidyalaya High School, Kadi	1922	1,138
2	High School	Navin Sarva Vidvalaya, Vadnagar	1942	765
3	High School	The I. M. Sarva Vidyalaya, Balol	1951	520
4	Training Centre	The pre-Vocational Training Centre (Primary), Kadi	1965	155
5	Technical Institution	The Technical High School, Kadi	1966	42
6	College	The Science College, Kadi	1965	186

Beside these the Mandal also conducts hostel for the high school and college students.

(4) *The Uttar Gujarat Yuvak Mandal, Patan*

The Mandal was established in the year 1918 with a view to promoting educational activities in the area. It conducts the following institutions :

Sl. No.	Nature of Institution	Name of the Institution	Year of Establishment	No. of students 1970-71
1	2	3	4	5
1	Balmandir	Balmandir No 1, Patan	1925	134
2	Balmandir	Balmandir No 2, Patan	1962	..
3	Balmandir	Balmandir No 3, Patan	1965	150
4	Primary	Kumar Mandir No. 1, Patan	1965	424
5	Primary	Kumar Mandir No. 3, Patan	1965	471
6	Secondary	Sheth V. K Bhula (Kungherwala) High School, Patan	1934	820
7	Secondary	Sheth M. N. High School, Patan	1951	926

Besides these, the Mandal also manages (1) Dr. Pandya Abhryasgrih, where the lodging is provided for the students, (2) Vyayamshala, (3) Hostel, and (4) Vidyadan Fund for the needy students.

(5) *The Kalol Taluka Kelavani Mandal, Kalol*

The Kalol Taluka Kelavani Mandal was established in the year 1935, with a view to organising and promoting educational activities in the district. The various educational institutions ranging from the primary to collegiate level are under its mangement. It had started first high school, *viz.*, Shri Vakharia P. J. High School in 1935. By stages more schools and colleges were established by the Mandal.

At present the Mandal conducts the following institutions :

Sl No.	Type of Institution	Name of the Institution	Year of Establishment	No. of students 1970-71
1	2	3	4	5
1	Secondary	Vakharia P. J. High School, Kalol (Multipurpose school)	1935	1,373
2	Secondary	Sheth K. G. M. Girls' High School, Kalol	1962	970
3	College	Kalol Municipal Arts and Science College, Kalol	1961	525
4	College	Shah Chandulal Kasturchand Municipal Commerce College, Kalol	1970	204

Beside these, the Mandal also conducts hostel for the high school and college students.

(6) *Shri Kadi Kelavani Mandal, Kadi*

The Mandal was established in the year 1943 with a view to promoting educational activities in the district. In 1944, one secondary school was started by the Mandal. At present the Mandal conducts (1) the Zaveri R.T. High School, (2) Smt. S.M. Khamar Girls High School and (3) Shri G.P. Shah Primary School. In the year 1970-71, the number of students in the girls High School was 150 and in the primary school was 350.

(7) *The Adarsh Kelavani Mandal, Patan*

The Mandal was established in the year 1961. In the same year, the Mandal started Sheth B.M. High School and in the year 1965, Sheth B M. Primary School. In the year 1971-72 there were 590 students in the high school and 530 students in the primary school.

(8) *The Grambharati, Amarapur (Kalol taluka)*

This institution was established in the year 1958. It carries on various activities in the field of co-operation, agriculture, education, etc. This institution manages a number of educational institutions such as : (1) a junior basic school, (2) a senior basic school, (3) a Kanya Vidyalaya (senior basic school for girls), (4) a Gram Shala Chhatralaya, (primary school), (5) the Gandhi Bapu Vidyarthi Ashram (boarding for high school students), and (6) the Kasturba Vidyarthini Ashram.

In the educational institution besides general subjects, special subjects such as agriculture, cattle-breeding, village industries are also taught. A home science class is also attached with the girls school.

(9) *The Gandhi Ashram Jhilia, Dhinoj (Chanasma taluka)*

The Ashram was established in the year 1964. It carries on several activities concerning agricultural production, *khadi*, prohibition, education and campaign against untouchability. It manages. 29 pre-primary schools (Balmandirs), 22 junior basic schools and 2 senior basic schools. Beside these, the Ashram conducts 1 Kanya Chhatralaya, 1 Kumar Chhatralaya and Ratri Chhatralaya. It is also conducting a number of social education classes. From the year 1971, one Hindi Adhyapan Mandir has been started by the Ashram.

CULTURE

The Period of Apabhramsa Literature (Samvat 1100-1500)

The period of Apabhramsa literature(Samvat 1100-1500) witnessed the glorious times of the Solanki rule in Gujarat and also the end of self-governing Gujarat at the hands of the Muslims. Throughout in language and culture Gujarat was one with Marwad, Malwa and Rajputana ; and Patan (North Gujarat) had become the most powerful city in the whole area attaining not only power and heroism but learning art and culture.

The golden age of Gujarat began in the period of Jaisimha famous Siddharaja (1094-1143. A.D.) Jaisimha was like Bhoja a patron of learning and many great *pandits*, both Jains and Hindus found encouragement at his court. Stories are told of his nocturnal ramblings in disguise and of his incognito visits to the theatre or to domestic

entertainments, much like the great Vikrama, the philanthropist. Siddharaja extended the Solanki kingdom to a territory even bigger than the present-day Gujarat. The king Jaisimha brought to Patan the treasure-house of books belonging to the king Bhoja encouraged the scholar Hemachandra to write a treatise on grammar entitled *Siddhahema*. By royal order, it was placed upon the head of one of the royal elephants, and, with due pomp and ceremony, "conveyed to the treasury of the palace". Foremost amongst the poets and warriors who flocks to the court of Siddharaja was Jagaddeva Parmar, a prince of the Kadamba family of Goa. He rewarded many scholars like Shripala, Vagbhata, etc., and thus made Gujarat famous as a centre of learning. In the court of Siddharaja (Jaisimha), Shwetambar Devasuri defeated the Digambar Scholar Kumudchandra in polemics.

The influence of the Shwetambar Jains is suggested by the fact that the Shwetambar scholar, Devchandrasuri, preceptor of Hemachandra defeated the Digambar scholar Kumudchandra of Karnatak in a religious debate. King Kumarpala and Acharya Hemachandra have played a very important role in the development of the Jainism.

Hemachandracharya, contemporary of Siddharaja and Kumarpala, as well as Vastupala, contemporary of Lavanprasada and Virdhawala made Gujarat eminent in the field of learning and literature. Before them, there were many scholars like Suracharya, Abhayadev, the author of the Navangi commentary, Shantisuri and Devasuri. During the reign of Siddharaja Jaisimha many scholars like Bhava Brihaspati, Deva Bodhi, and Shripala had contributed to the development of various branches of knowledge. The writings of Hemachandra began with a treatise on grammar titled *Siddhahemas*, which was written with the encouragement of Siddharaja, and for the preparation of which 8 treatises on grammar had been brought from the Sharda Peetha of Kashmir. This treatise, written for a grammatical competition, achieved great renown far and wide. Anthologies and dictionaries like Abhidhana Chintamani and Deshinamala were also prepared. Studied books on poetics were written in the times of Kumarpala, as also books on philosophy and Yoga. Famous *mahakavya* in Sanskrit, Prakrit by name 'Dvijashrava' on the lines of the "Bhattikavya' was composed by Hemachandra. As Hemachandra was a scholar in all these fields, he came to be known as Kavikalasarvajna. His disciples like Ramchandra also wrote plays and books on dramatics. Acharya Malayagiri wrote commentaries on many Agama scriptures. Many other scholars like Arisimha, Amarchandra, and Harihara were encouraged to pursue literary activities and they wrote a number of plays, poems and essays.

The literature of this time—as seen through the remnants of folk-poetry preserved as illustrations in the 'Siddha Haima' grammar of Hemachandra Suri, the popular love-poem 'Munja Rasa' about King Munja, and 'Prabandha-chintamani' (Samvat 1361), the semi-historical events of great men of the times—was mythological, religious didactic and heroic.

Hemachandra Suri was the first Gujarati author who made a conscious effort to study and preserve the spoken literature of his times in his Prakrat grammar in 1102 A. D., by way of illustrations in the sections dealing with Apabhramsa. Hemachandra Suri—who was rightly honoured as the first notable Gujarati scholar of his times, in the Haima Sarasvata Satra celebrated in 1938 at Patan, the scene of his varied activities-was poet, saint, politician and one of the most versatile of the Indian scholars.

The representative specimens of the Gujarati poetry and prose of this period are collected in the *Pracina Gurjara Kavya Sangraha* (No. XIII, 1920) by the late scholar, C. D. Dalal, and the *Pracina Gadya Sandarbha* edited by Muni Jinavijayaji. The Apabhramsa and Old Gujarati literature of this period provide ample evidence to show that life in Gujarat was not only heroic, but also joyous and free. It had a thrill of a heroic age, and its outlook on literature was neither morbid nor other-worldly.

The earliest Gujarati of this period includes a literature of prose-romances also, the remarkable among them being Prathvichandra carite (Samvat 1488) by Manikyachandra Suri, on the style of Kadambari, where the sentences are constructed with a sure eye to rhetoric and balance, and at places attain poetic cadence. The stories of kings did not appeal to the commercial classes of Gujarat, hence popular imagination centred round the hero of commerce (interwoven with Nagarseth's or his daughter's love-affairs) returning from foreign lands in vessels laden with riches. The Gujarati literature has a parallel in this section among the Bengali metrical romances of this period.

The Age of Pauranik Revival (Samvat 1500-1700)

This period met with the calamity of the Muslim rule, when the alien invaders laid waste the country and destroyed the strength, the learning and the glory of Gujarat. Gujarat had become a separate kingdom, and Patan was no longer a literary centre for Gujarat as well as Rajaputana. The language spoken in Gujarat began to develop new features. assuming its modern shape about 1700 Samvat, *i. e.*, the third period.

This age is remarkable on account of two *prabandha* works which help to link up the foregone period with the succeeding one. These works, which have historical incidents connected with Gujarat as their theme, strike a new note in the usual devotional trend of the Gujarati poetry. The Kanhadde Prabandha (1512 Samvat) by Padmanabha, a Visnagara Nagar, is an epic of great age that was fast fading into oblivion. It provides a brilliant picture of the epic heroism displayed by the people of Gujarat, when they grimly contested every inch of ground with the invader during the 14th Century. The Vimalaprabandha (1561 Samvat) by Muni Lavanyasamaya narrates the glories of that illustrious minister Vimalasha of Bhimdeva I, who was a great patron of arts and letters.

Bhalan hailing from Patan is the reputed author of a verse-rendering of Bana's Kadambari—perhaps the only one of its type in the provincial languages of India—which brings about all the beauties of the original, intended though it was to amuse the less cultured of the masses. His adaptation of the Bhagvata Dasama Skandha, singing the glories of child-krishna in touching and lovely songs, is very popular ; and a beautifully illustrated manuscript of this poem in the folk-style that has come down to us, corroborates it. Bhalan is very popular because he had taken tales of Puranic literature as his sources and re-written in Gujarati language. 'સપ્તસતી', 'મૃગી આખ્યાન', 'નળાખ્યાન', 'દુર્વાસાખ્યાન', 'કૃષ્ણવિષ્ટિ', 'રામવિવાહ', 'રામબાલચરિત', ધ્રુવાખ્યાન', 'દશમ સ્કંધ', etc. He had also translated 'Kadambari' of Banbhatt in verse.

The literary activity of the Jains during this period was very intense. The study of the Jain Ardhamdgadhi canon was carried a step further by Abhayadeva (1064 A.D.), who wrote commentaries on the nine Angas, and by Santi Suri and Devendragani (eleventh century), both of whom wrote exhaustive commentaries on the important and popular canonical work, the Uttaradhyayana. The literary productions of Hemachandra constitute a library by themselves, and have been referred to above. Narrative poetry was mainly directed towards the lives of the Tirthankars. Santinatha-Char ita was written both by Deva Suri and Manikyachandra, Neminath-Charita by Suracharya as well as Maladhari Hemachandra and Parsvanatha Charita by Vadiraja, Bhavadeva and Manikyachandra The Nemiduta by Vikrama, son of Sangana, though probably of a much later date. is interesting, as the last line of each verse is taken from Kalidasa's Meghaduta, and is, thus, a good example of Samasyapurti Kavya. Vagbhata wrote his Neminirvana-Kavya, mentioned above under Jaisimhadeva Chalukya, to whom he paid a tribute in his 'Alankara' where, in one of the verses illustrating the figure of speech called Samkara, he observed that

there were only three gems in the world, namely; Anahilapura city, King Jaisimhadeva, and his Srikalasa elephant. The Mrigavati-, Charitra of Maladhari Devaprabha (thirteenth century) contains interesting legends about Udayana, Vasavadatta and Padmavati, reminiscent of Bhasa's dramas. As regards short religious stories, a mention may be made of the Katha-kosa of Jinesvara, pupil of Vardhamana (1092 A.D.). As examples of literary activity in Malwa, we might mention Srichandra, pupil of Srinandi, who under Bhojadeva of Dhara, wrote Puranasara and commentaries on Padma-Charita of Ravishena and Mahapurana (Apabhramsa) of Pushpadanta. Another poet of Malwa, namely Asadhara, was the author of more than twenty literary works, the Sagara-Dharmamrita and Anagara-Dharmamrita being the most famous and popular. He wandered from place to place due to fear of harassment by the Muslim raiders, and mentioned five kings of his time, *viz*., Vindhya-varma, Subhata-varma, Arjuna-varma, Devapala and Jaitugideva. He was reputed as 'Kali-Kalidasa' on account of his poetic attainments, even as Hemachandra became famous as Kalikala-Sarvajna. Mahasena wrote his Pradyumna Charita under Sindhuraja who died about 1000 A.D. Amitagati, mentioned above, claimed to have been honoured by Bhoja, Munja and Sindhula, and composed a compendium of the Jain philosophy called Panchasamgraha. At the court of the Western Chalukya king Jaisimha flourished the great logician poet, Vadiraja of whom, besides the works mentioned already. we have two works on logic, Pramana-Nirnaya and Nyayavinischaya vivarana, a work on duties of householders Upasakachara a lyrical poem Ekibhavastotra and three other works Aradhana. Samayikapatha and Adhyatmasataka, on meditation and spiritual practices.

Of a very special importance are the contributions of two writers of dramas, one of whom flourished in the north and the other in the South. Ramchandra (1110-1173 A.D.), a pupil of Hemachandra in Gujarat, wrote about eleven dramas, namely, Raghuvilasa. Nalavilasa, Yaduvilasa, Satya-Harishchandra, Nirbhaya-Bhima-Vyayoga Mallikamakaranda. Raghavabhyudaya, Rohini-mri-ganka, Vanmala-natika, Kaumudimitrananda, and Yadavabhyudaya. He was also the author of a collection of verses called Sudhakalasa. He, in collaboration with Gunachandra, also wrote Natyadarpana, as noted above, and Dravyalamkara, a work on the Jain logic. The other dramatic genius of the age was Hastimalla who, according to the Prasasti attached to one of his plays, Vikranta-Kaurava, was a southerner (Dakshinatya). He was the author of four plays of considerable value from the poetic as well as technical points of view. These were

'ikranta-Kaurava, Maithili-Kalyana, Anjana-Pavananjaya and ubhadra.*

*Literary men of the district***

Shri Bodhayan Rishi—In the year 1050 A. D. Shri Bodhayan Rishi was invited by the king Mularaj, who came to Sidhpur from the north. Besides being an astrologer, he was an eminent scholar n the Rigveda.

Shri Shripal (12th century) —Shripal was a native of Patan. He was a poet in the Darbar of Siddharaj Jaisinh. He was called Prati Khanna-Bandhu' (પ્રતિખન્ન-બંધુ), by Raja Siddharaj. His works in Gujarati are · (1) 'વૈરોચન પરાભવ કાવ્ય', (2) 'સહસ્ત્રલિંગ તળાવ', (3) 'દુર્લભ સેવર', and (4) 'રૂદ્રમાલની સં. પ્રશસ્તિઓ'.

Poet Nanak—Since the 13th century, Visnagar is known for its terary activities. This region has produced a number of literary men. The Chaturvimshatli Prabandha, has described the poet Nanak f Kapisthala Gotra as a Visnagara Nagar.

Asait (14th century)—Asait was a Targala Naik of Sidhpur. He was pioneer in writing folk-dramas (Bhavais). He made himself immortal by writing and staging 360 folk-dramas (Bhavais). The theme of the famous Gujarati drama 'રાઈનો પર્વત' written by 'amanbhai Nilkanth was based on one of his Bhavais. He is known y his books' હંસાઉલી (૧૩૬૧ ગુજરાતીની પદ્યાત્મક લૌકિક કથા) and કોશાસંગ્રહ

Shri Anwarmia Ajamia Kaji (b. 1843–d. 1916, Visnagar)—The aint Anwarmia was a famous poet. Like those of Kabir and Mirabai. his poems were popular. He had composed a number f devotional songs both in Gujarati and Urdu. His collection Nasihatnama' is full of didactic poems. His poems depicted contemporary social conditions and passed sarcastic remarks on the titudes of conservative Muslims. They remind us about the Akha's habkhas (scourges).

(1) The Struggle for Empire, the History and Culture of the Indian People, Vol.V, pp 434-435.

2) MAJMUDAR M. R., *Cultural History of Gujarat*, 1965, p. 341

*(1) *Granth Ane Granthkaro*, Part I-II.

2) PROF JITENDRA DAVE, '*Visnagarni Kala*, 1950.

3) SHRI K. K. SHASTRI, '*Gujaratna Saraswato*'.

Shri Rangnath Shambhunath Gharekhan (b. 1865)—Shı Rangnath S. Gharekhan hailed from Patan. He was a Vadnagarı Nagar Brahmin. He edited a periodical the 'Bal Gnan Vardhak (1880-81). His Gujarati works are 'Mara Dharma Vichar' (1923, 'Shrirang Mala and Krushna Kirtana-jali' (1923), 'Shri Krushn Lilamruta-Bindumala' (1927), 'Shri Krushna Darshana' (1927), 'Duı yana Dharmo' (1931), etc.

Shri Dahyabhai Laxmanbhai Patel (b. 1874—d. 1926)—Shı Dahyabhai Laxmanbhai Patel belonged to Vadnagar. He is moı known by his pen-name 'Nirgun'. From the year 1903 to 1917, he wa in the editorial board of the Gujarati weekly, the 'Gujarati Pancl of Ahmedabad. He edited the magazines the 'Sundari Subodh', tl 'Arya Vatsal', the 'Varta Varidhi-Saraswati', and the 'Kutc Kesari'. Following are his known works:

(1) 'ચંદ્રાનના', (2) 'સુવાસિની અને બીજી ટૂંકી વાર્તાઓ' (સૂચિત), (3) 'હૃદય તરંગ (કાવ્યો–ગીતો ૧૯૨૦), (4) 'વડનગરા કણબીની ઉત્પત્તિ', (5) 'સંસારમાં સ્ત્રીની પદવ (અનુવાદ), (6) 'વડોદરા રાજ્યની સ્ત્રી-કવિઓ' (નિબંધ), (7) 'ટૂંકી વાર્તા' (અનુવાદ, and (8) 'આગળ ધસો' (અનુવાદ).

Munishri Mangalvijayji (Mansukhlal Bhagvandas Mehta) (b. 1877)- Munishri Mangalvijayji hailed from the village Linch of the Meh sana taluka He studied at Benaras and passed 'મધ્યમા પરીક્ષ and also passed 'તીર્થ પરીક્ષા' at Calcutta. Recognising his talent the scholars of Bengal gave him the title of 'Nyayvisharad He was a learned Sadhu and had written a number of books o Philosophy in Gujarati and Sanskrit. Some of his works are as undeı

(1) 'Tatvakhyan' (Purvardh and Uttarardh), (2) 'Dravyapra deep', (3) 'સપ્તભંગી પ્રદીપ', (4) 'સમ્યક્ત્વ પ્રદીપ', (5) 'Dharm Pradeep' (Poems), (6) 'Dharma Jivan Pradeep' (Poems), and (7) 'Asht Prakari Puja' (Poems). All these books are in the Gujarat (1) 'જૈન તત્વ પ્રદીપ' is in Sanskrit and 'ધર્મ દીપિકા' is the boo on grammar in Sanskrit.

Sheth Shri Mahasukhbhai Chunilal (b. 1877)- Sheth Mahasukhbha Chunilal hailed from Visnagar. He adopted the style of Ka Dalpatram Dahyabhai in matters of social reforms. Besides poetry he wrote novels also. 'Amrut Sarita' is a thought-provoking socı novel, while in 'Kamnasib Kumarika' he had discussed the probleı of marriage and social reforms. His book 'Visnagar' is a encyclopedia of the region. In 1935, he was awarded a title c 'રાજરત્ન' by the former Baroda State.

Shri Maganbhai Shankarbhai Patel (b. 1879)—Shri Maganbhai S. Patel hailed from Patan. His published works in Gujarati are as under: (1) 'Kapolvati' (1893), 'Sukhi Sadan' (1895), 'Ekadashino Mahima' (1896), 'Bodh Vachan', (1896), 'Gnan Deepak' (1905), 'Mansinh Abhaisinh,' (1906), 'Sadi Sikhaman' Part—1 to 8 (1927-30).

Shri Ramlal Chunilal Modi (b. 1890–d. 1949)—Shri Ramlal C. Modi was a native of Patan. His special interest was history and oriental literature. The first of his work 'Gujarati Shabda Kosh', was published in 1909 in the 'Buddhi Prakash' journal. Thereafter, he contributed a number of articles on literary and historical subjects in the Gujarati journals. He was considered an authority on the works of Bhalan. His works are: (1) 'Patan Sidhpurno Pravas' (1919), 'Bhalan' (1919), and 'Be Nalakhyan' (1924).

Shri Sitaram Jesingbhai Sharma (b. 1891–d. 1965)—Shri Sitaram Jesingbhai Sharma was Barot by Caste and hailed from Kadi. During the year 1909, he had written a number of thought-provoking essays and short-stories against the Shraddha ceremony of the Barot community in magazine 'Brahm Bhatt Shubhechhak'. At the same time, he commenced writing long-stories in the 'Vadodara Vartman'. After working for some time on the staff of the 'Vadodara Vartman', he joined the 'Gujarati Panch' of Ahmedabad (1914). In 1917, he was a co-editer in the 'Hindustan weekly of Bombay. Besides, he had started a journal of short-stories called 'Varta Mandir'. Following are some of his long-stories

(1) 'Niranjan', (2) 'Sattarmi Sadi-nu-Bengal', (3) 'Gurjar Vir Anhil', (4) 'Jivta Mudada'. (5) Maram-na-Gha, etc. His other works are. (1) 'Apno Sansar Sukhi Kem Thai' (Essay) (1910), (2) 'Swadesh Geeto' (1920), (3) 'Vina Vihari' Part 1-2 (Novel) (1923-24), (4) 'Juvanima-ni-Varta' (Poem) (1928).

Shri Jaydatt Venidatt Shastriji (b. 1897–d. 1966)—Shri Jaydatt Shastriji of Sidhpur was a great Sanskrit scholar. He was educated at Kashi. 'પદાર્થ પ્રવેશિકા', 'પૂર્વમીમાંસા પ્રવેશિકા', 'સાંખ્યતત્ત્વ વિવેક' are his books on logic and philosophy. 'શક્તિ વિલાસ (પરામ્બા સ્તોત્ર)' is a book of devotional songs of Mahashakti Besides these he had also written 'રસતરંગિણી' ભાગ ૧–૨ and 'કાવ્યાલંકાર નક્ષત્ર માળ'.

Shri Ramesh Rangnath Gharekhan (b. 1898)—Shri Ramesh R. Gharekhan, born at Dwarka is son of Rangnath Gharekhan. He was a co-editor of the 'Hindustan', daily published from Bombay. Thereafter, he settled at Rangoon in Burma where

he started periodical the 'Brahmadesh'. He was also the editor of the periodical the 'Burma Vartman' and the 'Rangoon Mail'. Later on he became a sanyasi and finally settled at Abu. He has published 'Vrut Vivechan'.

Shri Purshottam Shivram Bhatt (b. 1899 A D.)—Shri Bhatt belonged to Gavada village of the Vijapur taluka and hailed from the Visnagara Nagar community. He served as teacher for some time but his love for literature made him to leave the profession. He had published the 'Nagar Vijay', an organ of his caste. Among his known works are 'Tajo Tavanagar' (1920), 'Nagar Sudarshan' (1923) and a biography of Adi Shankaracharya (1930).

Shri Kanayalal Bhaishankar Dave (b. 1907–d. 1969)—Shri Kanayalal Bhaishankar belonged to village Ranuj of the Patan taluka. He got the degree of 'સ્માર્ત યાજ્ઞિક' by passing 'શ્રાવણ માસ દક્ષિણા પરીક્ષા' from Baroda and also got the degree of 'કર્મકાણ્ડ વિશારદ' from the Dwarka Shardapith. He was fond of research work and well-versed in the subjects like archaeology, sculpture, history, art, ancient and modern religions. His first book 'સિધ્ધસર સહસ્રલિંગનો ઇતિહાસ' was published in 1935. Some of his thought provoking published works are as under:

(1) 'મહાકવિ રામચંદ્ર', (2) 'કવિ સોમેશ્વર', (3) 'ગુજરાતમાં કિર્તી સ્થંભો', (4) 'ગુજરાતમાં સંયુકત પ્રતિમાઓ', (5) 'ભારતીય ચિત્રકળાની પરિભાષા', and (6) 'વડનગર'.

Shri Champaklal Chhabildas Naik (b. 1909 A. D.)—Shri Champaklal Chhabildas Naik is a Targala Naik of Patan. He is 'Sangeet Visharad' of the Bhatkhande University, Lucknow and also of the Baroda University. He is an expert in classical music and belongs to the Bhatkhande school. In 1948 he was the Principal of the Bhatkhande Mahavidyalaya. Ahmedabad. His published works are : 'Sangeet Kirtan Paddhati,' (1935), 'Sangeet Kavya Sudha' (1937), 'Kirtan Padyavali', 'Gujarati Natakona Gitoni Saregam' (Swarlipi 1950), 'Sangeet Subodhini', 'Prambhik Sangeet Pathavali', etc.

Shri Devshankar Nathalal Mehta (b. 1909)—Shri Devshankar N. Mehta is from Visnagar. He has written prose, poetry and a number of dramas. 'Foram,' 'Dadama Gadgadya,' and 'Jakhmejigar', are his known collections of poems. Over and above these, he has written poems for children. He has also written long epic like poems, and *gazals*. By producing such a variety of literature, he has given proof of his highly sensitive imagination. He

has written one long satirical poem on the theme of '1857 Freedom Struggle, *viz.*, 'સો સો વર્ષના સંભારણાં'. Number of his dramas are selected by 'All India Radio' (Ahmedabad) for their dramatic programmes. His love of knowledge can be seen in 'દશકુમાર ચરિત્ર', his deep study of history can be seen in 'Nagarmahima' and his meditative nature is reflected in his 'Manokunj'.

Shri Somchand Manılal Parikh (Visnagar)—Shri Somchand M. Parikh wrote a number of poems and novels. Among them 'Ramadevi', 'Snehlagna Yane Sadhvi Saroj' and his stories, 'Milona Bandhan', 'Maharashtra Vır', 'Rana Pratap', 'Sattana Vanke', 'Mewadno Chandra', '15th August' are his well-known dramas. He has also written a poem called 'Swarajya Veena'.

Shri Manubhai H. Dave (b. 1914)—Shri Manubhai H. Dave is a poet from Sidhpur. He passed Sanskrit examination of ' Kavyatırth ' in the year 1932, and also passed from the Baroda State 'Shravan Mas Dakshina Parıksha' of Sahıtya Madhyama. He has also got the Gold Medal for the best teacher of the Mehsana district. His poems are taught in the schools and colleges. He has written 'ગ્રામજીવન' long poem. Besides he has also written a number of collection of Ras and poems such as: 'પુષ્પહાર', 'કાવ્ય કલગી', 'મનુના રાસ', 'બોધ ભાવની', 'મનુની ગઝલ', 'મનુના મુક્તકો', 'સારસ્વતી', etc He has also written a long essay on poet 'Yuga. Kavi Meghani.' He is also awarded the degree of 'Kavi Ratna' by the Dwarkapith.

Shri Bhogilal Jaichandbhai Sandesara, M.A., Ph. D., (b. 1915)—Shri Bhogilal Sandesara, a well-known scholar of the Sanskrit Prakrit and Gujarati literature, hails from the Sander village of the Patan taluka. He is at present the Director of Oriental Institute, M.S. University, Baroda. He is the general editor of the Gaikwad's Oriental Series, M.S. University Oriental Series and Prachına Gurjar Granthamala, and two research-journals, *viz.*, 'Journal of the Oriental Institute' (English) and 'Swadhyaya' (Gujaratı).

He is primarily known as a scholar of the Jain literature. In 1956, the Government of Bombay awarded a prize of Rs. 2000/- for his book 'Jaina Agama Sahityaman Gujarat'. He was also given prizes of Rs 500 by the Government of Bombay for each of his books, *viz.*, 'Shabda Ane Artha' (1957). 'Mahamatya Vastupalnu Sahıtya Mandal' (1957) and 'Pradaksina' (1960). The Government of Gujarat awrded a prize of Rs 1,000 for his book 'Sanshodhanani Kedi' (1952), and also Rs. 600 each for his two books 'Itihas Ane Sahitya' and 'Anveshana' in the year 1968 and 1969 respectively.

He was awarded the 'Ranjitram Gold Medal' by the Gujarat Sahitya Sabha, Ahmedabad, for conspicious work in the field of humanistic research and textual criticism. He was also awarded the 'Narmad Gold Medal' by the Narmad Sahitya Sabha, Surat, for the best historical research in Gujarati published during the years, 1955-60.

He presided over the Prakrit and Jainism section of the 20th session of the All India Oriental Conference held at Bhuvaneshwar in 1959. In the year 1966, he presided over the History and Culture section, Gujarat Research Workers Conference, Vallabh Vidyanagar. He was also the president of the Gujarat Itihas Parishad, (1962-1964). He is a member of the General Council of the Sahitya Akademi, New Delhi.

He was invited by the University of Bombay to deliver the Thakkar Vassonji Madhavji Lectures, and also invited by the Rockefeller Foundation of New-York, as a special fellow for a study-tour round the World and visited a number of Asian and Western countries.

He has published 36 books on history, religion and samentics. In addition, he has published more than 250 papers (in English, Gujarati and Hindi) in various journals.

Shri Pitambar Narsibhai Patel, M. A., (b. 1918 A. D.)— Shri Pitambar Narsibhai Patel, a famous short story-writer of Gujarat, was born at Shelavi village of the Chanasma taluka. He is a journalist. From 1956 to 1959, he served as an artist in All India Radio at Ahmedabad. He also served on the Editorial Board of the 'Sandesh', a well-known daily newspaper of Ahmedabad At present, he is the Chairman of the Panchayat Service Commission of Gujarat.

Most of his works are in the form of short stories and novels. His first novel 'Rasio Jeev' written in the year 1942, depicts the life of the North Gujarat. He has published about a dozen novels and several collections of short-stories. Some of his novels and short-stories are translated and published in Hindi also, 'Khetarne Khole' is his popular novel.

The Government of India has given awards for his 2 novels and the Government of Gujarat has given him awards for seven of his books. He has depicted in his works the life and conditions particularly of the people of North Gujarat. He is the Secretary of the

'Gujarati Sahitya Parishad' and the 'Gujarat Lekhak Milan'. He is an active member of the Gujarat Vidyasabha. Following are his widely read works :

Novels—(1) 'Parivartan' (1944), (2) 'Khetarne Khole' (1952), (3) 'Tej Rekha' (1952), (4) 'Antarna Ajavala' (1960), (5) 'Chirantan Jyot' (1960), (6) 'Gharno Mobh' (1966), etc.

Short-Stories—(1) 'Vagdana Phool' (1944), (2) 'Sradhadeep' (1952), (3) 'Chhuta Chheda', (4) 'Karle Singar', etc.

Other-Works—(1) 'Mansaini Vato', (2) 'Mangal Vato', (3) 'Sarvodaya Patra', (4) 'Veer Pasli', (5) 'Ramna Rakhopa', (6) Haiani Het', etc.

Shri Madhav Moghjibhai Chaudhari (b 1920)—Shri M.M. Chaudhari is from the Anjana Community and a native of Punasan (Taluka Mehsana). In 1959, he was awarded the prize of Rs. 1000 by the Government of Bombay for his book 'Gamdani Vanaspati'. His other works are : 'Nityanu Jivan-Ghadtar', 'Sushila' and 'Andhi Ane Tufan.'

Shri Vishnukumar Kuberlal Pandya (b. 1921)—Shri Vishnukumar K. Pandya belongs to Vadnagar. He was a co-editor of the weekly the 'Sayaji Vijay' of Baroda during 1946 to 1948. His works are: (1) 'Dilni Sagai,' (1959), 'Apani Aaspas' (1966), 'British Patrakaratva' (1966), and 'Sankalp' (1969).

Shri Ratilal Sankalchand Naik, M A , (b. 1922)—Shri Ratilal S. Naik is a Targala Naik and belongs to Kadi. He is a lecturer of Gujarati in the Bhavans College, Ahmedabad. His widely read works are : 'Alak Malakni Vato' (1951), 'Haiyana Dan' (1953), 'Kadambari' (1957), 'Shakuntala' (1957), 'Laghu Nibandh' (1957), 'Jodni Pravesh' (1958), 'Parikatha' (1962), 'Ramyabhumi Gujarat' (1963), 'Sanskrit Sahityani Kathao' (1964) 'Anand Katha' (1965), 'Sudamacharit' (co-author with Jayant Kothari 1967), etc.

Prof. Jitendra Amritlal Dave (b 1922)—Prof. Jitendra Dave belongs to Visnagar and is a Visnagara Nagar Brahmin. At present, he is a principal of the Mahila College at Visnagar. He has written

'Visnagarni Kala' (1950), 'Sahityanu Ghadtar' (1955), 'Asvad' (1957), 'Pashchatya Sahitya-Siddhanto Ane Swarupo' (literary criticism, 1961).

Shri Mohanlal Babhaidas Patel, M.A., (b. 1927)—Shri Mohanlal B. Patel hails from Patan. He is the principal of the Sarva Vidyalaya, (Secondary School) Kadi. He is a novelist as well as a story writer. His widely read works are ·

Short-Stories—(1) 'Hava Tum Dhire Baho' (1954), (2) 'Vidhina Vartul' (1956), (3) 'Tunka Rasta' (1958), and (4) 'Moti Vahu' (1965).

Novels—(1) 'Khali Khep' (1955), (2) 'Hetna Parkha' (1957), and (3) 'Antim Deep' (1960).

Shri Chimanlal Shivshankar Trivedi, M.A., (b. 1929)—Shri Chimanlal S. Trivedi is a native of Mujpur, Taluka Sami. He is known as a critic of the Gujarati literature. He has published 'Pingal Darshan' (1953), 'Alankar Darshan' (co-author 1954), 'Apna Khand-Kavya' (edited with Dhirubhai Thakar and Chandrashankar Bhatt), and 'Urmi Kavya' (co-author) (1963).

Shri Jayntilal Punjalal Gajjar 'Anant', M.A., (b. 1934)—Shri Jayantilal P. Gajjar hails from Pansar (Taluka Kalol). He has published "Phoolde Phoolde Foram' (Novel 1961), 'Antastal' (Novel) and a collection of stories, *viz.*, 'Rangparag' and 'Deep Jyot'.

Drama

Shri Jayshankar Bhudardas Bhojak 'Sundari' (b. 1889)—Shri Jayshankar Bhudardas Bhojak is a veteran stage-player in Gujarat. He is known not only in the State of Gujarat but in Bombay, Calcutta and rest of India. He started his career at the teenage of 13 in the year 1901. In 'Saubhagya Sundari' he played the role of the heroine so artistically perfect that he acquired the name 'Sundari'. From the year 1901 to 1922, he was on the staff of the 'Gujarati Natak Mandali (Bombay). For a short period, he left this company and joined another famous professional dramatic company known as the 'Lakshmikant Natak Samaj' in the year 1922. In the year 1923, he joined the 'Arya Subodh Gujarati Natak Mandali' and played the female roles in its famous dramas 'Shivaji' and 'Charushila'. In the year 1925, he rejoined the 'Gujarati Natak Mandali', Bombay and remained with it up to 1932. Thereafter, he left the stage as a professional actor. During this long career he had acted

in 75 dramas such as:(1) Jugal Jugari, (2) Kamlata, (3) Chandrabhaga, (4) Vasantprabha, (5) Krishna Charitra, (6) Devkanya, (7) Saubhagya Sundari, (8) Ajabkumari, etc. In the year 1949, because of his love for the stage, he had established a 'Natak Mandal' (dramatic society) at Ahmedabad. He had directed several dramas staged by this institution from 1949 to 1962 of which the 'Mena Gurjari' was most famous and highly appreciated.

Because of his great contribution to the field of the dramatic art, the Government of India had awarded to him the 'Padma Bhushan' in the year 1971. He also got a number of prizes from Government of Gujarat. Shield and Certificates (1967) by the Gujarat State Sangeet Natya Academi. Besides this, he was also awarded the 'Ranjitram Gold Medal' (1954) by Gujarat Vidyasabha, Ahmedabad.

Shri Keshavlal Naik, Shri Joytaram Naik, Shri Chhotalal Panachand Naik, Master Trikamlal, Sukhlal Naik, Shri Waghjibhai and Shri Pransukh Naik are well-known stage artists in the district. Shri Bhupendra Trambakrai Desai who settled in Bombay is also a well-known artist. He staged a drama 'Ghunghat' at Bombay, which was highly appreciated by the people of Bombay, and got a prize from the Maharashtra Government for the same.

Music

Story of Tanariri—A story is told even today that when the great Tansen was in agony as a result of a demonstration of the Deepak Raga, it was a woman of Vadnagar named Tanariri who sang the Raga Malhar to allay his suffering.

According to the story, Tanariri was a widow of one Nagar Brahmin at Vadnagar. Her name was Tanumati and her short name was Tana. As she was fond of music and singing right from the childhood, she was also called a Riri. Being widow, she could not sing in public as such an arrangement was made for her place of singing in the step-well near her home. Once Tansen the famous court singer of Akbar, suffered from the burns caused by the extreme heat generated in his body due to the Deepak Raga sung by him in Akbar's court. Tansen could not bear the heat and wandered from place to place as a mad man. He came by chance to Vadnagar and near Tana's house. Tana's father saw Tansen crying for water, he thought him (Tansen) insane and called Tana to fetch water for him. Tana on seeing Tansen told her father that, the man was not insane but he suffered from the heat of the Deepak Raga. His suffering could only be cured if some one sang the Malhar Raga. She sang the Malhar Raga which

brought rainfall which relieved Tansen of his suffering. Tansen requested Tanariri that she should stop singing, otherwise, there would be snowfall. She did not listen to him and was frozen to death. To commemorate Tanariri, Tansen named a class of drum beats as Tana Riri. There is a shrine of Tanariri to the south of Vadnagar near the Mankaleshwar Mahadev and the cremation ground.[1]

The late Shri Tribhovandas Mansukhram Bhojak of Visnagar was the well-known vocalist of the district. He stayed at Jaipur at the age of 19 for the instruction in music. Upto his death, he was at Palanpur as 'Raj Gayak' (રાજગાયક). He was also called as a 'Chhote Fakruddin' because he was a student of famous singer Fakruddin.

Shri Avinash Vyas[2]—Shri Avinash Vyas is from Visnagar. Besides known poet, he is also known for his musical talent. He has directed music in number of Gujarati films. In recognization of his talent, the Government of India awarded him Padma Shri. 'Lajmani', 'Gopa', 'Chhabchhabia' and 'Dudhganga' are some of his collections of poems His wife late Smt. Vasumati Vyas was also famous for Gujarati songs and vocal music.

Among other artists in the field of music are as under·

Shri Keshavlal Panchotia, Shri Pransukhlal Manchand Naik, Shri Dhirubhai Naik (Light music), Shri Rameshbhai Jani, Shri Somprasad Vyas, Shri Sankalchand Patel and Shri Babubhai Kansara (Drum players). Shri Jugaldas Naik (Classical music), and Smt Shri Sardaben Naik (Devotional songs).

The 'Swar Vandana' and the 'Bhartiya Sangit Vidyalaya' are two institutions giving instructions in music at Visnagar.

*Sculpture**

The Gujarati sculpture is akin to Rajasthan the product of a conscious attempt at reviving the religious sculpture of the high Middle Ages such as it had been just before the Muslim invasions.

Sutradhara Mandana was a great scholar who hailed from Patan and was patronised by King Kumbhakarana (ruled 1419-1460 A.D.) of Medapata (Mewar) He wrote several Sanskrit treatises on

1. Article by Shri Gunvantrai Acharya, 'Akhand Anand', April 1960
2. Article by Prof Jitendra Dave. 'Manikyam', Visnagar, 1971, p 73.

architecture and sculpture which enjoyed considerable popularity with artists and craftsmen throughout the length and breadth of India. The treatise written were the '*Vastu-mandana*', '*Prasada-mandana*', '*Rajavallabha-mandana*' and '*Rupa-mandana*'.

The beautiful images of Adi-*varaha*, the third *avatara* of Vishnu in the original 'boar' form made from black granite with very shining polish, have been a remarkable group of sculptures in round, found in Western India. Some of these, like the one at *Vihara*, a village near Vijapur are dateble to the early 10th century A.D. This *Vihara* image has the episode of 'Samudra-manthana' sculptured on its back.

The other remarkable icons in actual worship even to-day are the figures of Vayu and his consort Vayavi, both in stone and in brass Temples of Vayu are situated at Vayada in the Patan taluka and at places like Vadnagar.

The most famous school of wood-sculpture in India was that of Gujarat with its centre at Patan. The Gujarat wood-sculpture is usually part of the decoration of temples, *Ghara deherasaras* (miniature temples connected with household worship) and private buildings. Much of it is of religious character and depicts the deities of the Jain legends and of stories relating to Jainism. The general tendency of this wood-sculpture is ornate and originally it was lacquered in gay colours, but as a whole it forms a very pleasing and interesting aspect of the Indian sculpture art while individual pieces often attain heights of great plastic beauty. But wood decays and with the growing demand for stone-edifices little of this wood sculpture is left *in situ* A walk through the streets of Patan will convince anyone as to their quality and excellent workmanship. The reconstructed richly carved Mandapa of wood-sculpture in the State Museum at Baroda is worth a visit.

Parallel with the stone and wood-sculpture there flourished a bronze (or more correctly brass) art. Beautiful specimens of Jain and Buddha metal-images have been discovered from the village Kotyarka Mahudi in Vijapur taluka in 1938.

In the field of wood carving in the recent past one Kishor Mistri of Visnagar was famous. His beautiful carving of men and animals

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1 MAJMUDAR M. R., *Cultural History of Gujarat*, 1965, pp. 285-287.

2. MAJMUDAR M. R., *Gujarat Its Art-Heritage*, 1968, p. 55.

were very popular among rich connoisseurs, Kalidas Mistri and his sons are also very popular for beautiful pieces of artistic furnitures which are exported also to the foreign countries. Besides wood-works there are fine specimens of copper, brass and bronze works. The artists of metal-works are found particularly at Visnagar. Brass-stools of Visnagar are very popular. They are not simple carved articles but very artistic and delicate articles of fine arts. One Mistri Ragunath Tribhuvan had developed this art before hundred years. For this he had received prizes and certificates from the Art Society of Bombay. His two sons also got medals for their finest specimens of brass-works exhibited on the occasion of the session of Indian National Congress in 1904, and in the year 1910 they also got the Bronze Medals for their work exhibited in agriculture exhibition at Kashmir and Punjab. They also got medals from the Government of India for Brass-works exhibited at the Delhi Darbar in 1911.[1]

FOLK-SONGS

Folk-songs are important as a social phenomenon and as a means of expression by social groups of its attitudes and cultural life. However, under the impact of the modern civilisation the folk-lore is gradually loosing its importance but its study is vital for better understanding of the origin of the present social forms and development. This is particularly because the folk-songs reflect the aims and aspirations of the people in various walks of life. The folk-songs are generally associated with the weaker sections of the society who though poor and indigent live a free and natural life. They are not still much affected by the sophisticated ways of the modern life. As a result they have been able to preserve their folk-songs. Among the communities which have so preserved their folk-songs in the Mehsana district are mainly the Anjanas and the Rabaris. They primarily relate to the marriage and its rituals. A few significant representative songs are dealt with below.

The Anjana Songs

This song gives glimpses of the genesis of the Anjana community which is found only in the Mehsana district in Gujarat. It depicts very interesting traits of character, occupation, social customs and dresses peculiar to this community. The Anjanas came to this district from the Arbuda Hill (the Mount Abu). They are devotees of the Arbuda Mata. They trace their origin to the Rajput stock and their main occupation is cultivation. Though illiterate, they are fair

1. PROF. JITENDRA DAVE, *Visnagarni Kala*, Visnagar, 1950, pp. 22-23.

well-built and courageous. They are known for their hospitality. Their life appears simple and natural. In social customs, they are die-hards. As a result, child-marriages and the marriages by purchase and exchange are still prevalent among them. The wind of change has not much affected the Anjana community. Their women wear generally deep red sarees. They have five sub-castes, *viz.*, Sattavisi, Bavisi, Dator, Dhandhar and Betalis. Among them their sartorial styles and fashions differ. Men of the Bavisi put on a round turban and a long flowing Angarkha (shirt). The Sattavisi males put on a head-wear resembling a *phenta* The Dhandhars may be singled out by their coarse clothes and an awe-inspiring beard. Their surnames vary with sub-castes. Some like to have Desai or Chaudhari as surname. The Bavisi Anjanas prefer to have Patel as surname ; whereas Dhandhars' go by the surname of Anjana. But the educated Anjanas prefer to be called Chaudhari.

આબુ રે ગઢથી ઉતરી

આબુ રે ગઢથી ઉતરીને મધ્યે ગુજરાતે કીધો વાસ રે,
—એવી મારી આંજણા જ્ઞાતિ રે !

ફરશુની ફરશીથી ઉગર્યા રે,
કુળદેવી અર્બુદાની ઓથ રે . એવી. ૧.

રજપૂત મટીને થયા આંજણા રે,
ત્યાંથી વાધ્યો આ વંશ પરિવાર રે.....એવી. ૨.

ઉદ્યમ ખેતી છે જેના આશરો રે,
માત ધરતીમાં જેનું ધ્યાન રે... ..એવી. ૩.

કણબી થકી છે કામે આગળ રે,
રજપૂતોથી શ્રેષ્ઠ ખેતીકાર રે. .એવી ૪.

અક્ષરજ્ઞાનમાં ટકો એકનો રે,
સ્ત્રી શિક્ષણમાં મોટી શુન્ય રે... એવી ૫.

ઉદાર અહંકાર ગુણ દોષમાં રે,
શૂરવીર અને દુલ્લો દાતાર રે ...એવી. ૬.

અતિથિ સત્કાર જેનો ઉમદા રે,
ધર્માંધતાનું ઝનુની જોમ રે. ...એવી. ૭.

સાદી રહેણી ને બોલી ગામઠી રે,
વળી નૈસર્ગિક સાદું જીવન રે.....એવી. ૮.

જુની રુઢિને જોરે ગુંજતી રે,
લાડાલાડ જૂના વિચાર રે......એવી. ૯.

કન્યાવિક્રય સડો કરમો રે,
વર વિક્રયને સાટાંની રીત રે......એવી ૧૦.

બાળલગ્નની બદી બહુ છતાં રે,
ગુપ્ત ઉંમરે આણાં છે ઠીક રે......એવી. ૧૧

સ્ત્રીઓ શોભે છે લાલ લુગડે રે,
જેમાં સુધારાને નહિ સ્થાન રે ...એવી. ૧૨.

શરીર સશક્ત કોઠો બેવડો રે,
રૂપ બાદલમાં છુપાયો ચાંદ રે. . ..એવી. ૧૩.

મધ્યે સત્તાવીશ જોડ બાવીસી રે,
એથી ઉત્તરે દાતાર ગોળ રે.... એવી. ૧૪.

ધાન્ધાર પડયા છે એથી ઉત્તર રે.
પછી બેતાલીશ પૂરવ દિશ રે..... એવી. ૧૫

પથરાયા પાંચ મુખ્ય ગોળમા રે,
જેમ પૃથ્વીના પડયા પાંચ ખંડ રે. . . .એવી. ૧૬.

બાવીસી બાંધે ગોળ પાઘડી રે,
નીચો અંગરખાની ઓળખાણ રે. . એવી. ૧૭

સત્તાવીશ ઊંચ આગળે રે,
માથે ફેંટા સરીખા શિરબંધ રે......એવી. ૧૮.

ધાન્ધારી જાડે, મેલે લૂગડે રે,
દાઢી અમલની ઓળખાણ રે.... .એવી. ૧૯.

કોઈ દેસાઈ લખે છે કોઈ ચૌધરીને,
બાવીસીને પટેલનો મોહ રે. ...એવી. ૨૦

આંજણા લખાવે ધાન્ધારીઓ રે,
સુધારાને ચૌધરીનો મોહ રે......એવી. ૨૧.

જોયું જાણ્યુ ને કાને સાંભળ્યું રે,
અલ્પ બુદ્ધિથી આપ્યો વૃતાંત રે.. .. એવી. ૨૨*.

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* પ્રાપ્તિસ્થાન :

'સ્મારક ગ્રંથ' ૧૯૬૪, શ્રી આંજણા કેળવણી મંડળ, વિસનગર.

This song is about the Vanjara community which make a living by transporting goods on bullocks. In this song, the husband of one Vanjara woman has gone with the caravan. His colleagues return, but her husband does not return with the caravan. She, therefore, makes very anxious enquiries Out of respect and social constraints, she does not enquire about her husband from the male members of her family such as her father-in-law, brother-in-law, etc., but she makes enquiries from the female members such as her mother-in-law and sister-in-laws. These ladies know that her husband has died of snake-bite. But they do not directly tell her about her husband's death. they say indirectly and very discreetly that wheat, *udid* and rice had joined the battle. But her nephew who returned with the caravan said that his maternal uncle died of snake-bite. This song is an example of a folk-song which makes oblique and covert reference to a sad event like death in the family.

આઠે રે! મારા સસરાની પોઠ
ગયું રે! સાસુડી ઘેર પૂછવા વણજારા લાલ

...

આઠે રે! વડવર [illegible] ગુણ,
ગુણો ફાટીને નવ રણ ચડ્યા, વણજારા લાલ

.

આવિયા રે! મારા ભાણુ [illegible],
તમે રે! આપાને નાગે ક્યાં મેલ્યાં વણજારા લાલ

વાડી[1] રે! મામી જાંબુડી [illegible],
કેડિયો રે! મામી કાળુડો નાગ,
ગોડ્યા તાણીને મામો મૂક્યા વણજારા લાલ

.

Here is song which explains joy and pleasure of marriage preparations. The bridegroom is compared with Lord Krishna He is stated to be as handsome as full-moon. Further, the stages of preparation are also depicted which involve consultation of an astrologer and purchase of clothes, *chudo*, ornaments, garlands, *mojdis*, etc.

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૧. વાવી.

પાંચ પડા[1] મેં તો જોશી ઘેર મોકલાયા રે !
ભૈર[2] રે જોશીડા ! વીરા જોશ જોઈ આલ.

પૈણેઉં[3] છ વાસુદેવનંદ,
પૂનમ કેરા ચંદ,
મોતીસરી લુંબ,
દીવાસેરી સેજ,
કે જળાવળાં અજવાળાં

...

પાંચ પડા મેં તો મોચીડા ઘેર મોકલાયા રે !
ભૈ રે મોચીડા, વીરા મોજડીઓ લઈ વેલો આય.

પૈણે છ વાસુદેવનંદ,
પૂનમ કેરો ચંદ,
મોતીસરી લુંબ,
દીવાસેરી સેજ,
કે જળાંવળાં અજવાળાં.

...

This song relates to the '*mameru*' ceremony among the Anjanas. *Mameru* consists giving of clothes, presents, etc., during the marriage ceremony from the bride's maternal uncle. In this song, a sister (bride's mother) sends a message to her brother, who is far away, to bring suitable presents as '*mameru*'. For her father-in-law, she expects costly dress and sari for her mother-in-law, horses for her elder brother and the Deccani sari for his brother-in-law's wife. In this way she expects different articles for her in-laws. She desires a fine dhotar for the priest and a silken saree for his wife. For her husband, she requests his maternal uncle to bring a *vedia*-an ear-ornament. Lastly, she makes a request for herself. She expects that a complete set of marriage clothes and ornaments may be brought for her. She mentions that she does not expect much but at least the above-mentioned clothes, ornaments, etc., may be brought, at the time of marriage. If this is not possible, she says that he should better stay at home

સામી દરિયાની તેટેજ[4] સાંઢો ચરે,
માના જાયા મામેરે આય,
હું યે નથી કાઈ માગતી.
મારા સસરાને લાય રૂડા ડગલા,
સાસુડીને સાડલાની રીત,
હું યે નથી કાંઈ માગતી.

...

વીરા ! એટલું મળે તો વેલા આવજો,
નકે રેજો તમારા ઘેર,
હું રે સંતોષણ બેનડી.

...

૧. કંકુના પડા ૨. ભાઈ ૩. પરણે ૪. પાળે

This is a song generally sung at the time of bidding farewell to the marriage party among the Anjanas. In this song, the bride tells her father to give whatever presents he likes as she leaves her parental residence to join her husband hailing from a different region. On her part, she has no special choice. Her father gives her an elephant and howdah, her brother a mare with saddle, her mother a buffalo and her brother's wife bangles and clothes.

This song also depicts a custom of presents offered to a bride when she is sent off to her father-in-law's place among Anjana community. It also indicates that they seem to have descended from the Rajputs and, therefore, they marry their daughters to the Rajput youths.

આગો આયો રાવળિયો રજપૂત,
દીકરીનાં આણાં આવિયાં, મારા રાજ !

દાદા તમારે આપવું હોય તે આપો,
પરદેશી સાથે મારે ચાલવું, મારા રાજ !

દાદે આલ્યાં હાથીડાંના દાન,
ઉપર આલી અંબાડી મારા રાજ !

...

વીરે આલ્યાં ઘોડલાંનાં દાન,
ઉપર આલી વેલડિયો, મારા રાજ !

...

માતાએ આલ્યાં ભેંસડિયોનાં[1] દાન,
દોયાર[2] નાઆલ્યા ધુણિયા, મારા રાજ !

...

ભોજાઈએ આલ્યાં ગવાડાનાં દાન,
ઉપર આલ્યા ચૂડીલા, મારા રાજ !

..

Rasa and *garba* are two forms of entertainment very popular in Gujarat during *navaratri*. In this dance young women move round a circle singing songs. In the middle of the circle an earthen-pot called *garba* is placed. A number of holes are made in the earthen-pot. In this pot, an oil-lamp is placed which is supposed to be kept burning for 10 days of *navaratri* festival. For preparing the *garbu*, young women seek co-operation from village artisans such as a shop-keepers, oil-pressers, and watch-

1. જુવાન દૂઝતી ભેંસો.
2. દૂધ દોહવા માટેના.

men. In this *garba* dance, young daughters and daughter-in-laws are invited.

મેં તો દાતણ ડાળીને વડ રોપિયો,
વડ ફાલ્યો છે ગેળ-ગંભીર,
લીલા હો ગિરધારી !

મારા ગામના કુંભારીને વારો કરું,
મારો ગરબો ભલેરો ઘડી લાવ,
લીલા હો ગિરધારી ! ...મેં તો.

...

મારા ગામની દીકરીઓને[1] એની કરું,
મારો ગરબો ભલેરો ગવરાવ,
લીલા હો ગિરધારી !... મેં તો.

મારા ગામની વહુવારુને ભોજાઈ[2] કરું,
મારો ગરબો ભલેરો રમાડ,
લીલા હો ગિરધારી ! .. મેં તો.

In this song a story is told about a brave young girl Teju, who is the youngest among 7 daughters of his father. She has no brother. When a clarion call from the enemy came, the father appears worried because no male member from his family can be sent to the battle field. But the youngest girl Teju offers herself to play the role of a son by masquerading as a male warrior. The father apprehends that her sex will show her up The girl tells him how she would be able to camouflage her sex. She dresses herself as a dandy under the name Tejmal and goes to fight. She fights bravely in the battle and returns victorious. Her colleagues feel doubt that Tejmal is not a male but a female. They, therefore, try different devices to find out Tejmal's sex. For this purpose they go to different shops of goldsmiths, cloth-merchants, cobbler etc. Thinking that if she is a woman, she will select articles of faminine testes like *kadala*, but in lieu of *kadala*, she selects *kandora*, she selects turban instead of (*Sari*, *chundadi* and shoes instead of slippers. But when they go to the lake for a bath, it is expected that she will take bath on the bank ; instead, she plunges in the lake, and her sex is revealed. Her colleagues, therefore, rebuke her that she should have revealed her sex earlier. The song emphasizes the bold and war-like temperament of the Rajput girls.

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૧. દિકરીઓ ૨. ભાભી

ઉગમણી દેશો[૧]ના કાગળ આયા રે !
ચોરે બેસીને દાદે કાગળ વાંચ્યા.
કાગળ વાંચીને દાદો ઢસ ઢસ રોયા,
ઉપરવાડે રહીને તેજડીએ જોયું.

...

દાંત રંગાયા દીચરી ! ઢાંચ્યા કેમ રેશે ?
નાનાં હતાં ત્યારે મોસાળે રેતાં,
ખાંતીલી મામીએ દાંત રંગાયા

..

ચાલો એના સાળોટા, સોનીડાં હાટે જઈએ,
સ્ત્રી-પુરૂષનાં પારખાં રે ! લઈએ,
સ્ત્રી હશે તો કડલાં મૂલવાવશે.

...

સ્ત્રી હશે તો આરે બેસી નાશે.
સર્વે સાથીડા આરે બેસી નાયા.
તેજમલ વરણાગિયો ચારે કાઠે ઝીલ્યાં
ફટ રે ! ભૂરી તજડી, તું છેતરી શું ગઈ ?
આવી જાણી હોત તો નાર કહી બોલાવત.*

*The Songs of The Rabaris***

As stated before, there are no Scheduled Tribes in the district but the district has a very good concentration of the Rabari population particularly in the taluka of Patan They are a sturdy race with well-built chiselled features. They are industrious and are living by cattle-breeding and sale of milk Their fondness for gold is well-known. They enjoy life particularly during marriages. In the circumstances, a few Rabari songs are given below which clearly indicate their concentration in Patan. love of gold and flamboyant clothes including Patan sarees.

The following five marriage songs are generally sung at the marriage ceremony of the Rabari community. One peculiar custom among them is that all marriages take place on the same day. The Rabaris of one or more villages who wish to have their daughters married meet in a temple, a Brahmin is called for fixing the date of marriage The themes of these songs are generally concerned with the preparation of marriage. praising of the

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૧. દિશા

* પ્રાપ્તિસ્થાન. 'ગુજરાતી લોક સાહિત્ય માળા, મણકો-૧', ૧૯૫૭. પાન-૨૪૬-૨૭૫.
સંપાદક : ગુજરાતી લોક સાહિત્ય સમિતિ, અમદાવાદ.

** પ્રાપ્તિસ્થાન. 'સ્વાધ્યાય', ફેબ્રુઆરી, ૧૯૭૮.
સંપાદક : શ્રી ભોગીલાલ સાંડેસરા, નિયામક, પ્રાચ્ય વિદ્યા મંદિર, વડોદરા

bride or the bridegroom, their dresses, ornaments, status and dwellings.

In the first song, a girl is said to be in love with one Amratbhai. As a result her marriage is settled with him. Then the marriage preparations are started. The bridegroom being very attractive the dyer is pleased to dye his headwear, the goldsmith to prepare his *valiu* (an ear ornament), the tailor to prepare his dresses and the cobbler to prepare his slippers.

આંબલિયાની ડાલ્યે કેશરિયા લાડડીને હેડો લાગ્યો,
તમારા માથાનાં મોળિયાં અમરત ભૈ રંગનારો,
રંગતાં રીજ્યો મારા રાજ.

આંબલિયાની ડાલ્યે કેશરિયા લાડડીને હેડો લાગ્યો,
તમારા કાનનાં વેળિયાં અમરત ભૈ સોનીડો,
ઘડતાં રીજ્યો મારા રાજ.

આંબલિયાની ડાલ્યે કેશરિયા લાડડીને હેડો લાગ્યો,
તમારા અંગડાંના વાઘા અમરત ભૈ સીવનારો,
સીવતાં રીજ્યો મારા રાજ.

આંબલિયાની ડાલ્યે કેશરિયા લાડડીને હેડો લાગ્યો,
તમારા પગાંની મોજડી અમરત ભૈ સીવતાં,
મોચીડો રીજ્યો મારા રાજ.

...

In the second song, marriage preparations are described in detail. Lakhabha is the bridegroom. The gold is purchased from Surat and the goldsmith is called from Ahmedabad to prepare a *valiu* at bridgegroom's place. Similarly, *dhularia* (an ear ornament) is also prepared. *Valiu* will be put on him by his sister and *dhularia* by his bride.

સુરત શે'રથી સોનું મંગાવજો, અમદાવાદી સોની તેડાવજો,
પરસાળે બેસીને વેળિયું ઘડયું, વેળિયું વઢિયારનું મારા રાજ.
પેરશીં ઓઢશીં મારા લાખાભાનાં ભેં'ણે' વેળીયું વઢિયારનું,
સુરત શે'રથી સોનું મંગાવજો, અમદાવાદી સોની તેડાવજો.
પરસાળે બેસીને ધૂલર્યું[1] ઘડયું, ધૂલર્યું ગુજરાતનું મારા રાજ.
પેરશીં ઓઢશીં ધરમશી વેવઇની હેલ, ધૂલર્યું ગુજરાતનું.

...

The third song has the same theme for the marriage ceremony. *Moliu* (a head-dress) is purchased from Ahmedabad and brought

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૧. કાને પહેરવાની ઘૂઘરિયાળી સોનાની ઝૂલ્ય, બીજું નામ લોલક.

to Patan. Thereafter, it is purchase by the bridegroom's family at a big cost.

અમદાવાદી મોળીડું વાવર્યું, આયુ રે પાટણવાડે દેશ,
પાટણમાં ફલાણા ભૈ મૂલવે, હો કે'જો મોળીડાનાં મૂલ.
લાખ—અધલાખે મૂલવિયું, હો લાખે મોળીડાં મૂલ.
બાંધો મારા ફલાણા ભૈ વર લાડલા, છોગલે હેંમના શણગાર.

...

In the fourth song, while welcoming friends and relatives at the marriage ceremony, it is mentioned that his fields are lush green and the Mandwa provides shade and coolness; but that of the in-law is barren like a jungle. The song suggests relatives to wear Mewadi *moliyas* (head dress) and put on *chhoglas*. Invitation to marriage is also extended to young beautiful women who are requested to put on the sarees of Patan with *palav* flowing down.

લીલી મારી વાડી, શીળો મારો માંડવો,
લીલી મારી હેમાજળની છાંયો, એ વનછાયો વેવઈ તારો માંડવો
જાનમાં સધારજો મારા ફલાણા ભૈ પાતળા,
બાંધજો મેવાડાની મોલ્યો, છોગલાં મેલજો દેહઈ ઢળકતાં.
જાનમાં સધારજો મારાં ફલાણાં વહુ પાતળાં,
પે'રજો પાટણ શે'રનો સાડલો, પાલવ મેલજો દેહઈય ઢળકતા.
લીલી મારી વાડી, શીળો મારો માંડવો,
લીલી મારી હેમાજળનો છાંયો, એ વનછાયો વેવઈ તારો માંડવો.

...

In the last Rabari song, we find some sweet comments on status, the position, and the dwellings of the in-laws. One party states that our houses are clean and spacious and have broad rooms with high ceilings and fine decorated doors The opposite party, however, has small huts with doors made from pieces of wood. The women of our party are tall, fair, thin and modest, while women-folk of the opposite party are small and dwarfish and their temple hair is infested with lice.

આવો વેવાઈ બેહો મોટે રે માપ,
જુઓ અમારા ઓરડા ઓસરી.
ઊંચા ઓરડા ઉજળા રે મારાં ઝરમરિયાં કમાડ,
ઈ એલણે ઓળખો મારા રાય-રાંણાના નેહ.
નેંચેરી ઝૂંપડી ઈનાં ખટપટિયાં કમાડ,
ઈ એલણે ઓળખો વેવઈયાંના નેહ.
ઊંચા ગોરી પાતળિયાં રે ઈની ઝળમળે ઝાઝી લાજ,
એ રે લાજે ઓળખો મારા ફલાણા ભૈના ઘરનાર.
નેંચેરાં ઠેંગણાં રે ઈને લમણે ઝાઝી લીખ,
એ એલણે ઓળખો રે ફલાણા વેવઈના ઘરનાર.

...

This song is based on historical event that took place at Kadi (1802). It is in memory of Malhar Rao, Suba of Kadi. He was very bold and popular among the people. He rebelled against the Gaikwad of Baroda. With the aid of the British troops the Gaekwad's army captured the town of Kadi. When the enemy army was at the outskrit of the town, Malhar Rao prepared for a fight and was about to go to the War front. In the song, Malhar Rao is requested to stay for a while and finish his morning ablutions such as bath and lunch. But Malhar Rao said that he would finish all these at the Vadi (camp at the front). The song suggests the love and respect of the people for their brave Suba.

સુબો ક્યારે આવશે રે !

પિત્તળ લોટા જળે ભર્યા રે, દાતણ કરતેરા જાવ રે,
મલ્હાવરાવ, શહેરનો સુબો ક્યાર આવશે રે
દાતણ કરશું વાડીએ રે, ફરતી ફિરંગીની ફોજ રે,
મલ્હાવરાવ, શહેરનો સુબો ક્યારે આવશે રે.

સેવ સુંવાળી લાવશો રે, ભોજન કરતેરા જાવ રે,
મલ્હાવરાવ, શહેરનો સુબો ક્યાર આવશે રે.
ભોજન કરશું વાડીએ રે, ફરતી ફિરંગીની ફોજ રે,
મલ્હાવરાવ શહેરનો સુબો ક્યારે આવશે રે.*

...

LIBRARIES

It is desirable that the habit of reading should be inculcated in the people and opportunities to develop the same should be afforded as much as possible. With the enforcement of compulsory education, library movement also should be encouraged, to prevent a lapse into illiteracy. It is also necessary that to keep pace with modernisation in many walks of life, people should keep in touch with new trends through reading of the latest books. With this objective, Maharaja Sayaji Rao III of Baroda had aimed at providing every village with a library or reading room at least. The first library in the district was established in the year 1878 at Visnagar. Another library was established at Valam in Visnagar taluka in the year 1885 and in the year 1890, one more library was opened at Patan. Thereafter the library movement gathered momentum In the year 1942-43, there were 510 libraries and 12 reading rooms in the district. The library movement in the district received a setback after the merger, as due

*પ્રાપ્તિસ્થાન : શ્રી શાંતિલાલ જી. શાહ, માંડવી પોળ, કડી.

consideration was not given to the movement, as was done during the former Baroda regime. During the year 1951-52, the number of the libraries in villages aided by the Government dropped to 450 from 510. Arrangements were being made for women's reading classes and moving libraries for women in some villages.[1] In the year 1970-71, there were 982 libraries in the district.

The sub-joined Statement XV 5 shows the important libraries in the district.

1. Economic and Social Survey of Mehsana District, 1954, (The Indian Society of Agricultural Economics, Bombay-1).

STATEMENT XV.5

Leading Libraries in the District

Sl. No. 1	Location 2	Name of Library 3	Year in which established 4	Whether it has its own building 5	Nu of l i 19
1.	Visnagar	The Parekh Vallabhbhai Hemchand General Library	1878	Yes	9
2.	Valam (Ta. Visnagar)	The Patel Lallubhai Narayandas Sarvajanik Pustakalaya	1885	,,	8
3.	Patan	Shrimant Fatesinhrao Sarvajanik Pustakalaya	1890	,,	18
4.	Vadnagar (Ta Kheralu)	Sheth Bhogilal Chandulal Vidyavardhak Pustakalaya	1905	,,	12
5	Kheralu	The Santokbai Sarvajanik Pustakalaya	1907	,,	11
6.	Sidhpur	Sheth Laxmichand Sundarji Sarvajanik Pustakalaya	1907	,,	10
7.	Chanasma	The Chanasma Taluka Sarvajanik Pustakalaya	1908	,,	8
8.	Unjha	Shri Maganlal Ramkarandas Sarvajanik Pustakalaya	1909	,,	6
9.	Vijapur	Shri Sayaji Golden Jubilee Sarvajanik Pustakalaya	1909	,,	11
10.	Kalol	Shri Kalol Sarvajanik Mahajan Kasba Pustakalaya	1910	,,	1[illegible]
11	Charada (Ta. Vijapur)	Shri Sarvajanik Pustakalaya	1914	,,	[illegible]
12.	Sundhiya (Ta Kheralu)	Sheth Gopaldas Ukaram Sarvajanik Kasba Pustakalaya	1914	,,	5
13.	Mehsana	Shri Chhaganlal Pitambardas Sarvajanik Pustakalaya	1914	,,	24
14	Kadi	The Sarvajanik Pustakalaya	1915	,,	11
15.	Kukarvada (Ta. Vijapur)	The Kukarvada Sarvajanik Kasba Pustakalaya	1917	..	[illegible]
16.	Patan	Smt. Mulibai Sarvajanik Mahila Pustakalaya	1930	Yes	2
17.	Kalol	Kalol Sarvajanik Mahila Pustakalaya	1932	,,	2
18	Visnagar	Shri Modi Maneklal Vrijlal Bal Pustakalaya	1945	.	2
19	Sami	The Taluka Sarvajanik Pustakalaya	1957	Yes	2

The details of these libraries are given below:

(1) *The Parekh Vallabhbhai Hemchand General Library, Visnagar*

This is the oldest library in the district established in the year 1878. It has its own building. In the year 1970-71, it had a collection of 9,200 books in different languages, classified into Gujarati 6,394, Hindi 473, English 1,588, Marathi 584 and Sanskrit 161. A reading room is attached to the library.

(2) *The Patel Lallubhai Narayandas Sarvajanik Pustakalaya, Valam, (Taluka Visnagar)*

This was the second library established in the year 1885. It has its own building. In 1970-71, it had a collection of 8,034 books in different languages classified into Gujarati 7,809, Hindi 85 and English 140. The number of daily newspapers and periodicals received was 22. The children library is also under its management.

(3) *Shrimant Fatehsinhrao Sarvajanik Pustakalaya, Patan*

This library was established by former Baroda State as far back as 1890. It has its own building. In 1970-71, it had a collection of 18,487 books in different languages classified into Gujarati 8,182, English 5,814, Hindi 2,050, Marathi 1,955 and Urdu and Sanskrit 486. It had also a different sections, such as reading room, the women library, the children library, the lending library and a reference section. It also arranges debating competition, cultural programmes, etc. The total number of periodicals received was 114 in 1970-71.

(4) *Sheth Bhogilal Chandulal Vidyavardhak Pustakalaya, Vadnagar, (Taluka Kheralu)*

This is an old library established in the year 1905. It has its own building. In 1970-71, it had a collection of 12,800 books in different languages, classified into Gujarati 9,796, English 1,576, Hindi 937, Marathi 276, Urdu 147 and Sanskrit 68. It has a separate section for ladies and children.

(5) *The Santokbai Sarvajanik Pustakalaya, Kheralu*

This library was established in the year 1907. It has its own building. In 1970-71, it had a collection of 11,216 books in different languages, classified into Gujarati 10,104, English 406, Marathi 161,

Hindi 493 and others 52. There is an arrangement for supply books through mobile library unit. It also manages a reading roo

(6) *Sheth Laxmichand Sundarji Sarvajanik Pustakalaya, Sidhpu*

This library was established in the year 1907. In the year 1970-7 it had a collection of 10.593 books in different languages, classifi into Gujarati 8,652, English 1,081, Marathi 636, Hindi 122 an Sanskrit 102. A reading room is attached to the library.

(7) *The Chanasma Taluka Sarvajanik Pustakalaya, Chanasma*

This library was established in the year 1908. It has its ow building. In 1970-71, it had a collection of 8,435 books in differe languages, classified into Gujarati 7,088, English 395, Hindi 319 a Marathi 633.

(8) *Shree Maganlal Ramkarandas Sarvajanik Pustakalaya, Unjha*

This is an old library established in the year 1909. It has i own building. The Fourth Gujarat State Library Conference, w held at Unjha in the year 1958. A Hirak Mahotsava of this libra was celebrated in 1970 under the Presidentship of Shri Jhinabh Desai a well-known Gujarati poet and educationist In 1970-71, had a collection of 6,857 books in different languages classified in Gujarati 6,003, English 406, Hindi 420 and Sanskrit 28. It al conducts a reading room.

(9) *Shri Sayaji Golden Jubilee Sarvajanik Pustakalaya, Vijapur*

This library was established in the year 1909. It has its ow building In 1970-71, it had a collection of 11,628 books in differe languages classified into Gujarati 8,965, English 1,135, Hindi 45 Marathi 931, Urdu 50, Sanskrit 35 and others 59. A reading roo is also attached to the library.

(10) *Shri Kalol Sarvajanik Mahajan Kasba Pustakalaya, Kalol*

This library was established in the year 1910. It has its ow building. In the year 1971-72, it had a collection of 13,810 boo in different languages, classified into Gujarati 9,740, English 1,28 Hindi 962, Marathi 1,670 and others 156. It also conducts a separa library for children. A reaaing room is also attached to the librar

(11) *Shri Sarvajanik Pustakalaya, Charada, (Taluka Vijapur)*

This library was established in the year 1914. It has its own building. In the year 1970-71, it had a collection of 5,411 books in different languages classified into Gujarati 5,205, English 109 and Marathi 97. A reading room is also attached to the library. There is separate section for women in the library.

(12) *Sheth Gopaldas Ukaram Sarvajanik Kasba Pustakalaya, Sundhiya, (Taluka Kheralu)*

This library was established in the year 1914. It has its own building. In the year 1970-71, it had a collection of 5,883 books in different languages classified into Gujarati 5,277, Hindi 440, English 99, Marathi 8 and others 59. A reading room is also attached to the library.

(13) *Shri Chhaganlal Pitambardas Sarvajanik Pustakalaya, Mehsana*

This library was established in the year 1914. It has its own building. In 1970-71, it had a collection of 24,175 books in different languages. classified into Gujarati 9,681, Hindi 3,834, English 6,948, Marathi 3,455, Sanskrit 198 and Urdu 59. The total number of periodicals received was 144. It also conducts a reading room. A separate section for female and children is also conducted by the library.

(14) *The Sarvajanik Pustakalaya, Kadi*

This library was established in the year 1915. It is housed in its own building. In the year 1970-71, it had a collection of 11,741 books in different languages classified into Gujarati 8,708, English 1,761, Marathi 954, and Hindi 318. It also conducts a separate library for women and children.

(15) *The Kukarvada Sarvajanik Kasba Pustakalaya, Kukarvada, (Taluka Vijapur)*

This library was established in the year 1917. In the year 1970-71, it had a collection of 7,054 books in different languages classified into Gujarati 6,843, Hindi 184, and English 27. A reading room is attached to the library.

(16) Smt. Mulibai Sarvajanik Mahila Pustakalaya, Patan

This library was established in the year 1930. It has its own building. In 1970-71, it had a collection of 2,736 books in different languages, classified into Gujarati 2,437, Marathi 210, Hindi 49 and English 40.

(17) *The Kalol Sarvajanik Mahila Pustakalaya, Kalol*

The library was established in the year 1932. It has its own building. In 1970-71, it had a collection of 2,025 books in different languages.

(18) *Shri Modi Manekal Vrijlal Bal Pustakalaya, Visnagar*

This Bal Pustakalaya was established in the year 1945. In the year 1970-71, it had a collection of 2,325 books in different languages classified into Gujarati 2,151, English 22 and Hindi 152.

(19) *The Taluka Sarvajanik Pustakalaya, Sami*

This library was established in the year 1957. It has its own building. In 1970-71, it had a collection of 2,077 books in different languages classified into Gujarati 2,024, Sanskrit 22, Hindi 29 and English 2. The number of daily newspapers, periodicals received was 19.

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

INTRODUCTORY

The Mehsana district has a dry and healthy climate. In the hot season beginning from March to the end of June, the climate is very dry and hot The maximum temperature in Patan and Sidhpur touches 118° F. The Baroda Gazetteer listed Vijapur, Visnagar, Kheralu and Patan as areas with remarkbly wholesome climate owing to the comparative absence of amalaria[1]. In other parts of the district. malaria, respiratory diseases, rheumatic affections, diarrhoea, bronchitis, skin diseases, etc., were commonly prevalent. The district was also several times visited by cholera, plague and influenza.

During the olden days, it was the custom to encourage imparting of instruction in the *vedas*, *shastras*, *puranas*. astrology, and medical science. In the courts of the Indian Princes, there existed certain groups or committees of men proficient in different subjects. A stranger visiting the State in search of employment as a *Vaidya* or *Hakim* was screened by a committee of experts in Indian systems of medicines ; and after he satisfied their tests,he was recommended to the ruler, either for monetary reward or for employment. If employed, he became a permanent servant of the State. The people and their rulers respected the *Vaidyas* who studied the Ayurveda or the Indian science of medicine. Each State had a number of such practitioners, and the Baroda State was no exception to this rule.

No record exists of any medical department in the Baroda State prior to the reign of Maharaja Sayajirao II, under whom there existed a committee of *Vaidyas* and *Hakims* selected and employed in the manner described above. About fifty in number, they were all in receipt of hereditary allowances, their duty being to treat the ruler, his relatives, friends and followers. Referring to this practice, the *Gazetteer of the Baroda State* noted as under :

"Medicines were prescribed in the presence of the patient and a trustworthy man was then and there dispatched through the *silkhana* officer, to buy such medicines from the market as could

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1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), p. 352

not be procured from the *silkhana* or medical store. The mixture was then prepared according to the direction of the *vaids* in the presence of the patient, and administered to him on the spot. The reason for all these strict precautions is obvious."

"While none of these *vaids* and *hakims* were intended for public service, they all of them practised privately either *gratis* or for a remuneration. Their salaries naturally depended on the good-will of the Maharaja and on the degree of confidence placed in their skill, but they also occasionally received gifts and *inam* villages. One *hakim* in the Maharaja's service in whom he had great confidence, was in receipt of a yearly allowance of Rs. 1,20,000, the largest ever paid in Baroda. The lowest was Rs. 25 per month. The amount of pay and contingencies allowed to these *vaids* and *hakims* when they were dispensed with in 1876 came to about Rs. 22,000 exclusive of the annuity of Rs. 1,20,000 just mentioned and the villages granted in *inam* in some other cases. The condition of the *vaids* and *hakims* forty or fifty years ago was most flourishing"[1].

The talukas of Mehsana, Visnagar and Kheralu were considered health resorts where people suffering from tuberculosis, asthma and respiratory diseases used to come from distant places including Bombay. Inspite of this, certain diseases such as fever and skin diseases were widely prevalent in the district. This was mainly because of the ignorance of the people in maintaining cleanliness. The Kadi Prant Gazetteer recorded that there were several castes who did not take bath for many days. They lived in houses which were not properly ventilated. This, coupled with lack of proper water supply, inadequate sanitary arrangements, under-nourishment and paucity of medical facilities resulted in poor state of public health in the district. Moreover, epidemics which visited this district very often in the past. helped aggravating the problem.

The cholera visited this district during 1904-05, 1912-13, 1914-15, 1915-16, 1916-17 and 1918-19 and took a total toll of about 1,400 people. Similarly, the epidemic of plague visited this district several times during the first two decades of the present century during which as many as 32,000 persons died. About, 2,500 persons died of small-pox and about 30,000 died of influenza epidemic during this period.

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1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), pp. 350-361.

To remedy this situation, the Baroda State opened public dispensaries at several places in the district. Sidhpur was the first place where a public dispensary was opened in 1877. This was followed by dispensaries at Vadnagar in 1879, Visnagar and Kalol in 1882, Kadi and Vijapur in 1883, Becharaji and Patan in 1884, Mehsana in 1885, Kheralu in 1892 and Chanasma in 1895.

The number of medical practioners in Kadi was 92 in 1872, 81 in 1881 and 61 in the year 1921. According to the 1951 Census, the number of medical practioners in the Mehsana district was 385. It rose to 1,024 in 1961.

Prior to 1891, there was no Sanitary Department in the Baroda State. A Sanitary Commissioner with suitable establishment was appointed for the first time in 1891. The administrative agency consisted of the Head of the Revenue Department, with the Sanitary Commissioner as his assistant. The executive agency consisted of the Municipalities and the Vishishta and Village Panchayats. The subordinate staff consisted of District Sanitary and Vaccination Inspectors and a number of Taluka Vaccinators.

The State had no medical department till 1876. Medical facilities were provided mainly by the *vaidyas* and the *hakims*. A regular medical department was opened on 20th September, 1876 and medical graduates were apppointed in place of the *vaidyas* and the *hakims* to look after the establishment. All towns were provided with hospitals and all taluka headquarters with dispensaries. The Baroda State was of the view that "medical help should be available within a radius of 5 miles."[1]

During the past, deaths from fevers predominated over those from other causes. As the agency recording deaths was untrained and consisted of low-paid clerks and ignorant *patels*, headmen, the causes of deaths registered by them were unreliable. More than 68 per cent of the total mortality was returned under this head. This was mainly due to the difficulty of diagnosing all but a few well defined causes such as cholera, dysentry and small-pox. Several complaints were classed indiscriminately under the head 'fever.' Several deaths, due to other causes such as consumption, pneumonia, measles, acute inflamation, or whooping cough were wrongly returned as due to fever simply because that symptom was a prominent feature of those diseases.

1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), p. 363.

The position has since changed with the progress in medical science. Complicated symptoms of diseases are now clearly and quickly diagnosed. As a result, the percentage of deaths reported under the broad category of 'fevers' has declined.

MEDICAL AND PUBLIC HEALTH SERVICES AFTER INDEPENDENCE

Before Independence, the medical facilities in the district were not adequate. After Independence, particularly after the introduction of the Five Year Plans, far-reaching changes have been effected. Nearly Rs. 50 lakhs have been spent during the first Three Plans to provide better medical facilities in the district. Before the introduction of the Plans, the district had only two public hospitals with 184 beds. During the First Plan period, two hospitals were established in the district raising the total number of beds to 255. The number of beds was further increased to 268 and 372 during the Second Plan and the Third Plan respectively. The Civil Hospital which could accommodate only 26 beds was further expanded and the number of beds was increased to 130. One more hospital was established during the Third Plan. As a result, the district at present has 13 public hospitals. The number of public dispensaries has also similarly increased after the implementation of the Plans. The number of such dispensaries was only 11 during the First Plan period. This has since increased to 43. In the same way the number of primary health centres has increased from 7 to 19 and that of sub-centres from 21 to 54 during this period.

The following statement gives the talukawise details of the public hospitals and dispensaries in the district:

STATEMENT XVI.1

Hospitals and Dispensaries

Sl. No 1	Taluka 2	Hospitals 3	Dispesnaries 4
1.	Mehsana	1. Civil Hospital, Mehsana 2 Sardar Patel T. B. Clinic and Hospital, Mehsana 3. Railway Hospital, Mehsana	1. Mehsana 2. Langhnaj 3. Baliasan 4. Santhal 5. Balol
2.	Patan	1 N. L. General Hospital, Patan 2. M. B. Janata Hospital, Patan 3. Bharatiya Arogya Nidhi Hospital, Patan	1. Manund 2. Kungher 3 Vagdod 4. Chandrumana
3.	Vijapur	1. Referral Hospital, Mansa 2. Samarathben Chimanlal and Smt. Sheth Dosabhai Madhavji Sarvajanik Trust Hospital and Maternity Home, Gozaria	1. Lakaroda 2. Aglod 3. Ladol 4. Pilvai 5. Vijapur 6 Soja 7. Varsoda 8. Malosan
4	Kalol	1 Municipal Hospital, Kalol	1. Pansar 2. Vadsar 3. Kolwada 4. Rancharda
5.	Sidhpur	1. Municipal Hospital, Sidhpur 2 The Government Dispensary and Maternity Home, Unjha 3. Sheth G. V Patel Sarvajanik Hospital, Unjha	1 Unjha 2. Dhanawada 3. Unava 4. Kahoda
6.	Kadi	1 Municipal Hospital, Kadi	1. Medha Adraj 2. Chadasana 3 Thol 4. Karannagar
7.	Harij		1. Harij
8.	Chanasma	. .	1 Dhinoj 2. Vasai 3. Becharaji 4. Chanasma
9.	Sami	.. .	1 Sami
10.	Kheralu	1 Vadnagar Nagarik Mandal Hospital, Vadnagar	1 Kheralu 2. Sardarpur 3. Vadnagar 4. Sudasana
11.	Visnagar	1. General Hospital, Visnagar	1. Visnagar 2. Umta 3. Kharwada 4. Valam.

The statement shows that the western part of the district comprising Harij, Sami and Chanasma talukas is devoid of a single public hospital. Mehsana Patan and Sidhpur talukas have three hospitals each while Vijapur have two hospitalsı. The rest of the talukas have one hospital each. With regard to public dispensaries also the western talukas are ill-served. Harij and Sami talukas have only one dispensary. All other talukas have at least four dispensaries, Mehsana has five and Vijapur has eight.

This shows that medical facilities are not evenly spread among different parts of the district.

The following paragraphs describe some of the important medical institutions in the district.

Smt. Samarathben Chunilal and Sheth Dosabhai Madhavji Sarvajanik Trust Hospital and Maternity Home, Gozaria—The hospital was started in the year 1960, out of donations amounting to Rs. 30,000 given by Shri Chunilal Gordhanlal Jaliwala and Shri Bhogilal Dosabhai of this Village. The land for the hospital was donated by the former ruler of the Varsoda State. The hospital started with an initial capacity of 12 beds. It has now been fairly expanded and the number of beds has increased to 30. The hospital has a clinical laboratory, X-ray machine, a separate eye department, surgical department, T. B. clinic, anti rabic centre, dental unit, a maternity ward and a family planning centre.

All types of major and minor diseases are treated at the hospital.

The Municipal General Hospital and Maternity Home, Kadi—The Municipal General Hospital and Maternity Home at Kadi is perhaps the oldest existing hospital in the district. It was originally known as Civil Hospital and was founded in the year 1890 at a cost of Rs. 30,000. It had a capacity to accommodate about 20 beds in the beginning. The hospital was taken over by the Kadi Municipality in 1964. During the same year, the number of beds in the hospital was increased to 26.

The statement that follows, gives the number of indoor and outdoor patients treated at the hospital during the last five years.

Year		Indoor patients	Outdoor patients
1		2	3
1966	..	7,498	28,305
1967	..	8,596	35,577
1968	..	7,241	37,116
1969	..	6,365	37,806
1970	..	7,218	39.505

The Municipal Dispensary and Maternity Home, Kalol—The dispensary was started by the Gaekwad during the Baroda State regime. The municipality took over the charge of the dispensary from the Government in the year 1960. Later on, a maternity home was added to the dispensary. The following statement shows the number of indoor and outdoor patients treated at the dispensary during the last five years:

Year		Indoor patients	Outdoor patients
1		2	3
1966	..	739	19,595
1967	.	842	22,335
1968	..	1,307	24,709
1969	..	1,644	26,480
1970	..	1,787	26,518

The Referral Hospital, Mansa—The hospital was started as a cottage hospital in the year 1956. Initially, it had 20 beds; but 10 beds were added subsequently. In August 1969, the hospital was named as Referral Hospital and 20 more beds were provided raising the total number of beds to 50.

The following statement shows the number of indoor and outdoor patients treated at the hospital during the last five years:

Year		Indoor patients	Outdoor patients
1		2	3
1967	..	1,804	17,957
1968	..	1,998	22,503
1969	..	1,987	25,692
1970	..	3,288	27,339
1971	..	3,102	26,231

The Civil Hospital, Mehsana—The Civil Hospital was originally established at Mehsana in the year 1885 at a cost of Rs. 29,829.[1] It is now the biggest public hospital in the district. It is housed in a spacious building specially constructed in 1963, at a cost of Rs. 24 lakhs and has a capacity to accommodate 130 beds. It is equipped with a clinical and pathological laboratory and an X-ray apparatus. It has a separate blood transfusion unit, a dental unit, a surgical ward, a maternity ward and a children's ward. All types of major and minor diseases are treated at the hospital. The hospital treats on an average about 6,425 indoor patients and 39,816 outdoor patients annually.

The Sardar Patel T.B. Clinic and Hospital, Mehsana—The T.B. Clinic was started in the year 1962 with private donations. The land was donated by the Mahant of Shri Govind Madhav temple. The hospital has 12 beds. The T.B. patients admitted to the hospital as indoor patients have to pay Rs. 45 for food, milk, etc. The poor are exempted from paying such charges. In the year 1970-71, 54 indoor patients and 164 outdoor patients were treated at the hospital. Government have decided to take over this institute and merge it with T.B. Centre, Mehsana.

The Bharatiya Arogya Nidhi Group of Hospitals, Patan—The Bharatiya Arogya Nidhi, a charitable society founded in the year 1954, runs the following hospitals at Patan :

(i) Shri Hemchand Mohanlal T.B. Sanatorium,

(ii) Smt. Maniben Chhotalal Eye Hospital,

(iii) Smt. Gulabbai Ramanlal Nagindas Davawala Surgical Hospital, and

(iv) Smt. Menaben Mohanlal Motichand and Smt. Taraben Chandulal Mohanlal General Hospital.

The Nidhi arranged, in 1954, a free surgical eye camp at its Health and Welfare Centre at Patan. where 400 patients suffering from eye diseases were operated upon and nearly a thousand were treated and advised for eye ailments. In October 1954 under the Welfare Extension Project of the Central Social Welfare Board of the Government of India, the activities of the Health and Welfare Centre were extended to cover (i) pre-natal and post-natal care, (ii) child welfare,

1. BHOJAK K. A., *Satyalankar, Mehsana*, (1957) p. 119.

(iii) literacy classes and social education, (iv) recreation, (v) propaganda on health and hygiene and (vi) milk centres. In the year 1955-56, these welfare activities were extended from rural to urban areas.

(i) *The T.B. Sanatorium*—The Hemchand Mohanlal T. B. Clinic Sanatorium was started at Patan in 1961. Thousands of T. B. patients have been treated at this T.B. Clinic. The Nidhi provides, free of charge, all standard anti-T.B. drugs and in deserving cases, X-ray and other facilities. The T.B. Clinic which is fully equipped has a total strength of 100 beds.

The following statement shows the number of indoor and outdoor patients treated at the hospital during the last five years:

Year 1		Indoor patients 2	Outdoor patients 3
1966-67	..	721	4,512
1967-68	..	464	4,774
1968-69	.	573	4,649
1969-70	.	824	4,820
1970-71		1,030	5,835

Government pays grant-in-aid to this institute annually as per grant-in-aid rules.

(ii) *The Eye Hospital* —The foundation stone of the hospital building was laid by Dr. Jivraj Mehta, the first Chief Minister of the Gujarat State. The hospital started functioning in the year 1961. The building cost was mainly met through the generous donation of the late Sheth Natvarlal Chhotalal in memory of his mother Smt. Maniben Chhotalal, after whom the hospital is named. The hospital has a capacity of 50 beds. The following statement shows the number of indoor and outdoor patients treated at the hospital during the last five years:

Year 1		Indoor patients 2	Outdoor patients 3
1966-67	..	143	2,049
1967-68	..	571	4,589
1968-69	.	313	8,943
1969-70	..	1,815	15,098
1970-71	..	1,625	14,491

The Nidhi hed organised free eye camps at Patan in 1964, 1968 and 1969. Thereafter, eye camps were organised at the following centres in the district:

Place	Year	Total No. of patients examined	Total No. of operations performed
1	2	3	4
Patan (Patan)	1969-70	1,270	275
Valam (Visnagar, ...	1970	1,214	118
Sami (Sami)	1970	641	113
Dhinoj (Chanasm)	1970	733	120
Mevad (Mehsana)	1971	650	82

(*iii*) *The Surgical Hospital*—The surgical hospital was started in the year 1963. It is fully equipped and has a capacity of 40 beds at present. The following statement shows the number of indoor and outdoor patients treated at this hospital during the last five years.

Year	Indoor patients	Outdoor patients
1	2	3
1966-67 ..	781	191
1967-68 ..	1,213	226
1968 69 .	900	166
1969-70 ..	887	189
1970-71 ..	996	153

(*iv*) *The General Hospital*—The general hospital was started in the year 1966. The hospital is very spacious and consists of the following wards : (i) Nursing home, (ii) General ward for men, (iii) General ward for women, (iv) Maternity ward. (v) Children's ward and (vi) Infectious diseases ward. The total strength of the hospital is of 60 beds.

The following statistics of patients treated at this hospital during the last five year speaks about the popularity of the hospital.

Year	Indoor patients	Outdoor patients
1	2	3
1966-67 ..	Nil	Nil
1967-68 .	83	2,282
1968-69 ..	414	2,991
1969-70 ..	427	2,967
1970-71 ..	456	4,813

Besides these institutions, the Nidhi also runs a charitable dispensary at Patan.

Sheth N. L. General Hospital and Smt. Gnanbai Maternity Home, Patan—The hospital was started in the year 1925 and named after Sheth Nihalchand Lalluchand who had donated the hospital building constructed at a cost of Rs. 1.40 lakhs. The hospital received from the Baroda State a donation of Rs. 1.32 lakhs. A donation of Rs. 91,000 from Sheth Kilachand Devchand was received for the maternity home. The hospital has at present 100 beds.

It has a separate X-ray department, a pathological laboratory and a special eye ward During the year 1970, a total of 6,901 indoor patients and 52, 935 outdoor patients were treated in the hospital.

The M. B Janata Hospital, Patan—In 1954, a small dispensary was started in Patan where patients were examined and given medicines for a nominal charge of 12 paise only As it became popular, handsome donations were received for its expansion Shri Popatlal Bhikhachand, the principal donor paid Rs 2 lakhs The dispensary was, therefore, named after his mother Smt. Motiben Bhikhachand in the year 1958.

In 1962, the hospital became a full-fledged hospital with one operation theatre. a separate X-ray department, a pathological laboratory, etc. The hospital had 30 beds till 1962, which has since increased to 100. During the year 1970. a total of 1,123 indoor patients and 29,634 outdoor patients were treated in the hospital

Sheth T. Y. V. Municipal Hospital, Sidhpur—The hospital was established in the year 1961. It is named after Shaikh Taherbhai Yusafali Vadnagarwala, the principal donor who donated Rs. 2 lakhs for the construction of the hospital. The hospital was started with 61 beds and is now expanded to accommodate 90 beds. It has a well-equipped operation theatre, a pathological laboratory and a separate X-ray department. A family planning centre and a maternity ward are also attached to the hospital. It has its own sanatorium.

The hospital treats on an average about 3,000 indoor patients and 40,000 outdoor patients annually.

Sheth Shri G V. Patel Sarvajanik Hospital, Unjha—Sheth Shri G. V. Patel Sarvajanik Hospital was established by the Kalyan Mandal,

Unjha in the year 1967 and was named after the chief donor, Shri Gobardas Vaktaram Patel, who had donated Rs. 1,51,000 towards its construction. In 1967, the management of the hospital was taken over by the Government. The hospital has 25 beds. It is equipped with one X-ray machine and a pathological laboratory. All types of general diseases are treated at the hospital. On an average 715 indoor patients and 5,982 outdoor patients are treated here every year.

The Government Dispensary and Maternity Home, Unjha—The dispensary was started by the Baroda State in the year 1939 to commemorate the diamond jubilee celebrations of the late Sayajirao Gaekwad of Baroda. It is therefore, named as Shri Sayajirao Diamond Jubilee Dispensary. The maternity home was constructed in the year 1939 with only 3 beds. At present it has 25 beds.

All types of common diseases are treated at the dispensary. On an average, 350 indoor patients and 6,000 outdoor patients are treated here every year.

The Vadnagar Nagarik Mandal Eye and General Hospital, Vadnagar—The hospital was started in a rented building in the year 1946 with only 4 beds. In the year 1951, a health centre was started at the hospital Three years later, in 1954, the hospital constructed its own building and its capacity was increased to 30 beds. In 1959, a surgical ward was started. The outdoor department was started in the year 1968. At present, the hospital has a capacity to accommodate 105 beds. It is now well-equipped with an cpthalmological laboratory, X-ray equipment, surgical diathermy machine and a pathological laboratory. In 1959, the hospital started a maternity ward A T. B. Clinic with sanatorium was started in the year 1960. It has a capacity to accommodate 30 beds.

The ophthalmic unit was started in 1966. Eye operations are done here free of charge for the poor. As many as 16 eye camps were arranged in the Mehsana district between 1956 to 1966.

The following statement shows the number of indoor and outdoor patients treated at the hospital during the last five years :

Year 1	Indoor patients 2	Outdoor patients 3
1967-68 .	1,501	44,883
1968-69 ..	2,118	34,846
1969-70 ..	2,354	46,266
1970-71	2,343	41,815
1971-72	2,089	38,966

The General Hospital, Visnagar—The hospital with the attached maternity home was established during the Baroda State regime. After the merger, in the year 1951, a new building was built for the hospital with the help of a donation of Rs. 7 lakhs from Shri Girdharlal Dosabhai Parekh. Initially, the hospital had 60 beds. Subsequently, 55 more beds were added. The hospital maintains a special maternity ward, a T. B. ward and a separate eye ward. It has a fully equipped X-ray department and a pathological department.

The following statement shows the number of indoor and out door patients treated at the hospital during the last five years :

Year 1	Indoor patients 2	Outdoor patients 3
1966 ..	3,032	25,915
1967	3,825	28,309
1968	4,545	39,508
1969 ..	4,623	37,394
1970	4,904	37,462

The above facts will show that the number of indoor and outdoor patients is steadily increasing.

AYURVED

The Ayurved is the medical science of the Hindus. The important principles of hygiene and public health alongwith the dietary values of each article of food and its effect on human health mentioned in the Ayurvedic texts constitute a good treatise on public health. The Ayurvedic texts are quite helpful in diagnosing diseases without much expense. From 200 B. C. to 1600 A.D., full-fledged Ayurvedic hospitals treating all ailments, doing all kinds of *panchkarma* and surgery and attending to public health problems existed all over India. The Ayurved suffered on account of foreign invasions, spread of western education and the advent of the British rule in India. The absence of scientific research and the dearth of qualified, well-versed and devoted *Vaidyas* accelerated its decline during the British days.

After Independence, the Ayurved system is revived due to the patronising attitude of the national Government which has realised the importance of this indigenous medical science. As a result, the first Ayurved University in the country was founded at Jamnagar in Gujarat in 1969.

The district has one charitable Ayurvedic hospital. It was established in the year 1962. The indoor department provides facility of 20 beds, 10 for males and 10 for females. Fever, cough, skin diseases and other common types of diseases are treated here.

The following statement shows the number of indoor and outdoor patients treated at the hospital during the last five years :

Year 1		Indoor patients 2	Outdoor patients 3
1967-68	..	2,893	26,107
1968-69	..	3,895	29,459
1969-70		3,119	34,817
1970-71	.	3,350	42,681
1971-72	.	2,404	37,663
Total	..	**15,661**	**1,70,727**

Shri B. H. Shuddha Ayurved Mahavidyalaya and Hospital, Lodra—There was no institution imparting teaching in Ayurved in the Mehsana district. Shri Balramdasji Maharaj and others made efforts to start such an institution at Lodra and with their efforts Shri Bala Hanuman Shuddha Ayurved Mahavidyalaya was opened in 1963. The main object of this institution is to impart Ayurvedic education to students of North Gujarat and to train them for serving the people at large. The college runs courses leading to the Bachelor of Shuddha Ayurvedic Medicine (B.S.A.M.) degree in Ayurved. The duration of the course is 5 years. Students with a minimum qualification of S.S.C. with Sanskrit are admitted to the college. The college is affiliated to the Gujarat Ayurved University, Jamnagar. The number of students studying in the college during the year 1971-72 was 198. Scholarships are granted to the Backward Class students. Merit scholarships are also offered to the deserving students. The institution is run by Shri Ayurved Vikas Mandal of Lodra.

To impart practical training to the students, a hospital with 60 beds was opened in the year 1965-66. The number of patients treated at the hospital in 1971-72 was 343 in the indoor department and 2,368 in the outdoor department.

The Unjha Ayurvedic Pharmacy, Unjha—The Unjha Ayurvedic Pharmacy is one of the oldest existing pharmacies in Gujarat. It was established at Unjha about 80 years ago by Raj-Vaidya Nagindas Chhaganlal. The Unjha Pharmacy is known throughout India and has its depots at Agra, Bombay and Nagpur besides

several stockists and agents all over India. The main Ayurvedic preparations of the pharmacy are *Rasa, Bhasma, Churna, Gutika*, Tablets, *Avaleha, Tail, Asavas, Aristhas* and other proprietary Ayurvedic medicines. It has a total average sale of about Rs. 12 lakhs per year.

NUMBER OF DOCTORS

The total number of doctors in the district according to the Census of 1951 was 385 of whom 358 were males and 27 were females. There was a significant increase in their number in 1961 when the total number of doctors rose to 1,024 of whom 986 were males and 38 females. In terms of population served, there was one doctor for every 1,650 persons in 1961 as against 3,823 in 1951.

HEALTH EDUCATION

The success or otherwise of any programme on health depends upon the whole-hearted co-operation and participation of the people for whom it is meant. Health education has always remained one of the important factors of the health programme. With this end in view, health propaganda is carried out by the District Health Officer through group talks amongst the village people. The State Government has started a State Health Education Bureau under an Assistant Director of Public Health in charge of the Bureau.

Large number of our health problems are due to poor health habits, practices and attitudes of the people. Health education is essential to bring about a change in the people's knowledge, attitude and behaviour about the health problems. The State Health Bureau was, therefore, established in the Gujarat State in 1961 with a nucleus staff. The major aims of the State Health Education Bureau are to help people to achieve and maintain good health by their own efforts and to enlist the people's active participation in public health programmes and to encourage utilization of the services provided by the Government.

Primary Health Centres—Primary Health Centres provide basic health services in rural areas. The main services provided at these centres are ; (1) medical relief, (2) maternal and child health services, (3) family planning, (4) school health, (5) health education, (6) environmental sanitation, (7) control of communicable diseases with priority for malaria, (8) improvement of vital statistics, (9) trachoma, control of leprosy, etc.

There are 19 primary health centres and 54 sub-centres in the district. Their location, talukawise is shown below :

STATMENT XVI.2

Health Centres

Sl. No.	Name of the Taluka	Name of the Primary Health Centres	Name of the Sub-centres
1	2	3	4
1.	Vijapur ..	Charada	1 Ladol 2. Agalod 3. Sardarpur
2.	Vijapur ..	Kharod	1. Gozaria 2. Lodra 3. Pilvi 4. Vaisoda
3.	Vijapur ..	Kukarwada	
4.	Kalol ..	Hajipur	1. Vadsar 2. Jaspur
5.	Kalol ..	Nardipur	1. Sardhav 2. Soja
6.	Kheralu .	Sundhiya	1. Sipor 2. Mandali 3. Kahipur
7.	Kheralu ..	Satlasana	1. Hadol 2. Varetha 3 Sudasana
8.	Patan ..	Ranuj	1. Kunghei 2. Kambiwada 3. Samoda
9.	Patan .	Sariyad	1. Mesar 2. Vayad 3. Jangral
10.	Chanasma .	Brahmanwada	1. Khambhel 2. Chaveli 3. Chanasma 4. Kamboi
11.	Harij ..	Nana	1. Roda
12.	Sami ..	Shankhalpur	1. Rafoo 2. Mota-Joravarpura 3. Dantisana
13.	Kadi ..	Nandasan	1. Dangarva 2. Suraj 3. Karannagar

STATEMENT XVI.2—*concld.*

Sl. No.	Name of the Taluka	Name of the Primary Health Centres	Name of the Sub-centres
1	2	3	4
14.	Kadi ..	Khavad	1. Medha 2. Vidaj
15.	Visnagar ..	Gothva	1. Udalpur 2. Bhandu 3. Denap
16.	Sidhpur .	Kakoshi	1. Mudana 2. Thakarsan 3. Sedrana
17.	Sidhpur .	Kamli	1. Karli 2. Merwada
18	Mehsana ..	Jotana	1 Katosan 2. Maguna 3. Mudarda
19.	Mehsana .	Jagudan	1 Ambaliasan 2. Lakhavad 3 Linch 4 Modau

Family Planning Centres—The Family Planning Programme now forms a very important part of the district health programme. It is implemented through Rural Family Planning Welfare Centres in rural areas and Urban Family Planning Welfare Centres in urban areas. The Rural Family Planning Welfare Centres are attached to primary health centres and sub-centres are provided at the rate of 1 for every 10,000 population. The District Health Officer with the help of District Family Planning Officer organises camps for popularising this programme. The District Family Planning Medical Officer is responsible for implementation of the Family Planning Programme in the district. He is assisted by a male and a female Assistant Surgeon, District Health Educator and others. There are 27 Family Planning Welfare Centres in the district. Of these, 19 Family Planning Welfare Centres are in rural areas, and 8 in urban areas. Besides there are 47 sub-centres.

The following is the list of places where Family Planning Welfare Centres are functioning.

RURAL		URBAN
Villages	*Talukas*	*Towns*
1. Jagudan	Mehsana	1. Visnagar
2. Jotana	Mehsana	2. Patan
3. Gothva	Visnagar	3. Mansa
4. Sundhiya	Kheralu	4. Sidhpur
5. Satlasana	Kheralu	5. Mehsana
6. Hajipur	Kheralu	6. Kalol
7. Kamli	Sidhpur	7. Vadnagar
8. Kakoshi	Sidhpur	8. Unjha
9. Brahmanwada	Sidhpur	
10. Ranuj	Patan	
11. Sariyad	Patan	
12. Shankheshvar	Sami	
13. Nana	Harij	
14. Khavad	Kadi	
15. Nandasan	Kadi	
16. Nardipur	Kalol	
17. Kharod	Vijapur	
18. Charada	Vijapur	
19. Kukarwada	Vijapur	

MATERNAL AND CHILD HEALTH

Prior to Independence, as public health sector was not properly organised, facility of health centres did not exist. The health of women was seriously impaired during pregnancy and delivery, as trained nurses and midwives were not available and the work was performed by untrained *ayahs* and indigenous *dais* with the result that death rate of both women and infants was higher. After implementation of the Five Year Plans, proper attention is being paid to the training of nurses and establishment of health centres, sub-centres and maternity and child health centres which provide medical relief, maternal and child health services, family planning service and control of communicable diseases.

Over and above the maternal and child health services provided by the primary health centres in the district, Government has started maternity and child health centres which help lower the high rate of mortality among women of child-bearing ages as well as reduce the high infant mortality rate.[1]

EPIDEMICS

As seen earlier, quite a large number of deaths occurred in this district in the past due to the severity of epidemics like

1 *Annual Public Health Report*, Public Health Department, Gujarat State (1965), p. 35.

cholera,plague, malaria, small-pox, etc. One of the reasons of the rapid spread of such epidemics was the absence of integrated public health activities in the country. After Independence, Government has adopted several measures for the control and eradication of these epidemics by spraying D.D.T. vaccination and re-vaccination, collection of blood smears and survey of affected and threatened areas and prompt medical attention. These have helped combat the epidemics and to bring down the mortality which was very high in the past.

Malaria--Of the various causes of death, fever is the most common. Prevalence of malaria fever was very wide spread in this district till recently. The Report of the Public Health Department in 1951 indicated that during that year 90 per cent of the deaths in Mehsana district were due to fever among which malaria accounted for more than half[1] As many as 26,891 persons died of malaria fever, out of 49,379 who died of fevers. The Malaria Survey of Mehsana district conducted in 1952-53 revealed that the chief sources of breeding of mosquitoes were river-pools, ponds and tanks which got flooded during monsoon by the waters of the Banas and its tributaries.

To combat this disease the National Malaria Eradication Programme was launched in 1958. During the Second Five Year Plan period, the malaria eradication work was reorganised by constituting two units each covering a population of one million. The headquarters of these 2 units are at Mehsana and Patan. Under the National Malaria Control Programme, anti-malaria drugs are distributed by the special Surveillance Staff engaged under this programme at the rate of one Surveillance Worker for every 10,000 population and one Surveillance Inspector over 4 Surveillance Workers. Malaria cases detected for the last five years in Mehsana district are as follows :

Year		Number of Malaria cases
1967	..	3,525
1968	..	1,233
1969	..	519
1970	.	3,892
1971 (upto 31-7-71)	..	1,112

None of the above cases of malaria proved fatal, which proves the success of the Malaria Eradication Programme.

1. *Economic and Social Survey of Mehsana District* (Conducted by the Indian Society of Agricultural Economics, Bombay-1) (1954), p. 157-158.

Small pox—The following statement shows the number of persons vaccinated and revaccinated between 1967 and 1971.

Year 1	Vaccination 2	Re-vaccination 3	Total 4
1967 .	88,422	61,183	1,49,605
1968 .	83,447	61,358	1,44,805
1969 .	93,505	1,60,577	1,54,082
1970 .	93,123	98,022	1,91,145
1971 . (upto July 1971)	57,013	1,39,740	1,96,753

Source .
Director of Health and Medical Services, Gujarat State.

The number of deaths due to small-pox was 279 in 1967. The number has since been decreasing gradually.

Tuberculosis—T. B. was formerly considered an incurable disease as there was no effective remedy for this disease. As scientific research and technological knowledge developed, much progress was made in the field of medicines. Curative measures against T.B. are costlier and long-lasting than preventive ones and as such, it would be rather difficult, if not impossible, for the backward areas to afford the same. In the Gujarat State. mass B.C.G. vaccination programme has been continued to immunise the people against T.B. with the active help of UNICEF. A District T.B. centre headed by a first class District T. B. Officer has been started during 1970-71 under the National T. B. Control Programme.

ORGANISATIONAL SET-UP OF PUBLIC HEALTH DEPARTMENT

The various schemes under the department can be classified into two categories, *viz.*, (1) medical and (2) public health. The broad distinction between the two is that the former is concerned with curative aspect, whereas the latter is concerned with both curative and preventive aspects. The functions of the Medical Department are to provide curative relief to the general public. The Public Health Department aims at promoting public health and is responsible for sanitation, prevention and control of communicable diseases and insect-borne diseases like malaria and filaria, disinfection of drinking water supply, and maternity and child health activities and population control through family planning methods and improvement in the registration of births and deaths.

The Director of Health Services, Gujarat State is the head of all medical and public health institutions in the State and is responsible for the working of all such institutions in the State. The Directorate is divided into two sections: (1) Medical and (2) Public Health. On health side, there is a Deputy Director of Public Health (Inspection) at headquarters to look after all the activities of the Public Health Department except the family planning and the malaria-filaria programmes. He is assisted by the functional Assistant Directors of Public Health in charge of different health programmes implemented by the Public Health Department through the District Health Officers, who are in charge of all the public health activities in the district. There is also a Joint Director of Public Health Services at the headquarters at Ahmedabad in charge of all activities connected with family planning programme and maternity and child health services in the State. There is also a full-time Deputy Director of Public Health (Malaria-Filaria) at the headquarters, who is in charge of National Malaria Eradication Programme and National Filaria Control Programme. He functions through the Regional Malaria Officers and the Unit Officers at district level.

In the Mehsana district, the District Health Organisation Scheme and the Family Planning Programme, were transferred to the District Panchayat. Mehsana in 1963 and 1969 respectively. All the primary health centres and dispensaries are under the control of District Health Officer, while all the rural family planning centres are under the control of the District Family Planning Officer Besides this, all the preventive and precautionary measures against all epidemic diseases like small-pox, cholera, etc. are being adopted by the District Health Officer with technical guidance from this Directorate There was a Cottage Hospital at Mansa which has been upgraded into a Referral Hospital since 1968-69 and the same is under the direct control of the Public Health Department.

In addition to the above. there is a District T. B. Officer in-charge of the District T. B. Centre, Mehsana. He is responsible for taking measures to control the tuberculosis in the district.

Important public health schemes have been introduced in the district during the Plan periods for the prevention and control of diseases. These schemes include establishment of Primary Health Centres and Referral Hospitals, Family Planning Programme, Malaria Eradication, Small-Pox Eradication, prevention of T. B. and other contagious diseases, etc. These schemes gathered momentum during the Second Plan and the Third Plan periods. The expenditure incurred under these schemes was only Rs. 1 lakh during the First Plan period.

This was increased to Rs. 11.78 lakhs during the Second Plan and Rs. 35.42 lakhs during the Third Plan period. The tempo of these activities has been maintained even thereafter. This is indicated by the fact that about Rs. 56.36 lakhs have been spent on these schemes during the three years between 1966 and 1969.

Under the Family Planning Programme, a Family Planning Bureau and Divisional Training Centre is functioning in the district. The Family Planning Programme is conducted through the primary health centres. To intensify the programme, a number of exhibitions and camps have been organised. Under the Small-pox Eradication Programme introduced during the Third Plan period, primary vaccinations are given free of charge to counteract the disease. To prevent the spread of contagious diseases, a special unit has been established. Five T. B. clinics have also been established to prevent spread of tuberculosis. Thus, it would be seen that, several significant measures have been taken to promote public health, and improve the general well-being of the people. This has resulted in bringing down the general death rates and infant mortality in recent years :

STATEMENT XVI.3

Birth and Death rates from 1904 to 1969

Year	Ratio of births per thousand population	Ratio of the deaths per thousand population
1	2	3
1904-05	22 3	24.7
1909-10	24 8	22 8
1914-15	30.6	22 8
1919-20	27 00	26 6
1950	30 33	16 85
1954	31 00	13 70
1958	32 60	16 60
1960	27.4	12 3
1965	27 7	9 8
1966	27.9	8 5
1967	27.1	8.9
1968	28 4	8 5
1969	28.3	10.4

Sources:

(i) DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), p. 378.

(ii) *Socio Economic Review and District Statistical Abstract of Mehsana District*, 1958-59, p. 76.

(iii) Director of Health and Medical Services, Gujarat State.

It would be seen from the table that the birth-rate in the district has shown more or less an increasing trend from the beginning. This may be partly attributed to the unsatisfactory work of registering births which has improved lately, especially after Independence. The death rate, inspite of the fact that the work of registration has improved of late, has shown a decline. This is due to the availability of greater medical facilities available in the district and the control of epidemics which used to take a heavy toll of lives in the past.

Rural Water Supply

Water occupies the highest place among all elements essential for human survival. But the mere availability of water is not by itself sufficient. If drinking water is not made available in a pure and protected form, it may immediately become a carrier of disease and suffering, instead of a blessing to the mankind. It is, therefore, very necessary that pure and wholesome drinking water is made available to every individual. This assumes greater importance in rural areas, as a major portion of our population resides in villages where the problem of drinking water supply is acute.

Before Independence, there were no adequate facilities for water supply, both in rural and urban areas of the district. No water works existed in rural areas. Attempts in this direction were made after Independence, especially after the introduction of the Five Year Plans. By the end of the Second Plan, 15 water-works were constructed in the district. During the Third Plan, a special "Investigation Division" was established with headquarters at Broach and three sub-divisions at different centres in the State to examine the problem of rural water supply. Preliminary investigations were carried out by this division to assess the nature and magnitude of the problem and to formulate proposals for providing drinking water supply in rural areas of the State. Basic statistical data in this connection were collected between 1962 and 1965 by the State Bureau of Economics and Statistics, which carried out a survey called "Basic Amenities Survey in Rural Areas of the State". The Rural Water Supply Investigation Division, Broach made use of data collected by the State Bureau of Economics and Statistics and classified the villages of the district in four broad categories, *viz.*, (i) difficult and scarcity areas, *i.e.*, no source category, (ii) special backward class areas, (iii) areas with unsafe and unwholesome water supply and (iv) areas with inadequate water supply to be raised to the maximum standard. The work of providing water to villages classified under (i) & (iv) is under progress and is proposed to be completed before the end of the Fifth Five Year

Plan, while the schemes for categories (ii) and (iii) will be executed thereafter.

Rural areas of this district are now fairly adequately served with drinking water supply, as compared to several other districts of the State. The sources of drinking water in the plain areas of this district are mostly open wells situated on the banks of rivers, nallas or small village ponds. However, the rural population has to face considerable hardship when the water level in the wells drops in summer. According to the Preliminary Project Report on Rural Water Supply Schemes of Gujarat State, there were about 130 villages in this district which did not have adequate water supply throughout the year.[1] Schemes have been undertaken to ensure adequate water supply to these areas.

URBAN WATER SUPPLY

There are in all 13 towns in the Mehsana district of which water supply schemes of four towns, *viz.*, (1) Mehsana, (2) Kalol, (3) Mansa and (4) Visnagar were completed much earlier. Water supply schemes of the other five towns, *viz.*, (1) Sidhpur, (2) Patan, (3) Vadnagar, (4) Unjha and (5) Chanasma were taken up recently after the completion of the Third Five Year Plan. Thus 9 out of the 13 towns have got their water works. The remaining 4 towns are yet to be served with piped water supply. Of these 4 towns, the water supply scheme of one town, namely Kadi, is recently sanctioned by Government and will be executed shortly The water supply scheme of another town, Vijapur, is under consideration. The work of drilling bores under scarcity programme, is taken up in the remaining two towns, namely, Harij and Kheralu.

The following paragraphs describe some of the existing water works in the district :

Mehsana—Mehsana had got its water works as early as 1926. The water works was constructed at a cost of Rs. 15 67 lakhs by the Baroda State The sources of the water supply are wells and tube-wells. Water from these sources is pumped out and is distributed through the pipelines. The total capacity of the water works is 25 lakh gallons of water per day. The present supply is about 20 lakh gallons of water per day. The water supply is protected and filtered. There are 3,552 water connections at present in the town.

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1. Preliminary Project Report on Rural Water Supply Schemes of Gujarat State, Public Health Circle, Ahmedabad, (1965), p 30-31.

Visnagar—The town of Visnagar had got its water works as early as in 1931. It was constructed by the Baroda State at a cost of Rs. 3.16 lakhs. The source of water supply is tube-wells from which water is supplied through the pipelines to nearly 3,000 connections. The water works has a total capacity to supply over 14 lakh gallons of water per day. The water supply is protected but not filtered.

Sidhpur—Sidhpur is a taluka town. Drinking water was supplied to the town from open wells most of which dried up in summer. As a result, the people had to undergo hardship for getting water even for drinking purposes. A full-fledged water supply scheme was approved by the Government for Rs. 14.81 lakhs during the year 1963. It is now completely executed and water is supplied to the town through the water stand-posts.

Kadi—Kadi has no permanent water supply scheme. However, there are 8 small tanks constructed between 1965 and 1969, at a total cost of about Rs. 2.25 lakhs. Water from these sources is pumped out and is distributed through water stand-posts. The total capacity of the water supply is 45,000 gallons per day. At present 10 gallons of water is supplied daily per head to the present population. The number of water connections is 138. The water works are run by the private contractors who are given monthly remuneration

Patan—The Patan water works was started as early as 1915, at a cost of Rs. 6 94 lakhs. The water is supplied from the wells specially dug-up in the Saraswati river-bed by the Patan Municipality. However, the area in the middle of the town could not get water with adequate pressure. Improvement in water supply scheme, therefore, became necessary. The scheme was prepared and got approved administratively by Government during the year 1963. This scheme which was commenced in 1965 is now nearly completed About 18 lakh gallons of water is supplied daily to the town population through 9,500 water connections. The supply is routed through three tanks constructed in different parts of the town

Vadnagar—Till recently, the source of direct water supply consisted of 8 to 10 wells which dried up in summer. A water supply scheme was, therefore, prepared and got approved by Government in 1964 According to the scheme, the water works were constructed at a cost of Rs. 7 72 lakhs and put into commission in 1969.

Unjha—No water works existed at Unjha prior to 1959. In 1959, a provisional water supply scheme was introduced by the

Municipality at a cost of Rs. 2 lakhs. In 1970, a full-fledged water supply scheme was introduced by Government at a total cost of about Rs. 15 lakhs. The water is supplied from the bores built up near the town with a capacity to supply 3 lakh gallons of water per day. As the water is supplied from the bores it is not filtered. The water works supplies water through pipelines to about 450 private connections. At present, nearly 10 gallons of water is supplied per head per day. The municipality has a plan for increasing the supply to 30 gallons per head.

Chanasma—To meet the immediate scarcity of drinking water, an emergency water supply scheme for Chanasma was sanctioned in 1962. The scheme cost about Rs. 81,000. The scheme was, however, revised in 1970-71 and sanctioned for Rs. 1.81 lakhs. It provides for supply of water to the town population through water-stand posts. It is executed by the local body and has been now put into commission.

Vijapur—The Municipality runs five water works at scattered places on a small scale. Most of the existing wells dry up during the summer season, causing inconvenience in getting assured water supply. To avoid this difficulty, it is proposed to have a regular water supply scheme in Vijapur town. A scheme for full-fledged water supply scheme costing Rs. 9.36 lakhs has been prepared by the Municipality and submitted to Government in 1972.

The scheme will be executed soon after its approval by the Government.

Kalol—The water works at Kalol was started in the year 1953 at a total cost of Rs. 7 lakhs. At present about 15 lakh gallons of filtered water is supplied everyday to the town population through nearly 3,000 water connections.

SUMMING-UP

The district has a dry and healthy climate. Formerly, Mehsana, Visnagar and Kheralu were considered health resorts where people suffering from tuberculosis, asthma and respiratory diseases used to come for a climatic change from distant places including Bombay. However, the district was often visited by malaria, respiratory diseases rheumatic affections, diarrhoea, fever, bronchitis and skin diseases. The district was also several times visited by severe epidemics like cholera, plague and influenza. These diseases are now under control, though cholera often breaks out during the hot season.

During the Baroda State, foundations were laid for providing medical treatment to the people of the district. A regular Medical Department was opened in the year 1876. The Sanitary Department was opened in 1891. The first public dispensary in the district was opened at Sidhpur in 1877 followed by one at Vadnagar in 1879. These medical facilities, however, fell short of the expectations of the people. There were 11 dispensaries before merger in 1949. This increased to 43 in 1969. There were only 2 public hospitals before the merger. After the merger, such medical facilities were augmented and the number rose to as many as 13 hospitals in the year 1969. Further, there are two Ayurvedic hospitals, one at Lodra and the other at Unjha. The number of primary health centres has increased from 7 to 19 and that of sub-centres from 21 to 54. Besides, there are 26 Family Planning Centres in the district. Thus, the district is now provided with adequate infrastructure of medical facilities.

Before Independence, there were no adequate facilities for water supply, both in rural and urban areas in the district. Only 3 towns were served with water-works. At present 9 out of the 13 towns of the district are served with water-works. The remaining four will soon have their own water-works. The rural areas of this district are also now fairly adequately served with drinking water supply In 1965, only 130 villages out of 1,119 of the district (1961 Census) did not have adequate water supply. This number has further gone down due to the extension of rural water supply facilities to these areas.

CHAPTER XVII

OTHER SOCIAL SERVICES

This chapter deals with social services other than medical, educational, etc., which are dealt with earlier. These include labour welfare, prohibition, welfare of the Backward Classes, etc. Such welfare services constitute a new phase of public activities which have assumed greater importance especially after Independence.

Activities for the welfare of the general public which existed in the former times were limited in extentand operation. After Independence, the State has switched over to the welfare State. Government has, therefore, undertaken various measures for the amelioration of conditions and prospects of the backward sections of the society which were hitherto neglected or exploited. The Harijans and others, who were hitherto debarred from the general public life, have now ample opportunities under the Constitution. For the welfare of the working class, a number of labour welfare measures have been undertaken. As a measure of social reform, the Constitution further provides for introduction of prohibition of liquor and other intoxicants These measures are dealt with below.

LABOUR WELFARE

The problem of labour welfare is of recent origin which has assumed greater importance with the impact of industrialisation and urbanisation. As compared to the past when every worker was a self-employed artisan, the status and condition of a worker have changed, much to his disadvantage He has now become an ordinary wage-earner as he can not stand the competition from the mechanised sector. Problems like unemployment, under-employment, exploitation of women and children on a large scale, insanitary and unsafe working conditions, physical ailments, risk to life and limb by accidents and social and moral degradation have cropped up as a result of industrialisation. These evils have created a number of labour problems.

The Government have come forward to protect the workers and to establish good relations between employers and employees by conciliation or arbitration in disputes. For this purpose, various labour laws have been enacted.

Labour Welfare Measures--Before Independence, the Mehsana district was a part of the Baroda State. The Baroda State had introduced several measures for the welfare of workers. Some of the

important labour laws in force were the Factories Act, the Trade Unions Act, the Payment of Wages Act, the Trade Disputes Act, the Workmen's Compensation Act, the Maternity Benefit Act, etc. The State had also taken various welfare measures for the uplift of labourers. The Co-operative Housing Society for labourers and the Workmen's Co-operative Credit and Thrift Societies were started during the Baroda State regime. Medical facilities were also provided free of charge in all the factories. Most of the factories had their own dispensaries. All the large industrial concerns in the State opened grain-shops for their employees at which grain was supplied at cost price or even at rates below the cost price. Canteens were also started in most of the factories on no profit-no loss basis. Games and library facilities were also provided.

After the integration of the Baroda State into the Bombay State in 1949, the labour laws obtaining in the Bombay State were extended to the district.

LABOUR LEGISLATION

The labour legislation at present in force in the Mehsana district include the following enactments :

1. The Indian Boilers Act, 1923
2. The Workmen's Compensation Act, 1923
3. The Trade Unions Act, 1926
4. The Payment of Wages Act, 1936
5. The Employment of Children Act, 1938
6. The Bombay Industrial Relations Act, 1946
7. The Industrial Employment (Standing Orders) Act, 1946
8. The Industrial Disputes Act, 1947
9. The Bombay Shops and Establishments Act, 1948
10. The Employees State Insurance Act, 1948
11. The Factories Act, 1948
12. The Minimum Wages Act, 1948
13. The Employees' Provident Fund Act, 1952
14. The Mines Act, 1952
15. The Working Journalists (Conditions of Services and Miscellaneous Provisions) Act, 1955
16. The Employment Exchanges (Compulsory Notification of Vacancies) Act, 1959
17. The Gujarat Labour Welfare Fund Act, 1961
18. The Maternity Benefit Act, 1961
19. The Motor Transport Workers Act, 1961
20. The Gujarat Smoke Nuisance Act, 1963

21. The Payment of Bonus Act, 1965
22. The Beedi and Cigar Workers (Conditions of Employment) Act, 1966
23. The Contract Labour (Regulation and Abolition) Act, 1970

Of these, the important enactments are described below :

The Maternity Benefit Act

The Maternity Benefit Act of 1929 as amended in 1961 was made applicable to this district in 1964. The Act regulates the employment of women for certain periods before and after child-birth and provides maternity benefits on the basis of average wage for a fixed period of 12 weeks of which not more than 6 weeks should precede delivery. The Maternity Benefit Act is applied to all industries to which the Factories Act is applicable. More than 120 female workers were benefitted by this scheme between the years 1968 and 1970.

The Bombay Shops and Establishments Act

The Bombay Shops and Establishments Act of 1948 limits the hours of work in shops and commercial establishments and provides for a paid weekly holiday. It prohibits employment of any child below 12 years. The Act was first applied to Patan and Sidhpur in 1950. Thereafter, it was applied to Visnagar in 1951, Kadi in 1952, Vadnagar in 1953, Mehsana in 1954, Kalol in 1955, Chanasma and Kheralu in 1961, Harij in 1965, Vijapur in 1966, Mansa in 1967 and Dhinoj in 1968.

The Factories Act

The Factories Act of 1948 lays down the minimum requirements regarding the health, safety and general welfare of workers and fixes their working hours besides providing for specific welfare measures such as rest, shelters, canteens, first-aid appliances, washing facilities, etc.

The Provident Funds Act

The Employees' Provident Funds Act, 1952 was made applicable to the district in 1961. The Provident Fund Scheme covered 54 establishments in the district employing 9,742 persons 7,912 of whom contributed to the Provident Fund. The following statement gives the distribution of establishments, employees and subscribers, industry-wise.

STATEMENT XVII.1

Provident Fund Scheme

Sl. No. 1	Category of Industry 2	No. of Establishments 3	No. of employees 4	No. of subscribers 5
1.	Paper	1	69	
2.	Iron & Steel	1	31	17
3.	Textiles	6	6,972	6,112
4.	General Electrical Products	19	1,429	928
5.	Edible Oil & Fats	2	67	37
6.	Rubber & Rubber Products	2	38	34
7.	Electricity	3	96	38
8.	Stone-ware Pipes	2	164	43
9.	Heavy & Fine Chemicals	1	165	137
10.	Flour Milling	1	21	19
11.	Dal Milling	1	76	61
12.	Motor Transport	2	65	45
13.	Hotel	2	40	16
14.	Restaurant	1	20	4
15	Plastic & Plastic Products	2	124	109
16.	China Clay	1	83	55
17.	Bank	1	226	201
18.	Tobacco	1	56	56
	Total	54	9,742	7,912

Source : Regional Provident Fund Commissioner, Gujarat State, Ahmedabad.

Labour Welfare Centres

Labour welfare activities in the State are being conducted by the Gujarat Labour Welfare Board constituted under the Bombay Labour Welfare Fund Act, 1953. After the formation of the Gujarat State, certain amendments were made in this Act and the amended Act was brought into force in the year 1962.

The Labour Welfare Fund is vested in the Gujarat Labour Welfare Board as trustees and is used to promote the welfare of labour and their dependents in the State of Gujarat. The main activities of the Board include establishment of community and social education centres including reading rooms and libraries, community necessities, games and sports, excursion tours and holiday homes, entertainment and other forms of recreation

These activities are mainly conducted through the labour welfare centres established at different places.

There are two labour welfare centres in the district. The first centre was started at Sidhpur in 1964 and the other at Kalol in 1966. Besides these two centres, the Labour Welfare Board has opened a Diploma Tailoring Class at Sidhpur. The course is recognised by the Director of Technical Education.

Subsidised Industrial Housing Scheme

To provide better living conditions to industrial labour, the Government has formulated various schemes for execution through the State Housing Board The Subsidised Industrial Housing Scheme has now been redesignated as Integrated Subsidised Housing Scheme. Under this scheme, an industrial worker covered by the Factory Act of 1948 is eligible for a tenement at a subsidised rent. About 245 such tenements were constructed in the district during the Second and the Third Five Year Plan periods at a total cost of about Rs. 9 lakhs [1]

PROHIBITION

During the Baroda State regime, this district was called the Kadi Prant upto 1930 and the Mehsana Prant thereafter. The Mehsana Prant consisted of Kadi, Kheralu, Chanasma, Harij, Patan, Kalol, Atarsumba, Vijapur, Dehgam and Mehsana talukas. There was no prohibition in these areas. The excise revenue was derived from the manufacture and sale of country liquor, issue of licences to sell foreign liquor, etc. The right to manufacture and sell liquor was formerly sold by auction to contractors. From 1881, to put an end to illicit distillation, the liquor was manufactured at a Government still. From 1910, liquor was manufactured at one place by one contractor and licences for sale were issued to shops by the State. There were over

1. Gujarat Labour Welfare Board and Commissioner of Labour, Government of Gujarat, Ahmedabad.

300 such shops selling country liquor, *bhang*, opium, etc., in the Kadi Prant during 1920-21. The excise revenue earned amounted to Rs. 3.62 lakhs.[1]

The officer charged with the administration of excise was the Excise Superintendent, who was responsible to the Excise Commissioner (Suba).

Before Independence, the following Acts were in force in the then Mehsana Prant :

1. The Opium Act, Samvat 1958 (Act VII),
2. The Abkari Act, Samvat 1971,
3. The Act for the Sale of Excise Opium in Baroda State, Samvat 1978 and
4. The Poisons Act.

Liquor was consumed mostly by the backward castes of the district. Among some of them, it was a customary practice to serve liquor to guests during social ceremonies like marriage, etc. The drinking habit was thus confined to a few castes and, therefore, did not very much affect the life of the people at large.

After Independence, as a national policy, prohibition was introduced in this district, in April, 1950, as in other parts of Gujarat, under the Bombay Prohibition Act of 1949.

Objective and Working of the Prohibition Act

The legislation in respect of prohibition is brought into force primarily with a view to eliminating the drink and drug vices from the State. It also aims at raising the standard of living of the people, besides rehabilitating the home life of the addicts.

Under the Bombay Prohibition Act, 1949, the import, export transport, purchase, possession, use, consumption and manufacture of intoxicants are prohibited in the State except under a licence or a permit. The Act, however, provides for the grant of permits for the possession, use and consumption of foreign liquor by foreigners, tourists, visitors and those requiring liquor either for medical purpose or on grounds of health. The manufacture, sale, consumption, etc., of the country spirit is not permitted except for sacramental purposes Permits for sacramental wine required by the Jews, the

1. DESAI G. H. AND CLERKE, A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), pp. 190-195.

Christians and the Parsis for religious purposes are granted in accordance with the provisions of the rules made in this behalf. Licences and permits for the possession and use of alcohol for industrial, educational, medical and research purposes are also granted.

The State Government has constituted a State Prohibition Board which functions to educate and organise public opinion on problems of prohibition and to advise Government in matters relating to enforcement of prohibition. The State Government has also constituted a District Prohibition Committee to advise the administration in the matter of grant of certain licences under the Bombay Prohibition Act, 1949. The District Prohibition Committee also co-ordinates the activities of the departments of Panchayats, Prohibition and Police under this law. The work of enforcement of prohibition is entrusted to the police in addition to their normal duties.

To intensify the prohibition propaganda, Kalol taluka of this district was covered under a Plan scheme known as the Nashabandhi Lok Karya Kshetra. To implement this scheme, a Nashabandhi Niyojak has been appointed in this taluka by the Nashabandhi Mandal of Gujarat. A village to village campaign was undertaken to dissuade the individual addicts from drinking. As a result, more than 1,300 persons took oaths during the year 1964-65 to abstain from drinking. The drive brought about a wonderful change in the outlook of the people. The campaign provided a classic example as to how the determined efforts of the social workers and Panchayats can reduce the evil of drinking from the villages. In order to sustain the good results achieved by this drive, intensive prohibition propaganda has been since continued.[1]

Benefits of Prohibition

The introduction of total prohibition has brought in its wake the social and economic welfare of the people. The standard of living of the poorer classes of the district has greatly improved. They now eat better food, put on better clothes, purchase land, farm equipment and live-stock. The money which was formerly used for drinking liquor is thus now used for production purposes. Most of the ex-addicts have paid their old debts. The number of crimes committed under influence of drink has greatly declined. Prohibition has brought peace and happiness to many homes. By and large, the use of liquor on festivals, marriage, etc., has almost declined. They confess that prohibition has brought for them health and happiness. A majority

1 *Prohibition in Gujarat State*, (1966), pp. 11-12.

of the people, who were addicted to drink are free from the evil effects of the intoxicants. More and more of their children go to schools. The women folk are happier because they are free from the beatings and harassment from their drunken husbands. Prohibition has thus resulted in lesser family tensions, better relations at home, greater and proper care of children, almost complete absence of street brawls and of quarrelsome atmosphere in the neighbourhoods and above all, in general peace and tranquility, particularly among the groups once noted for drinking.

Prohibition Offences

A total of 3,165 prohibition offences were detected during the year 1969-70 of which 1,570 related to drunkenness and 1,526 related to illicit import, export or possession of liquor. The rest concerned possession of hemp drugs and opium. Prohibition offences recorded in the district between 1963-64 and 1969-70 are given in the following statement:

Prohibition Offences

STATEMENT XVII.2

Year	Illicit import, export transport, possession and distillation of liquor	Drunkenness	Miscellaneous Offences	Opium	Hemp drugs	Total
1	2	3	4	5	6	7
1963-64	991	710	9	8	34	1,752
1964-65	772	977	19	3	18	1,789
1965-66	641	1,416	34	6	38	2,135
1966-67	768	1,326	25	4	24	2,147
1967-68	746	1,062	44	5	51	1,908
1968-69	1,138	1,123	38	10	67	2,376
1969-70	1,526	1,570	19	8	42	3,165

Source

Director of Prohibition and Excise, Gujarat State, Ahmedabad

The above statistics show that the offences recorded under prohibition have increased. This may be attributed to stricter vigilance by the Government in detecting and bringing the offenders to book,

Set-up and Activities of the Department

The administration of the prohibition laws is entrusted to the Directorate of Prohibition and Excise working under the supervision of Government in the Education and Labour Department. The Superintendent of Prohibition and Excise, Mehsana with its headquarters at Mehsana is in actual charge of the work of the department in the distric He has under him four Prohibition and Excise Sub-Inspectors. Tt.he latter have been invested with certain powers under the Bombay Prohibition Act, 1949, the Dangerous Drugs Act, 1930, the Bombay Opium Smoking Act, 1936, the Bombay Drugs (Control), Act, 1959, the Spirituous Preparations (Inter-State Trade and Commerce) Control Act, 1955, and the Medicinal and Toilet Preparations (Excise Duties) Act, 1955. The Superintendent of Prohibition and Excise is also the Secretary of the Mehsana District Prohibition Committee.

The Superintendent of Prohibition and Excise and the Sub-Inspectors have been authorised under section 123 of the Bombay Prohibition Act, 1949 within the limits of their respective jurisdiction to arrest, without warrant, any person whom they have reason to believe to be guilty of an offence under the Act, and to size and detain any contraband article. The officer so authorised, when he arrests any person or seizes and detains any article has to immediately forward such person or articles, to the officer-in-charge of the nearest police station.

BACKWARD CLASSES

It appears that the benefits of various developmental schemes sponsored by Government do not reach certain backward sections of the population, who because of geographical, social or economic factors have not been able to establish or maintain relations or contacts with other sections of society. Some of these classes suffer from the stigma of untouchability, some live in forest, some still live a nomadic life and some are sometimes engaged in anti-social activities. They are deprived of the direct advantages of various welfare activities of the Government because of their isolation and backwardness.

These Backward Classes may broadly be classified into two classes ; the Scheduled Castes and the Scheduled Tribes. The predominant Scheduled Castes in the district are Mahyavanshi, Dhedh Vankar or Maru Vankar having 51,377 souls or 3.04 per cent of the total population of the district The total population of the

Scheduled Castes in the district according to the Census of 1961 is 1,46,074 which forms 8.64 per cent of the district population. The literate and educated among the Scheduled Castes number 45,282 and constitute 31.00 per cent of the total population of the Scheduled Castes of the district.

The Scheduled Tribes claim only 4,125 or 0.24 per cent of the total population of the district and 0.15 per cent of the Scheduled Tribes of the State. The literate and educated among them number 648 or 15.71 per cent. Thus 8.88 per cent of the total population in the district comprises Backward Classes.

Advancement of Backward Classes

Before Independence, activities for the welfare of the Backward Classes in the district were limited to a few social workers. But no special efforts were made by the Government or the public at large for the amelioration of the Backward Classes. When Mahatma Gandhi awakened the social conscience of this country by stressing the need and urgency of promoting the well being of these under-privileged. classes, a new chapter on welfare of the Backward Classes was opened

Inspite of the efforts of social and political workers, the evil of untouchability prevailed in this district, as in other parts of the country. The social disabilities were accompanied by wide economic disabilities. Opportunities for their betterment were practically denied. However, it must be said to the credit of the former Baroda State that it had made sincere attempts to improve their conditions. Separate schools and hostels for the Scheduled Caste students were opened by the Baroda State late in the 19th century, as it was not possible to provide education to Harijan children along with the children of the caste Hindus. In 1891-92, a special school for Harijans was opened at Patan, where free education and free boarding and lodging facilities were provided to them. About a hundred students were admitted in the school. A merit scholarship of Rs. 45 was awarded to students. This school was closed in 1897 and in its place, separate schools known as *Antyaja* schools were opened at a number of centres. Similarly, separate boarding houses for them were also opened. One Antyaja Boarding House was opened at Patan which admitted 36 children and provided free lodging, boarding and clothing to students. The hill tribes or aboriginal races such as Nayakda, Chodhra and others known generally as Dhankas were given special encouragement. The Dhanka Boarding Schools were opened at various places in the State.[1]

1. DESAI G. H. AND CLARKE A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), pp. 320-321.

Later, when the public opinion was influenced by the teachings of Mahatma Gandhi, segregation of the Harijan students in separate *Antyaja* schools was abolished in 1932. As a result, most of these separate schools were closed. The Scheduled Castes and other Backward Class students were admitted to all public schools and treated on a par with other students. Scholarships were awarded to *Antyaja* children in the primary and secondary schools in the Baroda State.

The Backward Class people used to obtain loans from private moneylenders on hypothecation of their lands. As they had no repaying capacity, the lands so alienated later passed into the hands of moneylenders, and the backward class people became landless. In order to remedy this situation, during the Baroda regime, the Backward Classes Protection Lands Act of 1938 was enacted. The Act prohibited alienation of lands of the Backward Classes to non-Backward Classes including moneylenders except on an annual lease. Such lands could be alienated with the permission of the Suba (Collector) provided the land was to be transferred to a person of the backward class community. If any land was alienated in violation of this rule, the Naib-Suba was empowered to restore it to the backward class persons. Since restrictions on transfer curtailed credit of the Backward Classes, co-operative societies were organised to finance them on the security of lands of the Backward Classes.

Apart from this economic measure, legislation was undertaken by the Baroda State to remove the social disabilities of these classes. All Government temples and public wells were declared open for the Harijans under the Social Disabilities Removal Act of 1939. It would also be pertinent to note here that the Baroda State had deputed members of the depressed class students for higher studies abroad and the late Dr Ambedkar was one of them to be sent in 1913 A.D.[1] Dr. Ambedkar was also the first Harijan member to be nominated to the Baroda State Legislative Council.

Since Independence, the conditions of the Harijans and the Adivasis have improved considerably, both economically and socially as a result of intensive work done by social workers and of various socio-economic and legislative measures undertaken by Government to ameliorate their conditions. In addition to these enactments, which are in force in Gujarat, activities designed to bring home to the general public the evils of untouchability are also undertaken by celebration of the Harijan week, award of prizes to villages doing outstanding work for the removal of untouchability, grant-in-aid to

1. Desbandhu M. S. L. Gowda, *Economic and Political Life in Baroda or Bhagyanagar Raj*, (1944), p. 42.

voluntary agencies working for the eradication of untouchability, etc. The general attitude of the people towards the Harijans has also changed for the better, more so in towns than in villages. They are treated on par with other members of society in public functions or places of entertainment. Their children are now admitted, without discrimination, to schools and colleges. They can get the highest position in the State and public bodies. In sum, they are being gradually accepted in society on the basis of social equality and the former serious handicaps from which they suffered are slowly but surely being removed. Their housing conditions have appreciably improved as a result of various housing schemes sponsored by the Government and local bodies As will be seen later, their economic condition has also improved due to various concessions given by the state to overcome the disabilities from which they suffered in the past.

The national Government has initiated various measures to reduce the social inequality between different classes. The Constitution of India provides for the Directive Principles of State policy which lay down that the State shall promote with special care the educational and economic interests of the weaker sections of the people and shall protect them from social injustice and all forms of exploitation (*vide* Article 46). The Fundamental Rights embodied in the Constitution provide for abolition of untouchability and its practice in any form is forbidden.

The enforcement of any disability arising out of untouchability has been made punishable as an offence. The Harijans are treated on a par with the others as a result of the enforcement of the Untouchability Offences Act, 1955 and the Bombay Hindu Places of Public Worship Entry Authorisation Act of 1956 which are now in force in the State.

To ensure equality of opportunity for all citizens in matters relating to employment, the Constitution has laid down that no citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against, in respect of any employment or office under the State. It is now being recognised that nobody becomes an untouchable by birth or on account of his following a particular avocation.

The Government of Gujarat has taken up several schemes for raising social, educational and economic standards of the Scheduled Castes and the Scheduled Tribes. Their representatives are associated in the State Advisory Board for Harijan Welfare, the

Tribal Advisory Council, the Tribal Development Block Advisory Committee, etc.

Welfare Schemes for the Backward Classes

The existing schemes for the welfare of the Backward Classes can be broadly classified into schemes for : (i) educational uplift, (ii) economic uplift, and (iii) health, housing and other schemes.

(i) Under the schemes of educational uplift, tuition fees and examination fees are granted to the Backward Class students. To encourage bright students, scholarships are awarded every year. During the Third Plan period, 36,330 Backward Class students were provided examination fees and scholarships. During the three subsequent years, 6,864 Backward Class students were provided this facility. Provision is also made for liberal grants for construction of hostels for the Backward Class students. In 1971, the number of such hostels was 28 in the district. Besides, the district has two Ashramshalas one each at Valam (Visnagar taluka) and Manund (Patan taluka). The Ashramshalas are generally opened in the interior areas having no primary schools. The students are provided free lodging, boarding and medical facilities.

(ii) Most of the Backward Classes in this district are either agriculturists or landless labourers or artisans. Their condition can be improved only through schemes which have a direct bearing on their economic activity Keeping this in view, the programme for their economic uplift includes the following schemes :

(1) agricultural schemes,

(2) financial assistance to cottage industries and professions, and

(3) financial assistance to co-operative societies.

Under the agricultural schemes, financial assistance is provided to cultivators for digging wells, purchasing oil-pumps, engines, agricultural implements, bullocks, bullock-carts, etc. as well as for minor irrigation purposes. Similar assistance is given for cottage industries and co-operative societies started by the Backward Classes.

(iii) Under the head 'Health, Housing and other schemes', there are 5 schemes meant for the Schedulesd Castes only, *viz*, construction of drinking water wells, medical aid, eradication of the practices of carrying night-soil as head-load, provision of house-

sites, and housing subsidy for sweepers and scavengers. The special schemes for the Scheduled Tribes include construction of roads, bridges, and culverts and establishment of subsidiary health units. Free legal assistance is provided to the Scheduled Castes and Tribes in civil and criminal cases.

The details about the expenditure incurred separately for the Scheduled Castes and the Scheduled Tribes during the Third Plan period and thereafter upto 1971-72 are given below.

STATEMENT XVII.3

Expenditure incurred for the Welfare of the Backward Classes

Sl. No.	Expenditure under different heads	Expenditure in Rs (lakhs) incurred during Third Five Year Plan.			Expenditure in Rs. (lakhs) incurred between 1966-67 and 1971-72		
		Scheduled Castes	Scheduled Tribes	Total	Scheduled Castes	Scheduled Tribes	Total
1	2	3	4	5	6	7	8
1.	Education. Examination Fees and Scholarships ..	11 36	0 32	11.68	4.56	0.09	4.65
2.	Trade and Industries ..	0 16	0 22	0.38	0.43	0.23	0.66
3.	Medical Aid .	0.10	0.09	0.19	0.06	0.06	0.12
4.	Hostels ..	1 59	0.11	1.70	7.78	.	7.78
5.	Oil Pumps and Rahats	0 24	0 06	0.30	0.26	0.03	0.29
6	Irrigation Wells	0 16	..	0.16	.	.	
7.	Balwadi .	0 14	.	0.14	0.13	0.02	0.15
	Total .	13 75	0.80	14.55	13.22	0.43	13.65

Source : Director of Social Welfare, Ahmedabad.

Reservation of Seats for the Backward Classes

After Independence, the Government offered certain concessions to the Backward Classes in order to enable them to get employment in public services. Before the formation of the Gujarat State, when the district formed part of the erstwhile Bombay State, the Government of Bombay had fixed the following minimum percentages for reservation of seats in Government services for the Backward

Classes in accordance with the provisions made under Article 335 of the Constitution of India.

Sl. No. 1	Category of Service 2	Percentage of vacancies to be reserved in recruitment 3
1.	All Class I and II services and posts thereunder . .	12½
2.	Class III service	
	(i) Scheduled Castes .	6
	(ii) Scheduled Tribes .. .	7
	(iii) Other Backward Classes .. .	9
3.	Class IV service	
	(i) Scheduled Castes . .	7
	(ii) Scheduled Tribes	9
	(iii) Other Backward Classes .	11

After the bifurcation of the Bombay State in 1960. the Government of Gujarat continued these reservation percentages till 1969, when the Government introduced certain changes which are in force at present. In the case of the State level posts, the Government has fixed[1] the reservation percentages for the Scheduled Castes and the Scheduled Tribes for the whole State as under :

Sl No.	Category	Classification of services and percentages of reservation		
		Class I & II	Class III	Class IV
1	2	3	4	5
1	Scheduled Castes ..	5	7	7
2.	Scheduled Tribes .	10	14	14

As the statement indicates, the reservation percentages were reduced in the case of Class I and Class II posts. In the case of the Scheduled Castes, there is no material change in reservation percentages for Class III and Class IV services. But the reservation percentages in the case of the Scheduled Tribes have been doubled in the case of Class III services and raised from 9 to 14 in the case of Class IV for them. Thus the percentages have been changed, having regard to the popuation of the Scheduled Castes and the Scheduled Tribes.

In the case of the district level posts, the percentages of reservation of seats are the same for the Scheduled Tribes. For the

1 Government of Gujarat, General Administration Department, Resolution No. BAC-1064-3373-CH, dated 20th September, 1969.

Scheduled Castes, however, the percentage is 9 for Class III and Class IV posts.

Administrative Set-up

Before the Panchayati Raj was introduced in Gujarat in April 1963, activities for the welfare of the Backward Classes were conducted by the Social Welfare Department. The departmental head was designated as the Director of Social Welfare, who had under him in his office one Deputy Director, one Personal Assistant, one Officer-in-charge of Backward Classes and Tribal Welfare and two Social Welfare Officers in addition to the District Social Welfare Officers at the district headquarters.

This position was radically changed on account of the introduction of the Panchayati Raj with effect from 1st April 1963, when almost all the welfare schemes of non-technical nature were transferred to the District Panchayats with the necessary staff. At present, every District Panchayat in the State is allotted the post of a Social Welfare Officer to implement various welfare schemes in the Panchayat areas.

As the work of implementation of welfare schemes for the Backward Classes in municipal areas was not transferred to the District Panchayats, a separate machinery was created for the purpose and six posts of the Welfare Officers (State) as distinguished from those under the Panchayats were set up in the Municipal areas of the State. Their headquarters were fixed at Ahmedabad, Mehsana, Surat, Baroda, Amreli and Rajkot.

Before 1965, welfare activities for the Backward Classes were conducted by the Directorate of Social Welfare which had under it two wings : (1) the Backward Class Welfare Wing and (2) the Correctional Administration Wing. In 1965, the Backward Class Welfare Wing was separated and made an independent Directorate known as the Directorate of Backward Class Welfare. In 1968, the separate Directorate of Backward Class Welfare was abolished and the work was transferred to the newly formed directorate named as the Directorate of Social Welfare. In 1969, this directorate was once again bifurcated and a new directorate for the Backward Classes was formed named as the Directorate of Harijan and Adivasi Welfare. In 1970, this directorate was re-designated as the Directorate of Social Welfare. It looks after the welfare activities of the Backward Classes. The officer at the district level working under this directorate is designated as Social Welfare Officer.

PUBLIC TRUSTS AND CHARITABLE ENDOWMENTS

From the early days, the State authorities interested themselves in the affairs of religious and charitable institutions and exercised supervision and control over them, besides providing means for their maintenance and upkeep. However, there was no centralized supervision over the public trusts.

The history of the management of the charitable trusts under the former Baroda State may be broadly divided into the following periods;

(i) the period up to 1904 under the Settlement Department,

(ii) the period from 1904 to 1948 under the Devasthan Branch of the Revenue Department, and

(iii) the post-integration period (1949 onwards).

(i) The Settlement Department had a general charge of these institutions. It issued necessary guidelines to the district officers regarding the supervision to be exercised. In November, 1891, the Settlement Commissioner framed rules for maintenance and audit of the accounts and preparation of the list of the property of the public institutions. The Village *panch* and the visiting State officers had to certify that the services in these public institutions were preperly performed ; and only on receipt of such certificates, these institutions were granted the cash allowance by the State.

(ii) In 1904, the general supervision of these institutions was entrusted to the Devasthan Branch of the Revenue Department. This Branch dealt with matters relating to the public trusts and charitable endowments. For the purpose of supervision, such institutions were divided under three main classes ; *viz*., (i) temples and other charitable religious institutions which were either managed and maintained directly by Government ; (ii) public institutions (*Sarvajanik Sansthas*) which were managed by individuals with the State-aid in the form of *barkhali* or alienated land, *inam* villages or cash and (iii) public institutions which received no State-aid. Of these, the Government was obviously more directly concerned with the first, two categories. Those institutions, which were managed and maintained directly by the Government were known as *khangi devasthans*. These were founded by the ruling princes or their relations. There were 19 such *devasthans* in the whole Baroda State, but there was none in Mehsana. These were looked after by the *khangi* Department till 1904 when their management was transferred first to the Settlement

Department and afterwards to the Devasthan Branch of the Revenue Department. There were 28 religious institutions in the whole of the Baroda State under the direct State management. Of these, only one, the celebrated temple of the Becharaji Mata in the Chanasma taluka was under the State management. For the control and management of this institution, a manager was appointed who was under the supervision of the respective Vahivatdars and Subas In 1883, one official was specially appointed to examine the accounts of these *devasthans* in the Kadi Prant.

In the year 1904-05, the Baroda State Government passed two Acts called (i) 'the *Sarvajanik Sanstha Nibandh*' and (ii) the '*Dharmadaya-Sarvajanik Milkat Nibandh.*' The main object of these Acts was to ensure that the management of the public institutions was conducted for the benefit of the public. Government exercised supervision and control over those institutions which received assistance from the State. In the case of others, the State required that all accounts of property should be properly maintained and that any serious abuse noticed had to be referred to the Civil Court.

The State had created three Devasthan Funds in 1909-10. These were (i) the Repair Fund (ii) the Reserve Fund and (iii) the General Fund. The Repair Fund was meant for the repairs of the buildings of such institutions. The Reserve Fund was meant to meet unforeseen contingent expenses. Lastly, the General Fund was intended for religious and charitable purposes of public utility such as establishment of schools for imparting religious instructions and for the maintenance of the disabled persons.

Before Independence, there was no centralised supervision over public trusts in the whole State In 1935-36, during the former Bombay State, the following Central and State laws were enacted for supervision and control over public trusts : (1) the Bombay Public Trusts Registration Act, 1935 applicable to the public trusts existing for the benefit of the Hindu community ; (2) the Musalman Wakf (Bombay Amendment) Act, 1935 applicable to Muslim Wakfs, and (3) the Parsi Public Trusts Registration Act, 1936 applicable to the public trusts existing for the benefit of the Parsi community. Prior to these laws, the Central enactments applicable to all the public trusts in the State were the Charitable and Religious Trusts Act, 1920, and the provisions of sections 92 and 93 of the Civil Procedure Code.

Thus before Independence, the machinery for exercising supervision and control over the public trusts varied according to the communities for whose benefit these trusts were created. In 1950, the

Bombay Legislature passed the Bombay Public Trusts Act, 1950, with a view to covering all trusts irrespective of caste, creed or community and to introduce uniformity in their supervision and control. The public trusts in Mehsana are at present governed by this Act which has several new features. Unlike the previous enactments on the subject, it applies to all communities, in keeping with the principles laid down in the Constitution about the uniformity of civil laws and provides for a uniform machinery for exercising supervision and control by the State over the management of the public trusts. The definition of 'Public Trusts' has been widened so as to include the societies registered under the Societies Registration Act, 1860. The Act provides for the establishment of special machinery for dealing with all matters concerning the administration and management of public trusts, and working under the administrative control of the Legal Department. It provides for compulsory registration of all public trusts and for the appointment of a Charity Commissioner for the State and Deputy and Assistant Charity Commissioners for regions and sub-regions into which the State is divided for administrative convenience. The Mehsana district, which forms part of the Ahmedabad region, is looked after by the Deputy Charity Commissioner, Ahmedabad.

Till May, 1971, the total number of trusts registered in the district was 4,369 of which 2,115 were Hindu trusts, 625 were Muslim trusts and 1,491 were cosmopolitan trusts and the rest were societies. Some of the important among them are listed below :

1. The Toranwali Mataji Trust, Mehsana
2. The Mehsana Panjrapole Sanstha, Mehsana
3. The Uttar Gujarat Yuvak Mandal, Patan
4. The Becharaji Mataji Trust, Becharaji, Chanasma taluka
5. The Modhera Surya Mandir Fund Trust. Modhera, Chanasma taluka
6. The Modheswari or Matangi Devasthan Trust, Modhera, Chanasma taluka
7. The Chanasma Taluka Kelavani Mandal, Chanasma
8. The Gandhi Ashram-Dhinoj, Zilia, Chanasma taluka
9. The Saraswati Gram Vidyapith, Samoda-Ganvada, Sidhpur taluka
10. The Kelavani Mandal, Unjha, Sidhpur taluka
11. The Uttar Gujarat Muslim Education Society, Visnagar
12. The Visnagar Mahila Mandal, Visnagar
13. The Sarvodaya Ashram, Valam, Visnagar taluka

14. The Uttar-Purva Gujarat Kelavani Mandal, Pilvai, Vijapur taluka
15. The Sangam, Sangpur, Vijapur taluka
16. The Sarvodaya Ashram Valam, Madhi, Vijapur taluka
17. The Sanskar Tirth, Anjol, Vijapur taluka
18. The Rajmata Devkunverba Educational and Charitable Trust, Mansa, Vijapur taluka
19. The Sarvodaya Higher Education Society, Mansa, Vijapur taluka
20. The Kalol Taluka Kelavani Mandal, Kalol
21. The Gram Seva Mandir, Nardipur, Kalol taluka
22. The Kelavani Mandal, Kadi
23. The Sultanpura Saghankshetra Samiti, Sultanpura, Kheralu taluka

PART VII

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

PUBLIC LIFE

The princely states, by and large, did not encourage public participation in the affairs of their States. As such, the public life remained unorganised almost till the turn of the century. There were a few organisations like the 'Kadi Prant Mahajan Sabha' (established in 1904) but they did not make any organised attempts to mould public opinion. Till the third decade of the present century, the public opinion in the former Baroda State could not make any impact on the administration of the State, as the rulers believed that "the best men were not returned to the village Panchayats, District Boards and the Dhara Sabha and that the work turned out by them was not satisfactory."[1] They did not favour popular representation in the State Government on the ground that a higher level of education and knowledge that was necessary for such representation was not generally to be found among the people. However, this policy was subsequently changed, and in 1938, the Baroda State appointed a representative committee of officials and non-officials to suggest measures for association of the people in the affairs of the State. The committee recommended that the Dhara Sabha should have an elective majority based on popular representation. In 1940, the Dhara Sabha was accordingly reconstituted. This policy of the Gaekwad to associate the people in the administration of the State strengthened the organisation of the public life in the district.

The Praja Mandal of the Baroda State, established in 1916, played a major role in organising public opinion in the district. Its first President was Shri Ambalal Shivlal Patel, an advocate from Chanasma. In 1936, people of Mehsana established the 'Mehsana Prant Praja Mandal' as a branch of the Baroda Rajya Praja Mandal to ventilate grievances of the people. The 16th annual conference of the Baroda Rajya Praja Mandal was held at Mehsana under the chairmanship of Sardar Vallabhbhai Patel. Its last conference was also held in this district at Visnagar in 1948 under the chairmanship of Shri Jagjivandas Narayan Mehta.

1. *Shri Sayaji Gaurav Granth*, Baroda, 1933, p. 403.

The Praja Mandal played a very important role during the non-co-operation movement of 1942. A number of social workers of this district participated in the movement, courted arrest and suffered imprisonment.

The public opinion became better organised after merger with the former Bombay State. This process was accelerated after framing of the Constitution which guaranteed fundamental rights to the people. This encouraged people to publicly express their views freely and fearlessly. The democratic set-up of free India also inspired people to realise the importance of public opinion. The adult franchise which gave every adult Indian an equal right to vote induced even the common man to take greater interest in the day-to-day working of Government. Lastly, the Panchayati Raj introduced in 1963 enabled the village people to actively participate in the developmental activities at village, taluka and district level.

Representation of the District in the State and the Union Legislatures

The district has two single-member Parliamentary constituencies. These were named 'Mehsana East' and 'Mehsana West' in the 1952 General Elections and 'Mehsana' and 'Patan' in the General Elections of 1957, 1962 and 1967 and Parliamentary elections of 1971. The Patan constituency is reserved for the Scheduled Castes.

As regards the State Legislatures, the district had eleven single-member constituencies and one double-member constituency in the Bombay State Legislative Assembly at the time of the 1952 General Elections. In the 1957 General Elections, the district had ten single-member constituencies and one double-member constituency. One seat in the double-member constituency was reserved for the Scheduleral Castes. After the formation of the Gujarat State, during the General Elections of 1962, 1967 and 1972 the double-member constituency was bifurcated into two single-member constituencies increasing the number of constituencies to thirteen. One seat (Kadi) was reserved for the Scheduled Castes.

The details of the present territorial extent of the Parliamentary and Assembly Constituencies are given below.

*Delimitation of the Parliamentary and Assembly Constituencies**

Sl. No. 1	Name of the constituency 2		Territorial extent 3
			(A) PARLIAMENTARY CONSTITUENCY
1.	Mehsana	..	Kalol, Kadi, Jotana, Mehsana, Mansa, Vijapur and Visnagar.
2.	Patan (SC)†	.	Kheralu, Unjha, Sidhpur, Patan, Chanasma and Sami.†
			(B) ASSEMBLY CONSTITUENCY
1	Kalol	..	Kalol taluka.
2.	Kadi (SC)	..	Kadi taluka (excluding the 12 villages in Adraj circle included in Mehsana constituency)
3.	Jotana	.	Jotana circle in Mehsana taluka, and Becharaji circle (excluding the villages in Becharaji circle in Chanasma taluka included in the Chanasma constituency) in Chanasma taluka
4.	Mehsana	..	Mehsana circle in Mehsana taluka, and the villages in Adraj circle in Kadi taluka
5.	Mansa	.	Mansa circle (excluding the five villages included in Vijapur constituency) in Vijapur taluka.
6.	Vijapur	.	Vijapur circle and the five villages in Mansa circle in Vijapur taluka
7.	Visnagar	..	Visnagar taluka
8.	Kheralu	..	Kheralu taluka (excluding the villages in Kheralu and Vadnagar circles included in Unjha constituency)
9.	Unjha	.	The villages in Kheralu and Vadnagar circles in Kheralu taluka, the villages in Unjha circle in Sidhpur taluka and the villages in Patan taluka.
10.	Sidhpur	.	Sidhpur taluka (excluding the villages in Unjha circle included in Unjha constituency)
11.	Patan	.	Wagdod circle, Patan town and Nava-Bava-Haji and Anawada villages in Patan circle in Patan taluka.
12.	Chanasma	..	Dhinoj circle and the villages in Becharaji circle in Chanasma taluka, and Patan circle (excluding Nava-Bava-Haji and Anawada villages, Patan town and the villages in Patan circle in Patan taluka included in Unjha constituency) in Patan taluka.
13.	Sami	.	Sami and Harij talukas

***Source*:**

* *The Gujarat Government Gazette*, Vol. VII, No. 13, Part IV-C dated 31st March, 1966, pp. 559, 567, 568.

† The Danta Assembly constituency of the adjoining Banaskantha district is also included in the Patan (SC) Parliamentary constituency.

POLITICAL PARTIES AND ORGANISATIONS

Prior to the 1962 General Elections, the main political party in the district was only the Indian National Congress, which had dominated the field since the beginning though it had to meet with the stiff opposition in 1957 from the independent candidates contesting elections on the Maha Gujarat issue with the support of the Maha Gujarat Janata Parishad. In the 1962 Elections, the newly formed Swatantra party contested the elections. Though the Swatantra lost to the Congress in 1962, it continued to remain the main rival party and in the 1967 Elections it won both the Parliamentary seats and 6 of the 13 Assembly seats defeating the Congress candidates. The position suddenly changed thereafter with the split in the Congress and the formation of two rival Congress parties popularly known as the Congress (Organisational) and the Congress (Ruling), which became the main contestants in the mid-term Parliamentary Elections of 1971 and the General Elections of 1972.

It is significant to note that there is no party of a local origin in the district. All the political parties contesting the elections have their affiliations with the all India parties. A study of the election results of 1952, 1957, 1962, 1967, 1971 and 1972 reveals the relative hold of the various political parties in the district.

General Elections of 1952

In the General Elections of 1952, there were three political parties in the field, *viz.*, the Indian National Congress, the Socialist and the Ram Rajya Parishad, besides the independent candidates. The main contest, however, was between the Congress and the independent candidates. The Congress contested all the Assembly and Parliamentary seats. The Socialist party and the Ram Rajya Parishad contested respectively four and three seats in the Assembly. Out of the thirteen Assembly seats, ten were captured by the Congress while the remaining three went to independent candidates. Thus, the Congress established its virtual hold over the political life in the district. Out of the two Parliamentary seats, one was captured by the Congress and the other by an independent candidate. As regards the pattern of voting, the Congress got 47.88 per cent, the Ram Rajya Parishad 3.42 per cent, the Socialist 2.42 per cent and the Independents 46.28 per cent of the votes polled in the Assembly constituencies. The percentage of valid voting was 57.31 in the Parliamentary constituencies and 56.62 in the Assembly constituencies.

The following statement shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1952.

STATEMENT XVIII.1

Election Results, 1952

Sl No. 1	Name of the constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total votes polled 6
		THE HOUSE OF THE PEOPLE (LOK SABHA)			
1.	Mehsana East	1. Independent	2,25,034	1,10,478	49.99
		2. Congress		1,06,414	47.29
		3. Independent		8,142	3.62
2.	Mehsana West	1. Congress	2,02,822	1,07,525	53.01
		2. Independent		74,084	36.53
		3. —do—		11,096	5.47
		4. —do—		10,117	4 99
		THE LEGISLATIVE ASSEMBLY			
1.	Kadi	1. Independent	35,651	18,050	50.63
		2. Congress		17,601	49.37
2.	Vijapur South	1. Congress	30,286	18,684	61.69
		2. Independent		8,627	28.49
		3. Socialist		2,975	9.82
3.	Vijapur North	1. Congress	28 260	13,658	48 34
		2 Independent		4,617	16.34
		3. —do—		4,402	15.57
		4. Socialist		4,259	15.07
		5. Independent		1,324	4.68
4.	Mehsana South	1. Congress	29,789	17,139	57.53
		2. Independent		7,622	25.59
		3. —do—		5,028	16.88
5.	Kalol	1. Congress	32,914	13,411	40.75
		2. Independent		12,150	36.91
		3. Socialist		2,089	6 35
		4. Independent		1,683	5.11
		5. Ram Rajya Parishad		1,472	4 47
		6. Independent		1,347	4.09
		7. —do—		762	2.32
6.	Mehsana North-Patan	1. Congress	27,736	14,691	52.97
		2. Independent		7,888	28.44
		3. —do—		5,157	18.59
7.	Santalpur* Radhanpur-Sami	1 Congress	26,038	18,297	70 27
		2. Independent		7,741	29.73

STATEMENT XVIII.1–*concld.*

Election Results, 1952

Sl. No 1	Name of the constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total votes polled 6
8.	East Sidhpur	1. Congress	32,985	20,554	62.31
		2. Ram Rajya Parishad		12,431	37.69
9.	Kheralu	1 Congress	32,074	12,515	39 02
		2 Independent		7,799	24 32
		3 —do—		7,042	21.95
		4. —do—		4,718	14.71
10.	West Sidhpur-East Patan	1 Congress	34,605	17,058	49 29
		2. Independent		10,376	29.98
		3 —do—		3,545	10 25
		4 Ram Rajya Parishad		1,832	5 29
		5 Socialist		1,794	5 19
11.	Chanasma-Harij-Patan(Double-member)	1. Independent	1,21,098	49,931	41 23
		2. —do—		32,319	26.69
		3. Congress		21,656	17.88
		4. —do—		17,192	14.20
12.	Visnagar	1. Congress	28,866	17,962	62 23
		2. Independent		10,904	37 77

Source .

Report on the General Elections, 1952, Election Commission, Government of India, pp. 28-29, 262, 265.

* In 1952, Santalpur and Radhanpur were in the Mehsana district.

General Elections of 1957

An important feature of the 1957 General Elections was that there was no other political party except the Congress. The Congress candidates were opposed by independent candidates who were supported by the Maha Gujarat Janata Parishad. The Congress contested all the twelve Assembly seats and two Parliamentary seats. However, it received a sudden and rude set-back as it could secure only one Assembly seat. All the remaining (eleven) Assembly seats alongwith both the Parliamentary seats were captured by the independent candidates. The Maha Gujarat agitation played an important role in defeating the Congress, which could secure only 35.77 per cent of the total votes as against 64.23 per cent secured by the independents. The percentage of voting was 63.05 in the Parliamentary constituencies and 61.19 in the Assembly constituencies.

The following statement shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1957.

STATEMENT XVIII.2

Election Results, 1957

Sl. No. 1	Name of the Constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total votes polled 6
		THE HOUSE OF THE PEOPLE (LOK SABHA)			
1.	Mehsana	1. Independent	2,54,689	1,75,887	69.05
		2. Congress		78,802	30.95
2.	Patan	1. Independent	2,22,260	1,31,802	59.30
		2. Congress		90,458	40.70
		THE LEGISLATIVE ASSEMBLY			
1	Vijapur North	1. Independent	40,534	31,935	78.79
		2. Congress		8,599	21.21
2	Vijapur South	1. Independent	43,013	28,985	67.39
		2. Congress		14,028	32.61
3.	Kalol	1 Independent	38,448	28,685	74.61
		2 Congress		9,763	25.39
4.	Kadi	1. Independent	46,639	31,052	66.60
		2. Congress		15,587	33.40
5.	Mehsana	1. Independent	41,229	26,304	63.80
		2 Congress		14,925	36.20
6.	Visnagar	1 Independent	43,296	28,198	65.14
		2 Congress		15,098	34.86
7.	Kheralu	1 Independent	36,428	24,784	68.04
		2. Congress		11,644	31.96
8.	Sidhpur	1 Independent	42,277	26,013	61.60
		2. Congress		16,264	38.40
9	Patan (Double-member)	1 Independent	1,37,602	37,731	27.40
		2. Congress		28,672	20.00
		3. Independent		42,319	30.80
		4 Congress		28,880	21.80
10	Radhanpur *	1. Congress	28,157	14,625	51.90
		2. Independent		13,532	48.10
11	Chanasma	1. Independent	42,476	27,386	64.47
		2 Congress		15,090	35.53

Source :

Report on the General Elections, 1957, Election Commission, Government of India, pp. 128-129 and 692—695.

* In 1957, Radhanpur was in the Mehsana district.

General Elections of 1962

In the General Elections of 1962, there were four political parties in the field *viz.*, the Congress, the Swatantra, the Jansangh and the Republican, besides the independent candidates. The main contest was between the Congress and the newly formed Swatantra party. The Congress contested all the seats. The Swatantra party contested both the Parliamentary seats and twelve Assembly seats. The Jansangh contested one Parliamentary seat while the Republican contested two Assembly seats. The Congress regained its lost ground and won both the Parliamentary seats and twelve Assembly seats. The newly formed Swatantra got only one Assembly seat while the Jansangh and the Republican parties lost the battle completely. The Congress party polled 53.51 per cent, the Swatantra 38.39 per cent, the Republican 0.49 per cent and the independents 7.61 per cent of the votes. The percentage of valid voting was 62.11 in the Parliamentary constituencies and 61.28 in the Assembly constituencies.

The following statement shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1962

STATEMENT XVIII.3

Election Results, 1962

Sl. No. 1	Name of the Constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total votes polled 6
		THE HOUSE OF THE PEOPLE (LOK SABHA)			
1.	Mehsana	1. Congress	3,02,324	1,54,631	51.15
		2. Swatantra		1,47,693	48 85
2.	Patan	1. Congress	2,17,521	1,25,797	57.83
		2. Swatantra		57,784	26.56
		3. Jansangh		17,486	8.04
		4. Independent		9,249	4 26
		5. —do—		7,205	3.31
		THE LEGISLATIVE ASSEMBLY			
1.	Vijapur	1. Congress	40,882	23,317	57 03
		2. Swatantra		17,565	42.97
2.	Mansa	1. Congress	40,136	20,796	51 81
		2. Swatantra		19,340	48.19
3.	Kalol	1. Congress	43,079	23,604	54.79
		2. Swatantra		19,475	45 21
4.	Kadi	1. Congress	39,234	19,828	50 54
		2. Swatantra		19,406	49.46
5.	Ambaliyasan	1. Swatantra	45,975	26,328	57 27
		2 Congress		19,647	42.73
6	Mehsana	1 Congress	44,916	22,328	49.71
		2. Swatantra		12,830	28.56
		3. Independent		9,758	21.73
7.	Visnagar	1. Congress	44,012	22,827	51.87
		2. Swatantra		21,185	48.13
8	Kheralu	1. Congress	29,330	16,497	56.25
		2. Swatantra		11,478	39.13
		3. Independent		752	2.56
		4. —do—		603	2.06
9.	Sidhpur	1 Congress	35,865	21,555	60.10
		2. Independent		13,209	36.83
		3. —do—		601	1 68
		4. —do—		500	1.39
10.	Unjha	1. Congress	37,799	23,403	61.91
		2 Swatantra		14,396	38.09
11.	Patan	1. Congress	37,800	24,334	64.38
		2 Swatantra		11,552	30.56
		3 Independent		1,432	3.79
		4. Republican		482	1.27
12.	Sami (SC)	1. Congress	27,589	16,451	59 64
		2. Swatantra		7,574	27 45
		3. Republican		2,037	7.38
		4. Independent		1,527	5.53
13	Chanasma	1. Congress	46,254	19,866	42 95
		2. Swatantra		15,745	34.04
		3. Independent		8,055	17 41
		4. —do—		2,586	5.60

Source. *Report on the General Elections*, 1962, Election Commission, Government of India, pp. 28, 186, 187.

General Elections of 1967

In the General Elections of 1967 there were as many as five political parties in the field, *viz.*, the Congress, the Swatantra, the Jansangh, the Samyukta Socialist and the Republican party besides the independent candidates. The Congress and the Swatantra parties contested all seats. The S.S.P., the Republican and the Jansangh each contested one Assembly seat. The Jansangh also put its candidate in one of the two Parliamentary seats. Thus, the main contest was between the Congress and the Swatantra party. The Swatantra party emerged stronger by capturing both the Parliamentary seats and six Assembly seats. The Congress which lost both the seats in Parliament secured six Assembly seats ; one Assembly seat went to an independent candidate. The Swatantra party secured 44 51 per cent of the votes, the Congress 43.90 per cent, the Jansangh 2.66 per cent, the S.S.P. 0.53 per cent, the Republican 0.26 per cent and the independents 8.14 per cent of the total votes polled in the Assembly constituencies.

A significant feature of these elections was that a comparatively larger number of electors exercised their franchise, as compared to the previous elections. Of the total electorate of 9,18,466 in the Assembly constituencies, about 70 per cent exercised franchise. The percentage of valid voting was 66.34 in the Parliamentary constituencies and 66.91 in the Assembly constituencies.

The following statement shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1967.

STATEMENT XVIII.4

Election Results, 1967

Sl. No. 1	Name of the constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total votes polled 6
		THE HOUSE OF THE PEOPLE (LOK SABHA)			
1.	Mehsana	1. Swatantra	3,45,464	1,91,205	55.35
		2. Congress		1,54,259	44.65
2.	Patan (SC)	1. Swatantra	3,04,182	1,40,754	46.27
		2. Congress		1,25,753	41.34
		3. Independent		29,096	9.57
		4. S. S. P.		8,579	2.82
		THE LEGISLATIVE ASSEMBLY			
1.	Kalol	1. Congress	49,118	22,385	45.57
		2. Swatantra		14,939	30.42
		3. Independent		11,794	24.01
2.	Kadi (SC)	1. Swatantra	46,175	27,203	58.91
		2. Congress		17,402	37.69
		3. Republican		1,570	3.40
3.	Jotana	1. Swatantra	49,571	31,803	64.16
		2. Congress		16,336	32.95
		3. Independent		1,034	2.09
		4. —do—		398	00.80
4.	Mehsana	1. Swatantra	41,846	23,073	55.14
		2. Congress		16,580	39.62
		3. Independent		1,017	2.43
		4. —do—		722	1.73
		5. —do—		454	1.08
5.	Mansa	1. Swatantra	51,169	28,467	55.63
		2. Congress		22,702	44.37
6.	Vijapur	1. Congress	50,786	26,519	52.22
		2. Swatantra		24,267	47.78
7.	Visnagar	1. Congress	52,478	28,926	55.12
		2. Swatantra		20,134	38.37
		3. Independent		2,883	5.49
		4. —do—		535	1.02
8.	Kheralu	1. Independent	40,488	14,212	35.10
		2. Swatantra		13,989	34.55
		3. Congress		10,630	26.26
		4. Independent		1,657	4.09
9.	Unjha	1. Swatantra	45,429	29,252	64.39
		2. Congress		14,410	31.72
		3. Independent		1,767	3.89
10.	Sidhpur	1. Congress	42,903	26,574	61.94
		2. Jansangh		16,329	38.06
11.	Patan	1. Congress	50,576	29,083	57.50
		2. Swatantra		17,880	35.35
		3. S. S. P.		3,292	6.51
		4. Independent		321	0.64
12.	Chanasma	1. Swatantra	49,564	28,061	56.62
		2. Congress		20,412	41.18
		3. Independent		615	1.24
		4. —do—		476	0.96
13.	Sami	1. Congress	44,483	17,880	40.20
		2. Swatantra		14,464	32.51
		3. Independent		11,299	25.40
		4. —do—		840	1.89

Source

Report on the General Elections, 1967, Election Commission, Government of India, pp. 41, 241, 242.

Mid-term Parliamentary Elections of 1971

The mid-term Parliamentary Elections held in March, 1971 have brought a major political change due to the split in the Congress. There were three political parties contesting the elections (1) the Congress-O, (2) the Congress-R, and (3) the Jansangh, besides the independents. The Congress-O and the Congress-R contested both the seats while the Jansangh contested only one seat. The main contest was, therefore, between the Congress-O and the Congress-R. The Congress-O proved stronger as it won both the Parliamentary seats defeating the Congress-R candidates by a wide margin. The Congress-O polled 55.75 per cent, the Congress-R 29.44 per cent, the Jansangh 5.90 per cent and the independents 8 91 per cent of the total votes.

General Elections of 1972

The Congress (R) strengthened its position in the General Elections held in March 1972 by capturing eight of the thirteen assembly seats. Four political parties, *viz.*, the Congress (R), the Congress (O), the Jansangh and the Swatantra, and 14 independent candidates contested the elections. The Congress (R) contested all the thirteen seats while the Congress (O) and the Jansangh each put up candidates for 10 seats, and the Swatantra for 5. The main contest was, however, between the Congress (O) and the Congress (R). Eight seats were won by the Congress (R), while the Congress (O) captured four seats. One seat went to the Jansangh. The Congress (R) polled 41.41 per cent while the Congress (O) secured 28.52 per cent of the votes. The Jansangh could secure 18.90 per cent, and the Swatantra 2.84 per cent. The 14 independent candidates together got 8.33 per cent of the total votes.

The following statement shows the party affiliations of the contesting candidates and the number of valid votes polled by them.

STATEMENT XVIII.5

Election Results, 1972

Sl. No.	Name of the constituency	Party affiliations of the contesting candidates	Total valid votes polled	Number of valid votes polled by each candidate	Percentage to total votes polled
1	2	3	4	5	6
1.	Kalol	1. Congress	55,757	28,521	51.15
		2 Jansangh		22,136	39.70
		3. Independent		5,100	9.15
2.	Kadi (SC)	1. Congress	44,161	16,267	36.83
		2. Jansangh		15,588	35.30
		3. Congress (O)		9,568	21.67
		4. Swatantra		1,393	3.15
		5. Independent		1,345	3.05
3.	Jotana	1. Congress (O)	58,065	29,193	50.28
		2. Congress		21,218	36.54
		3. Jansangh		6,917	11.91
		4. Swatantra		737	1.27
4	Mehsana	1. Congress	47,885	23,991	50.10
		2. Congress (O)		12,863	26.86
		3. Jansangh		9,727	20 32
		4. Swatantra		1,304	2.72
5.	Mansa	1. Congress (O)	54,932	30,794	56 06
		2. Congress		14,137	25 73
		3. Jansangh		9,282	16.90
		4. Independent		719	1.31
6	Vijapur	1. Congress	54,473	22,772	41.80
		2. Congres (O)		15,087	27 70
		3. Jansangh		7 686	14.10
		4 Independent		8,928	16 40
7	Visnagar	1. Congress (O)	61,560	32,180	52 27
		2. Congress		28,516	46.32
		3. Independent		864	1 41
8	Kheralu	1 Congress	52,412	25 543	48.74
		2. Independent		21,075	40.21
		3. do-		4,263	8.13
		4. -do-		1,531	2.92
9.	Unjha	1. Congress	52,005	30,498	58.64
		2 Congess (O)		21.507	41.36
10.	Sidhpur	1. Congress (O)	55 053	22,272	40.46
		2. Congress		18,422	33.46
		3. Jansangh		12,890	23.41
		4. Independent		1,469	2 67
11.	Patan	1. Congress	52,749	23,476	44.50
		2. Jansangh		14,360	27 22
		3. Congress (O)		13,528	25 64
		4. Independent		1,123	2.14
		5. -do-		262	0 50
12.	Chanasma	1. Jansangh	52,731	15,242	28.91
		2. Congress		14,759	27.99
		3. Congress (O)		10,031	19 02
		4. Swatantra		9,012	17.09
		5. Independent		3,687	6.99
13.	Sami	1 Congress	49,067	17,973	36 63
		2. Jansangh		16,765	34.17
		3. Swatantra		7,152	14 57
		4 Independent		6,502	13 25
		5. -do-		675	1.38

Source

Collector, Mehsana District, Mehsana.

The following statement summarises the pattern of voting in all General Elections, starting from the year 1952 onwards.

STATEMENT XVIII. 6

Election Results, 1952 to 1972

Election Year	Total number of electors	Total votes polled	Percentage of col. 3 to col. 2	Total valid votes polled	Percentage of col. 5 to col. 3	Name of the parties	Votes polled by parties	Percentage to total valid votes polled
1	2	3	4	5	6	7	8	9
				THE HOUSE OF THE PEOPLE (LOK SABHA)				
1952	7,46,616	..	..	4,27,856	57.31	Congress	2,13,939	50.00
						Independents	2,13,917	50.00
1957	7,56,430	.	.	4,76,949	63.05	Congress	1,69,260	35.49
						Independents	3,07,689	64.51
1962	8,36,935	5,41,078	64.65	5,19,845	62.11	Congress	2,80,428	53.94
						Swatantra	2,05,477	39 53
						Jansangh	17,486	3 36
						Independents	16,454	3.17
1967	9,79,309	6,74,973	68.92	6,49,646	66.34	Congress	2,80,012	43.10
						Swatantra	3,31,959	51.10
						S. S. P.	8,579	1 32
						Independents	29,096	4.48
1971	10,55,592	5,90,543	55.94	5,73,192	54.30	Congress (O)	3,19,527	55 75
						Congress (R)	1,68,731	29.44
						Jansangh	33,845	5 90
						Independents	51,089	8.91
				THE LEGISLATIVE ASSEMBLY (VIDHAN SABHA)				
1952	7,02,615 (8,12,894)* Votes	.	..	4,60,302	56.62	Congress	2,20,418	47.88
						Socialist	11,117	2 42
						Ram Rajya Parishad	15,735	3.42
						Independents	2,13,032	46.28
1957	7,56,430 (8,82,663)* Votes	..	..	5,40,099	61.19	Congress	1,93,175	35.77
						Independents	3,46,924	64.23
1962	8,36,930	5,41,137	64 66	5,12,871	61.28	Congress	2,74,453	53.51
						Swatantra	1,96,874	38.39
						Republican	2,519	0.49
						Independents	39,025	7.61
1967	9,18,466	6,43,451	70.06	6,14,586	66 91	Congress	2,69,839	43.90
						Swatantra	2,73,532	44.51
						Republican	1,570	0.26
						S. S. P.	3,292	0.53
						Jansangh	16,329	2.66
						Independents	50,024	8.14
1972	10,53,377	7,12,364	67.63	6,90,850	65 58	Congress	2,86,093	41.41
						Congress (O)	1,97,023	28.52
						Jansangh	1,30,593	18.90
						Swatantra	19,598	2.84
						Independents	57,543	8.33

* In the General Elections of 1952 and 1957, the district had one double-member constituency. The first figure shows the number of electors, while the second figure shows the number of votes cast by them. The percentages in col. 6 are worked out in relation to the total votes cast

NEWSPAPERS

It may be noted that no daily newspaper is published from the district. The number of weeklies published from different centres of the district is 14. The oldest among them is the '*Uttar Gujarat*', published since 1950 from Patan. Among others, the '*Prajaraj*' published from Mehsana, the '*Nagarik Sandesh*' from Linch, the '*Safar*' from Visnagar and the '*Lok Vani*' and the '*Maha Gujarat*' from Patan are important. The circulation of these weeklies is mainly within the district. The number of fortnightlies published from this district is 10. The important among them are the '*Sidhpur Samachar*' published from Sidhpur, the '*Shikshak Mitra*' from Mehsana, the '*Jay Khedut*' from Mehsana, the '*Jagatno-Tat*' from Vadnagar, the '*Patan Times*' from Patan, the '*Jivan Jyot*' from Unjha and the '*Satya Prakash*' from Visnagar. As regards monthlies, the '*Nagar Darpan*' and the '*Umang*' published from Visnagar, the '*Nagar Sandesh*' from Sidhpur, the '*Shikshan-Jagat*' from Patan and the '*Gram Seva*' from Unjha deserve mention. The total number of monthlies published from the district is 11.

The well-known Gujarati dailies of Gujarat namely the '*Sandesh*', the '*Gujarat Samachar*', the '*Jansatta*' and the '*Jay Hind*' published from Ahmedabad are widely read in the district. Among the English dailies, the '*Times of India*' and the '*Indian Express*' are popular among the English-knowing people. The '*Navbharat Times*', a Hindi daily published from Bombay is popular among the Hindi knowing readers. The '*Vyapar*', a Gujarati bi-weekly published from Bombay is read among trading and business communities.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

Origin, Growth and Direction

The urge of the people to organise voluntary social service institutions has been exhibited in this district ever since the beginning of the present century. In fact, the Mehsana district has remained foremost in north Gujarat in respect of voluntary social service organisations. It had a band of good social workers. Moreover, the Baroda State had often encouraged many of such organisations by granting them free land. The local population had also taken interest to strengthen the activities of such institutions and helped them by liberal donations. Thus, the State encouragement and local support have inspired the social workers to open voluntary institutions for the service of the people.

The oldest existing institution working for the welfare of a large section of population in the district is the Gram Seva Mandir of Nardipur in the Kalol taluka established in 1930. Another old and important institution, the Visnagar Mahila Mandal, was established in 1933 and is still working for the welfare of the women-folk. No important institutions were established thereafter till the integration of the State with the Bombay State. After integration, a large number of social service institutions have been established in the district. Among them may be mentioned the Sarvodaya Ashram, Valam, the Sarvodaya Ashram, Madhi and the Gandhi Ashram, Zilia.

The following paragraphs describe some of the important social service institutions now functioning in the district.

The Gandhi Ashram Dhinoj, Zilia (Chanasma taluka)—Under the Sarvodaya scheme introduced in 1949, two Sarvodaya centres were opened in this district. The first centre was opened at Valam in Visnagar taluka and the other was opened at Dhinoj in Chanasma taluka. The latter was subsequently shifted to Zilia (also in Chanasma taluka) and is now known as the Gandhi Ashram. The present institution was established in 1964 to continue, on a permanent basis, the activities introduced under the Sarvodaya scheme.

The Gandhi Ashram is one of the most important institutions in the Mehsana district working for the welfare of the people. It was established in the year 1964 with the aim of providing employment to the poor by starting Khadi and village industries and by introducing scientific methods of agriculture.

It conducts varied activities at Zilia under the guidance and supervision of the devoted social workers of the district. The institution started in 1965-66 a Sansksar Chhatralaya where students of all castes including Scheduled Castes and Tribes are admitted. This Chhatralaya has made effective contribution to the removal of the stigma of untouchability from among the students. During the same year, the Gandhi Ashram started a multipurpose school. The school has about 125 students on roll. In 1970-71, it started a Kumar Chhatralaya and a Kanya Chhatralaya for the Backward Class boys and girls. In 1971-72, it started a Hindi Teachers' Training School with 35 candidates on roll. Moreover, the Gandhi Ashram conducts night schools at 18 centres in the surrounding villages. It also runs 28 basic schools and 29 Balmandirs in the district. These schools have a total strength of over 7,000 students. The list of centres where these schools are being conducted is given below :

Balmandirs—Patan taluka:(1) Ranuj, (2) Sander,(3) Matpur, (4)Pali, (5) Ruvavi, (6) Kanthravi, (7) Dharpur, (8) Visal-Vasana, (9) Der, (10) Sankhari, (11) Dharnoj, (12) Undra, (13) Kungher, (14) Sagodia, (15) Charup and (16) Aghar.

Chanasma taluka: (1) Zilia, (2) Chaveli, (3) Lanva, (4) Selavi, (5) Ganget, (6) Chhamichha, (7) Brahmanwada, (8) Bhatsar, (9) Maniari, (10) Modhera, (11) Kamalpur, (12) Ganeshpura (Kalri) and (13) Chandanaki.

Buniyadi Shalas—(1) Zilia, (2) Chaveli, (3) Pimpal, (4) Vadavali Kumar Shala, (5) Vadavali Kanya Shala, (6) Ranasan, (7) Dharpuri, (8) Merwada, (9) Sunsar, (10) Mithadharva, (11) Pindharpura, (12) Dantkarodi, (13) Sarsav, (14) Keshani, (15) Rampura, (16) Dhanodharda, (17) Galolivasana, (18) Dhinoj (Gangapura), (19) Kamalpur, (20) Vasai, (21) Vasaipura, (22) Finchal and (23) Lanva. Spinning and weaving are the main subjects taught at these schools. The course in Agriculture is conducted at Sarsav.

To demonstrate the better effects of scientific agriculture, the Ashram organises agricultural demonstration programmes, provides improved seeds to cultivators and makes propaganda for the use of improved agricultural implements. The Ashram also runs *gaushalas* at Zilia and Gangapura, and provides employment to about 300 families in the Ambar Charkha centres run at several villages in the district. It also runs an Ayurvedic dispensary where about 4,000 patients are treated every year. Besides, the institution also conducts programmes to wean the people away from untouchability, drinking, etc. Its volunteers move from village to village to explain to the people the principles of Sarvodaya and social equality. At regular intervals, it organises eye and dental camps game competitions, street cleaning programmes, etc. The Ashram runs its own farm, a khadi centre, a village industries centre and a co-operative consumers store. The institution is registered under the Societies Act and the Public Trusts Act. Impressed by the activities of this institution, the Swiss-aid Abroad has donated to it an amount of Rs. 8.30 lakhs.

The Gram Bharati, Amarapur (Kalol taluka)—The Gram Bharati at Amarapur is one of the important institutions in the district working for the educational, social, cultural and economic uplift of the local population. Its activities may be considered under two main groups: (i) Education and (ii) Agriculture

Education—The Gram Bharati runs the following educational institutions:

(1) The Krishi Buniyadi Primary School,
(2) The Uttar Buniyadi Vidyalaya,
(3) The Uttar Buniyadi Kanya Vidyalaya,
(4) The Gramshala Chhatralaya,
(5) The Gandhi Bapu Vidyarthi Ashram and
(6) The Kasturba Vidyarthini Ashram.

In all these institutions, students are admitted without any distinction of caste or creed. They are imparted training in agriculture, animal husbandry and rural crafts. Loans are granted to the deserving students.

Agriculture—Regarding agricultural activities, it arranges lectures for popularising the use of improved seeds, improved agricultural implements, chemical fertilizers, etc. It has its own agricultural farm and a *gaushala*. It provides loans to the farmers for purchase of cattle, agricultural implements, seeds, fertilizers, etc.

Besides, it runs the following co-operative societies.—(1) the Gram Bharati Seva Sahakari Mandali, (2) the Amarapur *Pit* Sahakari Mandali, (3) the Gram Bharati *Juth Reti* Udyog Kamdar Sahakari Mandali and (4) the Gram Bharati *Mati* Udyog Sahakari Mandali. Thus, its co-operative activities provide employment and other benefits to the local population.

The Gram Seva Mandir, Nardipur (Kalol taluka)—The Gram Seva Mandir, Nardipur established in 1930, is one of the oldest existing institutions in the district. It works for the educational, cultural and social uplift of the women-folk and for this purpose, runs a number of institutions among which the following are important :

(1) *Buniyadi Stree Adhyapan Mandir*, has 40 women students on roll. Provision is made for grant of scholarships upto Rs. 25 per month to deserving students. This is the first and the only institution of its type in Gujarat imparting agricultural education to women students. (2) *Pre-primary Stree Adhyapan Mandir*, has 40 students on roll. (3) *A Secondary School for girls*, accommodates over 150 girl students (4) *Vinay Mandir*, a post-primary school, which accommodates 40 girl students in each class. (5) *Bhagini Chhatralaya*, accommodates 80 girl students. (6) *Shishu Mangal (Balwadi)*, accommodates 25 children. (7) *Bhagini Samaj*, conducts welfare activities for the women and children and runs a library named as Bhagini Samaj Pustakalaya.

The institution offers scholarships to deserving women students. About 370 such women were provided education and training by the institution. To train the Adivasi people in social service, four Adivasi camps were arranged by the institution. It also arranges study tours, exhibitions, etc. to educate the rural population.

The Sanskar Mandal, Balwa (Kalol taluka)—The Sanskar Mandal was started at Balwa in 1971 for the educational, social and cultural welfare of the younger generation. As its first activity it has started a study centre which is attended by about 40 students. It aims at expanding its activities by organising study tours, and opening a free-reading room and library and a Balmandir. The institution has been registered under the Public Trusts Act.

The Sarvodaya Ashram, Madhi (Vijapur taluka)—The Sarvodaya Ashram of Madhi was established in 1966 for starting constructive activities for the welfare of the people and to help them earn their livelihood. It runs a Khadi centre at Madhi, where about Rs. 1 lakh worth of Khadi cloth is produced every year. Besides, the Ashram runs Khadi Bhandars at (1) Kalol (2) Vijapur and (3) Madhi ; the Ambar Yarn centres at (1) Vijapur (2) Sardarpur and (3) Sudasana and the Khadi weaving centres at (1) Balad and (2) Pipaldar. It also runs a soap making centre a match-making centre, a leather-tanning centre, a carpentry centre and a pottery centre at Madhi. Thus, the Ashram is conducting varied activities to help the local people.

The Sarvodaya Ashram, Valam (Visnagar taluka)—The Sarvodaya Ashram at Valam was the first of its kind to be opened in this district under the Sarvodaya scheme introduced in 1949. The Gaekwad donated a plot of about 56 acres of *gauchar* land near village Valam for establishing such a centre there. The Ashram was established with a noble aim of ameliorating the conditions of the people of the district by opening educational institutions, public libraries, Khadi centres, etc. For the fulfilment of these objectives, the Ashram has made sincere attempts. For imparting education, it has opened primary schools, Ashramshalas and Chhatralayas for boys and girls and training centres in Khadi and village industries. For providing gainful employment to the poor, it has opened Khadi centres, Ambar Charkha centres and centres in soap-making, oil-ghanis, pottery, etc. The Ashram has its own agricultural farm and a *gaushala*.

The Sultanpura Saghan Kshetra Samiti, Sultanpura (Kheralu taluka)—The Saghan Kshetra Samiti was established at Sultanpura in 1956. It works for the social, cultural, educational and economic welfare of the people living in Sultanpura and the surrounding villages.

It conducts various activities. It runs a post-basic school and a *chhatralaya* which accommodates about 45 students. Besides, it conducts a Khadi centre at village Kheralu and a weaving centre at Karbatiya where about 22 weaver families are provided employment. The Samiti runs a Khadi Gramodyog Bhandar at Vadnagar. It owns 42 acres of land where agricultural activities are conducted. Moreover, it runs centres in pottery, soap-making, leather industry, oil *ghani*, etc. It supplies first-aid medical appliances to the local population, arranges *shram shibirs*, tours, exhibitions, etc. Under the Sarvodaya scheme, it runs 5 sub-scentres and 8 primary schools at different places. It conducts adult education classes, social education classes and night schools. Besides, it helps farmers by providing them improved seeds, improved agricultural implements, fertilizers, etc., and by granting loans for repairs to wells and undertaking contour-bunding. Lastly, it is registered under the Bombay Public Trusts Act and the Societies Registration Act.

Shri Vidyarthi Yuvak Mandal, Pansar (Kalol taluka)—The Vidyarthi Yuvak Mandal was established in 1955 for the welfare of the younger generation. The members of the institution devote their spare time to ameliorate the conditions of the inhabitants of Pansar. To keep the people well-informed, the institution arranges distribution of daily newspapers in the village. To provide healthy entertainment to the people, it organises cultural programmes. To educate the young and old, the Mandal conducts a regular night school. Besides, it organises *shram shibirs*, educational tours, exhibitions, *Van-Mahotsava*, game and elocution competitions, etc. It runs Hindi classes where students are provided free text books. An institution named 'Pansar Mitra Mandal' was established in 1962 at Bombay to help this parent institution in collecting funds for the welfare of the local population.

The Visnagar Mahila Mandal, Visnagar—The Visnagar Mahila Mandal, is one of the oldest existing voluntary organisations in Visnagar. It was established in 1933. The Mandal works for the social, cultural and economic uplift of the women-folk. For this purpose, it carries on varied activities. It runs a Bhagini Sahayak Mandal where activities for the welfare of its members are conducted. It supplies first-aid medical appliances to the poor patients, organises study tours, and holds educational seminars. The institution also collects relief funds at the time of natural calamities and national crisis. It is managed by the All India Women's Council.

In addition to the institutions described above, there are several others which are doing important service to the people. Many of them are educational institutions and as such do not find place in this chapter as they are already described in the chapter on 'Education and Culture'. These include the Saraswati Gram Vidyapith of Samoda, the Sanskar Tirth of Ajol, the Kisan Bharati of Mevad, etc. Besides, there are about 400 small institutions in the district working in the limited spheres. They mainly comprise Mahila Mandals, Yuvak Mandals, etc.

CHAPTER XIX

PLACES OF INTEREST

INTRODUCTORY

The Places of Interest in the district are concerned with the political, social, economical, architectural and cultural history of Gujarat. Patan was the first political capital of ancient Gujarat and the earlier history of Gujarat centred round Patan and its hinterland. Secondly, because of its political importance, several industries had grown up which contributed to its economic growth. From the social and cultural points of view, the district produced several scholars in different branches of culture. Vadnagar and Visnagar are the places where the enlightened community of Nagar Brahmins originated and subsequently, because of political compulsions, spread all over India. From the religious point of view, the district boasts of the pilgrim places such as Becharaji, Sidhpur, Mahudi, Taranga, Shelavi and Unava. Lastly, the Sun temple at Modhera and the Rudramal temple at Sidhpur have put Gujarat on the archaeological map of India.

The following is the list of places of interest arranged taluka-wise :

Chanasma Taluka

1. Becharaji
2. Chanasma
3. Delmal
4. Dethli
5. Dhinoj
6. Gambhu
7. Gorad
8. Jhilia
9. Kamboi
10. Modhera
11. Motap
12. Shelavi

Harij Taluka

1. Harij

Kalol Taluka

1. Amarapur
2. Kalol
3. Nardipur
4. Pansar
5. Serisa

Kadi Taluka

1. Kadi

Kheralu Taluka

1. Kheralu
2. Mandrapur
3. Satlasana
4. Taranga Hill
5. Vadnagar

Mehsana Taluka

1. Akhaj
2. Ambasan
3. Boriavi
4. Jagudan
5. Kherwa
6. Langhanaj
7. Linch
8. Mehsana
9. Palodar
10. Piludara

Patan Taluka

1. Charup
2. Manund
3. Patan
4. Ruhavi
5. Sander
6. Vayad

Sami Taluka

1. Kodadha
2. Loheshwar or Loteshwar
3. Moti Chandur
4. Panchasar
5. Rajpura
6. Sami
7. Shankheshwar
8. Vaghel
9. Varana

Sidhpur Taluka

1. Aithor
2. Bhankhar
3. Kahoda
4. Kamli
5. Metrana
6. Samoda
7. Sidhpur
8. Sunak
9. Unava
10. Unjha
11. Varvada

Vijapur Taluka

1. Ajol
2. Asoda
3. Gozaria
4. Ladol
5. Lodra
6. Mahudi
7. Mansa
8. Pilvai
9. Vijapur

Visnagar Taluka

1. Bhandu
2. Bokarvada
3. Gunja
4. Khandosan
5. Valam
6. Visnagar

These places are described below, alphabetically.

Aithor—Sidhpur Taluka (P. 5,782); V. P.

Aithor is an important place of interest. 5 kms., from Unjha. It preserves a small Vishnu shrine in the compound of the Ganapati temple, believed to be about 900 years old.

Aithor has a primary school, a secondary school, a girls school, a public dispensary and a post office.

Ajol—Vijapur Taluka (P. 6,076); V. P.

The village has become well-known in surrounding areas as a result of useful educational activities conducted by the Sanskar Tirth situated here. Besides, there is a Primary Teachers Training College for women. Nearby, there is a temple of Boria Mahadev which is visited by a large number of devotees. Swami Sadashiv Saraswati

1. ABBREVIATIONS :

P.=Population; V.P.=Village Panchayat; G.P.=Group Panchayat; N.P.=Nagar Panchayat, Mu.=Municipality; N.=North Latitude; E.=East Longitude

who is believed to be a revolutionary of the Revolt of 1857 stayed for 70 years in this temple. He left his mortal remains and attained *Samadhi* here, on Kartik Sud-10, Samvat 1994 (1938 A. D.). Ajol is known for silk weaving.

Akhaj--Mehsana Taluka (P. 3,181); V. P.

Akhaj is 9 kms., from Mehsana, the district headquarters, with which it is connected by the State Transport bus services. There is a "Shakti Kund" in the village. Nearby, there is a Shiv temple.

Akhaj is served by a primary school, a secondary school and a post office.

Amarapur—Kalol Taluka (P. 1,014); V. P.

The village Amarapur is about 25 kms., north of Kalol, the taluka headquarters. It is situated on the bank of the river Sabarmati. The village is known for its co-operative societies run by the Gram Bharati, an important voluntary social service institution in the district. (The institution is described in details under "the Public Life and Voluntary Social Service Organisations-Chapter XVIII). The institution has made important experiments in land reclamation, cattle improvement. improved seed supply, etc. The village has a primary school, a secondary school and three *chhatralayas* run by the Gram Bharati.

Ambasan– Mehsana Taluka (P. 3,464); V. P.

Ambasan is 15 kms., from Mehsana, the district headquarters, with which it is connected by the State Transport bus services. Near the village there are ruins of old temples, believed to be of archaeological importance.

The village has a primary school, a secondary school, a dispensary and a post office,

Asoda—Vijapur Taluka (P. 762); V. P.

Asoda is a small village 16 kms., from Vijapur, the taluka headquarters. It has an ancient Shiv temple known as Shiv Panchayatan temple, believed to have been built by Sidhraj Jayasinh.[1] The temple is declared a protected monument by the Gujarat Government. Asoda has a primary school.

Becharaji–Chanasma Taluka (P. 4,452); V. P., 23° 30′ N. 72° 3′ E.

Becharaji is a famous centre of the Hindu pilgrimage, because of the temple of the Bahucharaji Mata. It is a railway station on the

1. Gaudani H. R. (Dr.), *Gujarat-no-Bhavya Bhutkal*, (1968), p. 204.

Kadi-Chanasma metre gauge line, 32 kms., south of Chanasma, the taluka headquarters. It is connected by road with Mehsana, Modhera and other important centres in and outside the district.

The area around Becharaji is known as Chunwal and was inhabited by defiant Thakardas.

The village Bechar is about one km., south of the Becharaji temple. At about 2 kms., on the north, there is another village Sankhalpur.

The main stone temple of Shri Bahucharaji or Becharaji Mata was originally constructed in 1783 A.D. by Manajirao Gaekwad at a cost of about Rs. 1.25 lakhs, in token of his reverence for Mataji through whose grace he was cured from a serious malady (carbuncle). It is said that about 1781 A.D., Manajirao Gaekwad, suffering from the malady, heard of the great fame of the goddess Becharaji and visited the shrine. He took a vow to spend a lakh and a quarter rupees for the temple if he was cured. As he was cured, he built a stone temple and a *dharmashala* worth more than what he had promised. The fort wall has four buttresses and three gates. He also constructed the lamp-post (દીપમાળ) by the side of the main temple. He also made grant, in perpetuity, of three villages, *viz.*. (1) Bechar, (2) Dodivada and (3) Sankhalpur for the maintenance of this temple[1]. There is an inscription on one of the halls, recording the occurrence, from which it would appear that the inaugural ceremony in connection with the outer hall took place in Samvat 1839 (1783, A.D.) Recently, just in front of the main temple, a *yagna mandap* has been constructed matching with the construction and architecture of the original main temple.

The temple is on an open plain land. Chiefly from the large temple funds but partly from the private donations, wells, tanks, *dharmashalas*, public gardens, etc., have been constructed around the temple. The temple is protected by a fort wall. The gateway on the south, which is the chief one is built of sand-stone, and is large enough to admit an elephant with a *howdah*. It is double storeyed and is 100 feet in length and 50 feet in height. "From the terraced roof of the tower", says Forbes in the *Ras Mala*, "the view extends on all sides over a flat open country studded with villages, each nestling in its clumps of trees".

There are three temples of the goddess, of which two are termed as *adyasthan*, the original place, and the middle temple as *madhyasthan*. The first of these encloses the *varkhadi* tree from where the goddess first made appearance. The tiny temple, 15 feet by 19 feet, was originally built in Samvat 1208 (1152 A.D.) by Sankhal Raj, after

1. During the Baroda regime the grant of three villages as *inam* was resumed and instead, cash allowance of Rs. 10,050 was sanctioned which is continued till date

whom the neighbouring village is named. The second or middle temple 12 ft. by 10 ft. was built by one Maratha Fadnis, about whom no record is available. The foundation of the largest temple, the principal place of worship, was laid by Manajirao Gaekwad in Samvat 1837 (1781 A. D.), but as several years were spent in constructing the edifice, the final installation of the goddess did not take place till Shravan Sud 9th of Samvat 1847 (1791 A.D.). It is a large sand-stone building 50 ft. by 30 ft. having two domes and one spire over the roof.

Architecturally, the temple does not differ from the ordinary Hindu and Jain temples of the country, but it is certainly beautiful. The *adytum* contains a small raised platform, and behind it in a niche in the wall is the original object of worship, the *sphatik bala yantra* with gold cover. The pilgrims to the shrine, according to their means, offer presents of gold and silver ornaments, clothes, cash, etc.,

Every full moon day the temple[1] of the goddess is visited by a large

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1. Forbes gives an account of the temple as follows, 'Some Charan women, says the tradition, were travelling from Sankhalpur to a neighbouring village when the Kolis attacked and plundered them. One of the women whose name was Bahuchara, snatched a sword from a boy who attended her, and with it cut off both her breasts. She immediately perished Her sisters, But and Bulal, also committed suicide, and they as well as Bahuchara, became Devis."

About the origin of this Mataji, there is one Garabo (song) which depicts the conversion of the Solanki princess into a prince (નારીનો નર કીધો). The story runs as follows The Solanki Raja Vajesinh of Kalri (Chanasma taluka) had married the Wagheli princess of Vasai (Vijapur taluka) The Wagheli Rani had no son but in old age delivered a daughter, who was passed on as a son. The princess was brought up as a prince under the name of Tejpal and was married to the princess of the Chavda King of Patan But when the princess came to her father-in-laws at Kalri the fraud was exposed Thereafter Tejpal was called to Patan and a bloody fight ensued. In the fight, Tejpal with his mare managed to jump over the fortwalls of Patan and ran towards south. Then one bitch followed the mare Tejpal rested at the place where the Bahuchar Mata temple is built. Then, the bitch afflicted with thirst entered a small pool of water near the Varakhadi tree and to Tejpal's great surprise, she was converted into a dog. Tejpal, therefore, made her mare bath in the pool when her sex was also changed. Tejpal was convinced of the miraculous powers of the pools and plunged herself into it She was also converted into a male by the bath. Thereafter the Solanki rulers constructed a temple at this place in Samvat 787 (731 A. D.) This story is narrated in the Gujarati book "Shri Balatripura Sundari Bahucharamba'. (Pages 27-33) published by the Bahucharaji Devasthan Trust in 1968.

Another account states that some children of the cowherds of Kalri, a village about 5 kms, to the east of the temple, while one day grazing their cattle took to playing and made a niche for the Devi. Having obtained rice from their homes, they cooked it on the spot and offerred it to the supposed goddess. Still in their make-believe worship, they selected a fat buffalow from the herd, took it to the goddess and smashed its neck with a branch of the *varkhadi* tree. Off fell the head and the goddess accepted the offering. Meanwhile, a king passing by that way at the head of his troops, heard of the strange event, and begged of the deity to display the truth of her appearance by so filling with rice a small pot he held in his hand that his whole army might be fed. At once the contents of the pot became inexhaustible.

number of devotees from different places for worship and tonsorial ceremony of their sons at the Mansarovar which is hearby. The Kamalias the Solanki Rajputs of Kalri and the Pavaiyas or eunuchs claim themselves the hereditary worshippers of the Becharaji Mata. A big fair is held on Chaitri Purnima (April). In the vicinity are Mansarovar and a number of *dharmashalas* for pilgrims. Just adjacent to the northern gate of the fort a garden called Bahuchar Vatika has been recently laid out.

Management of the temple and its properties is done by an administrator appointed by the Government. A *Bhojanalaya* or a boarding house is run for the benefit of the pilgrims on no profit no loss basis by the management.

The village has a sub-marketing yard a post and telegraph office a telephone exchange a Government dispensary a primary school and a secondary school. There are three engineering units for repairing oil engines and one unit for manufacturing agricultural implements.

Bhandu– Visnagar Taluka (P. 5,535) ; V. P.

Bhandu is a fairly big village situated about 10 kms. from Mehsana. It has idols of the *Saptamatrukas*.

Bhandu has two primary schools a secondary school a health centre a dispensary and a post and telegraph office.

Bhankhar—Sidhpur Taluka (P. 2,524) ; V P.

Bhankhar is 4 kms. from Unjha There is an ancient temple of Agiya Vaital and an idol of Lord Vishnu. Bhankhar has a primary school and a post office.

Bokarvada—Visnagar Taluka (P. 1,873) ; V. P.

Bokarvada is 10 kms. from Unjha. the nearest town. This village has a primary school and a post office. There is a Panchayatan temple.

Boriavi—Mehsana Taluka (P. 3,424) ; V. P.

Boriavi is 9 kms. from Mehsana and 5 kms. from Linch, a railway station on the Mehsana-Viramgam railway line. The State Transport buses ply during fair season. The 'Sagardan' cattle-feed factory run by the Mehsana District Co-operative Milk Producers Union is established here at a cost of about Rs. 30 lakhs. There is a temple of the Mashia Mahadev where a fair is held every Monday during the month of Shravan. The village has a primary school and water-works.

The village has a predominant population of Chaudhary Patels.

Chanasma—Chanasma Taluka (P. 14,398) ; N. P. 23° 43' N. 72° 7' E.

Chanasma the taluka headquarters is the terminal station on the Kalol--Chanasma railway line and an intermediate station on the Mehsana-Harij railway line It is connected by the State Transport bus services with Mehsana Patan Becharaji Modhera Shankheshwar Sidhpur Delmal Radhanpur (Banaskantha) Nakhatrana (Kutch) Modasa (Sabarkantha), Bhildi (Banaskantha), etc.

There is a large Jain temple dedicated to God Bhateva Parswanath constructed at a cost of about Rs. 7 lakhs during the first half of the 19th century. The image of Parswanath is made of cow-dung and sand. Constructed entirely of stone, the temple is profusely carved with elegant figures. The interior is rich with marble flooring. The figures of the twenty-four *tirthankars* are also of the marble. This temple is the highest among the Jain temples in the Mehsana district.

There is a legend about the origin of the name of the town. It is said that there was a mosque near the bank of the tank in which there were 12 windows in different directions for looking at the Moon (*Chand*) during 12 months (*Masa*) of the year. From this, the town come to be known as *Chand-masa* which gradually changed into Chanasma. Neither the mosque nor its ruins exist at present. There are temples of Ramji Mandir, Verai Mata, Pimpleswar Mahadev, Nilkanth Mahadev and Swaminarayan. There is Navagaja Pir ourside the town.

The town has a market yard twenty four iron works three engineering units nine Bidi-making units, three cement tile and pipe factories one saw mill, one library, a post and telegraph office and a telephone exchange. It has branches of the Dena Bank, the Mehsana Central Co-operaive Bank, and the Gujarat State Co-opera-

tive Land Development Bank. There is the Chanasma Nagarik Co-operative Bank. Being the taluka headquarters, all taluka level offices are located here.

There are two Balmandirs, three primary schools and three secondary schools. The town has a dispensary, a veterinary dispensary and an artificial insemination centre.

Besides the Government rest house, the taluka Panchayat has recently constructed its guest house near the railway station.

Charup—Patan Taluka (P. 1,770); V. P.

Charup is a small village about 5 kms., from Patan, the taluka headquarters. It appears to have been a large town during the Solanki period predominently populated by the Jains. There is a fine large temple of Shri Parsvanath which has made Charup a place of Jain pilgrimage A reference about the main idol of the temple is found in the '*Prabhavak Charit*' written by Shri Prabhachandracharya, in Samvat 1334 (1278 A. D.)[1]. The temple was renovated in 1882 A.D. A *dharmashala* was opened here in 1900 A.D.[2]

Delmal—Chanasma Taluka (P. 1,948); V. P.

Delmal is 10 kms., west of Chanasma, the taluka headquarters and 15 kms., north-west of Modhera. It is connected by the State Transport bus service with Sidhpur, Harij, Modhera and Mehsana. Several small shrines, now in ruins are found lying in the vicinity of the village. It is believed that the village must have been a place of great importance in the early days. It is a place of pilgrimage of the Hindus and the Daudi Bohras.

Within the village, enclosed in a rectangular court, is the principal temple-that of the goddess Limboji Mata, the presiding deity of the place and the family deity of Jethimals. This temple is very old but occupies the place of a much older shrine which was once constructed here. The surrounding smaller shrines which formed a nucleus to older central temple, are still in good condition and by their careful finish and abundant detail, indicate that they were constructed at a period when the Hindu architecture was at its zenith. The image of Limboji Mata was originally enshrined in an old temple, which is now in ruins on the bank of the tank to the east of the village.

1. SHRI VISHALVIJAYJI, *Be Jain Tirtho*, (1955), p 8,
2 *Ibid.*, p. 20.

According to one opinion, the name Delmal is connected with one Jethimal, a wrestler. It is said that during the reign of Akbar, there was one Lakhaji Jethimal popularly known as 'Badshahi Sundar Hathi'. He exhibited his strength by uprooting a nimb tree, which an elephant was unable to do. There is a legend that at the place of the tree, the Mataji manifested herself. As a result, the Mataji came to be called Limboji Mata and the temple was built on that spot. The Mataji has four hands and her head is covered by a snake hood. The Jethis are believed to have migrated from Modhera renowned for its Sun-temple and are, therefore, worshippers of the Sun.

Nearly the whole of the main temple has apparently been rebuilt. Some parts of the *mandapa* are rebuilt with the material and sculpture from the original temple. The temple has been declared as an ancient monument.

Inside the courtyard, round the central temple, are smaller shrines and other buildings. Behind the temple, in the south-east and south-west corners, are two small shrinesdedicated to Laxminarayan and Suryanarayan. Both these temples are genuine examples of good old work and are exceedingly neat and complete little structures-chaste in design and ornaments.

Under the figure of the Jain Tirthankara-Parsvanath, in the cell on the east of the court, is a short inscription recording its dedication in Samvat 1285 (1228-29 A.D.).

The original shirine of the Limboji Mata already mentioned as a ruin outside the village, to the south-east, is now said to be devoted to Palli Mata. It is of exactly the same plan as the larger temple in the village-which is its replica even to the sculpture, but the work on this older shrine is vastly superior to that on the later one. The carving is deep and crisp, the cornice projects more and is much more elegant; the pillars are well conceived and executed in the style of those at Modhera and the upper ledge of the screen wall is deeper and better proportioned than that of the newer temple.

To the east and south-east of the village are three old shrines, partly ruined but similar in construction to those in the south end of the courtyard of the Mata's temple. A fair is held on Chaitra Sud 7 when about 2,000 persons congregate.

On the south of the village, built on a long platform are twentysix *paliyas*-hero stones. These commemorate the deaths of certain individuals between the dates of Samvat 1513 and 1891 (1457-1835 A.D.).

During the Baroda regime the village was on the Ankadia tenure and was assigned to the Jethis because of their proficiency in wrestling. After Independence the Ankadia tenure was abolished in 1953 and the village was made *khalsa* The Jethis or Jesthis do not do wrestling now but have taken to agriculture. As a vestige of their wrestling character there is a big *akhada* (gymnasium) with the necessary equipment in the village. Most of the Jethis have left the village in search of livelihood and have settled in Baroda Bhuj Udaipur Kota etc.

During the Navratri festival the temple wears a festive appearance and the Doshi Banias of Saurashtra the Rabaris and the Modh Brahmins visit the temple to earn merit.

Roja of Hasan Pir

At a distance of about 3 furlongs south-east of the village there is a *Dargah* (tomb) of Hasan Pir who became a martyr 575 years ago. The *Dargah* was built in 1916-20 A. D. with the makarana white marble of Rajasthan.

According to the management of the Roja Hasan Pir was a Daudi Bohra of Patan and eked out his maintenance by selling spices like salt chillies etc., in villages. He used to roam the villages on a camel-back and was accompanied by a servant and a parrot. During such wanderings, he fell a victim to the Shiya Sunni controversy and was killed by his opponents on the spot where the Roja now stands. Hasan's peon and camel were murdered but his parrot escaped and flew to Patan and announced the murder of Hasan and his servant Thereupon his relatives came to Delmal and wanted to take away Hasan's corpse to Patan for burial. As the corpse could not be moved from the spot, it was buried there along with his servant, the parrot and the camel. The tombs of Hasan, his servant and the parrot are within the Roja whereas that of the camel is outside at its back.

This Roja is a place of pilgrimage for the Daudi Bohras. About 6,000 to 7,000 persons visit this place every year.

The village has a primary school, a library a post office and waterworks.

Dethli- Chanasma Taluka (P. 1,240) ; V. P.

Dethli is 35 kms., from Mehsana, the district headquarters. It has a primary school and a post office. Dethli was originally known

as Dadhi-sthali. The Pandvas are believed to have stayed here for sometime during the period of their exile. Dethli has an old temple of Vateshwar Mahadev.

Dhinoj—Chanasma Taluka (P. 8,964) ; V. P.

Dhinoj, the railway station on the Mehsana-Patan metre guage line is 25 kms east of Chanasma, the taluka headquarters and 13 kms., from Mehsana, the district headquarters. The Radhanpur-Mehsana State highway passes through this village, It is connected by the State Transport buses with Mehsana, Chanasma, Becharaji, Patan, Modhera, etc.

Around the village there are remnants of buildings, tanks and step-wells of former times. Among these may be mentioned the old temple of Wagheshwari Mata which is visited by a large number of persons. It stands to the south of the town, on the bank of an old tank. The temple faces the east and seems to have been rebuilt subsequently. The screen wall is very richly carved with a variety of patterns arranged vertically. A fair is held on the Janmashtami day.

The village has a Balmandir, a primary school, a secondary school, a public library, a panchayat dispensary a veterinary sub-centre, a Harijan Chhatralaya and two oil mills It has the post, telegraph and telephone facilities and branches of the Bank of Baroda and the Mehsana District Central Co-operative Bank There is also a milk producers co-operative society.

The Mahila Mandal is run efficiently and has recently constructed its own building costing about Rs. 50,000.

Gambhu--Chanasma Taluka (P. 3,326) ; V. P.

Gambhu is 18 kms., from Chanasma the taluka headquarters. The ruins of the Karnasagar lake built by king Karnadev are found in the vicinity of this village. Old idols are also found near the lake. There is a Jain temple of Parshvanathji Muni Shri Shilgunsuri had stayed at this place. King Vanraj is believed to have remained incognito with him at this place for some time. It was known as Gambhuyata in olden days and was an abode of rich *shreshthis* like Ninaya, Lahar, etc., who had migrated from Shrimal or Bhinnamal.

Gambhu is served by three primary schools, a secondary school, a health centre, a dispensary and a post office.

Gorad–Chanasma Taluka (P. 2,616); V. P.

Gorad is 28 kms., east of Chanasma, the taluka headquarters. Dhinoj is the nearest railway station at a distance of 3 kms., on the Mehsana-Patan metre-gauge railway line. There is a small ancient temple of the Someswara Mahadev known for its architectural beauty. The principal figures of the outer walls of the temple are Mahakali on the north, Lord Shiva on the east, the Bhairava on the south, whilst over the shrine door is Ganesh.

About one kilometre west from here is the village of Virta, which has a small temple of Nilkantheswara, similar to that of Gorad. On the walls and over the main door are the same figures as those at Gorad. The temple faces west.

The village has a Balmandir, a primary school, a secondary school, a library and a post office. There is a family planning centre.

Gozaria–Vijapur Taluka (P. 7,902); V. P.

Gozaria, a progressive village of the Vijapur taluka is a railway station on the Ambaliasan-Vijapur railway line of the Western Railway. The Gandhinagar-Ambaji State Highway passes by the village. It has a market yard for agricultural produce. It is known for its *kinkhab* (hand-weaving) industry.

There is an ancient temple of Ambaji Mata about one km., from the village. The well-known temple of Vishvakarma is also here. A fair is held here on Maha Sud 13.

The village has a fully equipped Sarvajanik hospital, a multi-purpose co-operative society, a co-operative milk produce society and several power-loom factories. The branches of the Bank of Baroda and the Mehsana District Central Co-operative Bank are situated here. Wooden carts of Gozaria are popular in the north Gujarat. The village has a primary school, a secondary school, a public library, a *dharmashala* and water-works.

Gunja—Visnagar Taluka (P. 4,768); V. P.

Gunja is a railway station on the Mehsana-Taranga railway line. Near the village, there is a tank surrounded by hills. The bridge over the tank is known for its architectural designs. There is an ancient temple believed to have been constructed during the 12th or

13th century.[1] The temple, now in ruins, has some fine architectural remains.

The village has a primary school and a post office. It is connected by the State Transport bus service with important centres of the district.

Harij—Harij Taluka (P. 5,859); V. P., 23° 42′ N. 71° 54′ E.

Harij, the taluka headquarters, is a terminal station on the Ranuj-Harij metre gauge railway line. It is connected by the State Transport buses with important places in and outside the district. There is a big market yard. Harij is a trading centre for cotton, pulses, *bajri* and wheat. It has two ginning and pressing factories—one private and the other co-operative and one ice factory. The branches of the State Bank of India, the Bank of Baroda, the Dena Bank, the Gujarat State Co-operative Land Development Bank, the Mehsana District Central Co-operative Bank and the Harij Nagarik Co operative Bank are situated here. Being the taluka headquarters, all taluka offices are located here. It has two Balmandirs, two primary schools and two secondary schools. There are the Panchayat dispensary, the veterinary dispensary and the Government guest house.

This area has been susceptible to scarcity and semi-scarcity at an interval of 2 or 3 years. This means that in the absence of any irrigational facilities, the people had to face hard life and suffer privations. The people, therefore, felt disheartened and defeated (હારી જતાં) against the elements of Nature. As a result, the place came to be known as Harij.

Jagudan—Mehsana Taluka (P. 3,608); V. P.

Jagudan, the railway station on the Ahmedabad-Delhi main metre-gauge railway line is situated 9 kms., south of Mehsana. The Ahmedabad-Abu State Highway passes near this village. It is known for the agricultural farm and school established during the former Baroda State regime where sons of agriculturists were imparted training in agriculture. The village has a Government seed multiplication farm, a primary health centre, a water-works, a primary school, a secondary school and an oil mill, besides two small factories manufacturing engineering goods.

The village is mainly populated by Kadva Patels.

1. SOMPURA K. F. (DR.), Article on '*Gunjuna Talav-Kanthaparna Mandiro*' in *Swadhyay*, Vol. VI, No. 2, p. 234.

Jhilia—Chanasma Taluka (P. 798) ; V. P.

Jhilia, on the Mehsana-Radhanpur-Kandla State Highway, is 24 kms., from Mehsana, the district headquarters. It is considered a progressive village of the Chanasma taluka due to the existence of the Gandhi Ashram, established in 1964. As a result, far-reaching changes have been brought about in the socio-economic life of the people living in Jhilia and nearby villages of the Chanasma taluka. In the field of agriculture, about 50 tube-wells have come up in these areas which had not a single tube-well a decade ago. Similarly about 200 acres of land have been reclaimed in the village Sarsav and Vadavali. Backward Classes like Rabaris, Thakardas, Harijans, etc., have been induced to take improved agricultural pursuits. For irrigation, the locally manufactured pipe-lines have been laid in several fields. Regarding education, the Ashram conducts primary schools in 26 villages. Besides it has opened several post-basic schools. Moreover, these schools have about 35 per cent girl students where there were no girl students a few years ago. Students from distant places like Sami, Harij, Chanasma and villages north of Patan come to Jhilia for education. There are separate hostels for boys and girls.

The Ashram has played an important role in popularising *khadi* and village industries and the Ambar Charkha. Through its Ayurvedic dispensary the Ashram provides medical treatment to about 4,000 patients annually. To improve village health and hygiene, it has popularised the use of soak pits, smokeless *chulas*, doors, *chokdi*, etc. In short, the Ashram has made a permanent impact on the socio-economic life of the people. Impressed by the activities of the Gandhi Ashram, the Swiss-aid Abroad has donated it an amount of R. 8,30,000.

Kaid—Kadi Taluka (P. 28,322) ; Mu , 23° 18′ N. 72° 20′ E.

Kadi is the railway station on the Kalol-Becharaji railway line branching off from Kalol on the Ahmedabad-Delhi metre gauge line. It is connected by the State Transport buses with important centres in and outside the district including Ahmedabad, Mehsana, Baroda, Viramgam and Ambaji

Kadi was known as Katipur during ancient days. A Persian inscription on the arch of the main fort indicates that Kadi was formerly known as Rasulabad. A mention about this fact is also found in the *Mirat-i-Ahmadi.*

The present name appears to have been derived from the fact that its rulers had to maintain a strong force (*Kadi Fauj*) to protect the town from the Chunwal Kolis who were depredators and who had their swey in the surrounding territories.[1]

In 1753, the Marathas attacked Kadi. Damajirao defeated Jawamardkhan Babi, conquered Kadi and gave it to his brother Khanderao. After the death of Khanderao in 1785 Malharrao succeeded him. Malharrao was a devotee of Meldi Mata and had consecrated the image of the Goddess on the 7th floor of the palace. Malharrao Gaekwad paid a tribute of Rs. 1 25 lakhs to Govindrao Gaekwad of Baroda. On the death of Govindrao, he resented payment of the tribute to his son Anandrao Gaekwad and revolted against him. He was defeated by Babaji, the commander of the Gaekwad forces with the assistance of the British forces.

Thus, Kadi came under the direct rule of the Gaekwad during the first decade of the 19th century and remained the headquarters of the Kadi Prant till 1902 Before introduction of the British rule in Gujarat, -Kadi was an important town on the main road from Ahmedabad to Delhi. During the Muslim rule, Kadi served as a military headquarters After the establishment of the British rule in Gujarat, its importance as military headquarters diminished. In 1902, therefore, the Government official headquarters at Kadi were transferred to Mehsana due to the following three factors : (1) The Mehsana town was on the railway line from Ahmedabad to Delhi (2) it had a central position *vis-a-vis* other talukas of the district. and (3) Kadi had lost its importance as military headquarters.

The town has some historical relics ; among them, Malharrao's palace is the foremost. This palace is now in ruins in the midst of the town. A well-preserved gate opens the way to the fort which gives the town its name of *Kille* Kadi. It stands on a slight elevation. but its brick walls and numerous buttresses, though they enclose no great area, are of enormous thickness and in a good state of preservation. The chief building inside the fort is the Rang Mahal which is mostly in ruins. Tradition connects it with Malharrao Gaekwad, but scatte-

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1. SHAH SHANTILAL G, Article on '*Aapanu Kadi*' in *Shri Kadi Kelavani Mandal Souvenier*, published in 1970, p 56

red bits of the Muslim architecture amid the Maratha work, which overlays them, carry one back to the Babi lords of the country. Close by the Rang Mahal are the Supada Mahal and some other buildings, such as the arsenal, in ruins. The Supada Mahal was converted into a jail in 1902. At present, it houses a primary and a secondary school. Firoz Taghlaq had built a mosque at Kadi.

Much of the town wall has disappeared together with two esser forts, while the moat which surrounded the whole town has now been filled up. Within the fort area, are now housed two high schools, one primary school and one Balmandir and the Meldi Mata Temple.

Among the important temples, is that of the Yavteshvar Mahadev, which commemorates the acquisition of the place by the family of the Gaekwad, for it was built by the son of the Dewan Babaji. Next ranks the temple of the Gopallalji's Vaishnav temple. The temple of Meldi Mata to the south of the town destroyed during an earthquake has been repaired and is being maintained by the Archaeological Department as an ancient monument. There are also the temples of Bhimnath Mahadev, Kashivishvanath Mahadev, Pimpaleshvar Mahadev, Swaminarayan, Ambaji Mata, Sindhvai Mata, Radha Krishna, Balaji and Chhabila Hanuman.

In the Kadi town, besides the old palace building of Malharrao, there are 3 buildings which indicate the influence of the Gaekwad rule. They are the Yavteshwar Mahadev temple, the Radha-Krishna temple and the Mamlatdar's Kacheri building The Yavteshwar temple is unique in the sense that its *Nandi* is installed in a separate pedestal outside the main Shiv temple after the style of the Shiv temples in the south.

In 1876, Kadi got its first primary school.[1] As far back as 1880, the town got its first library and a dispensary. Kadi was once an important centre in dyeing and printing.

It has at present seven primary schools, four secondary schools a technical institute and one Arts and Commerce College and one Science College. Kadi has a well-known educational institution called Sarva Vidyalaya Kelavani Mandal, started in 1919-20. It has a centre of physical education. It has a municipal hospital, a public trust dispensary and a veterinary dispensary. Being the taluka headquarters, all the taluka level offices are located

1. SHAH SHANTILAL G., Article on '*Aapanu Kadi*' in *Shri Kadi Kelavani Mandal Souvenir*, published in 1970, pp. 57-58.

here. Moreover, it has the office of the Cotton Superintendent. It has the branches of the State Bank, the Bank of Baroda, the Punjab National Bank, the Dena Bank, the District Co-operative Bank and the State Land Development Bank. Kadi is well-known for its snuff industries. There are about fifteen snuff factories, four ginning factories, two oil mills, one tile and pipe factory and two ice factories.

Kadi had played an important role during the freedom movement and was, therefore, known as the 'Bardoli of Mehsana'.

Kahoda—Sidhpur Taluka (P. 4,984); V.P.

Kahoda is 8 kms., from Sidhpur, the taluka headquarters. It is a place of mythological interest. Legends associate this place with Lord Parshuram who is believed to have killed here his mother Renuka.

The village is served by a primary school, a secondary school, a public dispensary and a post office

Kalol—Kalol Taluka (P. 50 ,321); Mu., 23°15′ N 72°30′ E.

Kalol, the taluka headquarters is a railway station on the Ahmedabad-Mehsana-Palanpur-Delhi metre gauge railway line. It is 42 kms., from Mehsana, the district headquarters. The Ahmedabad-Palanpur State Highway passes by it. It is also connected by the State Transport bus services with important places and trade centres in and outside the district, *viz.*, Ahmedabad, Baroda, Palanpur, Himatnagar, etc.

Kalol is an industrial town. It has four textile mills, several engineering units and other small scale industries manufacturing steel furniture, soap, oil engines, textile machinery, rubber articles, printing and bleaching articles, etc. It has an enormous marketing yard. An Industrial Estate has also been established. A giant co-operative fertilizer unit is being set-up near the town. There is a Government polytechnic here. Kalol is an important centre for the operation of the Oil and Natural Gas Commission. It has become known for its oil-fields.

The town has 4 primary schools, 4 secondary schools, 3 public libraries, 3 colleges, one each of Arts, Science and Commerce, a municipal hospital with a family planning centre and maternity hospital and a veterinary hospital.

The branches of the Bank of Baroda, the Bank of India the State Bank of India, the Dena Bank, the Central Bank of India and the Mehsana District Central Co-operative Bank are established here. Besides the Kalol Nagrik Co-operative Bank and the Kalyan Co-operative Bank cater to the needs of the middle classes. The town has a State Transport depot, a post and telegraph office, a telephone exchange, a rest house and a *dharmashala*. Being the taluka headquarters, all the taluka level offices are located here. In view of the industrial development and its proximity to Ahmedabad, there is an office of the Deputy Superintendent of Police headquartered at Kalol for the sub-division. Besides, there is an office of the Executive Engineer, Gujarat Electricity Board in the town. There is a branch of the Majur Mahajan, Ahmedabad which maintains cordial relations in the industries.

Kamboi-Chanasma Taluka (P. 3,823); G. P.

Kamboi is a railway station on the Ranuj--Chanasma- Harij railway line branching off from the Chanasma railway junction. It is about 11 kms, west of Chanasma, the taluka headquarters. There is a temple of Manmohan Parsvanath, the 23rd *tirthankar*. The stone inscriptions on the temple indicate that it was constructed in *Samvat* 1504-1505. The temple was renovated and decorated subsequently. About 25 years ago, glass work on its ceilings, doors, gates, etc, was done by a painter from Dhar District of the Madhya Pradesh. It is a place of pilgrimage visited by about 5,000 pilgrims every year. There is an ancient temple of Chandreshwar Mahadev. The Muslim invaders broke its idols.

The village is mainly inhabited by agriculturists and has a primary school a middle school and a *dharmashala*.

Kamli-Sidhpur Taluka (P. 5,305); V. P.

Kamli is 8 kms. from Unjha and 5 kms. from Sidhpur the nearest town It is known for an ancient temple of Brahmani Mata which has architectural importance. In this temple there was found an ancient idol of Bhagwan Lakulish which indicates the existence of the Pashupat Sampradaya here.[1]

1. DAVE KANAIYALAL B., Article in the *Kumar* (Gujarati monthly) of April, 1957, p. 208.

Kamli has 2 primary schools, a secondary school, 2 Balmandirs a maternity home, a health centre, a dispensary and a post and telegraph office.

Khandosan—Visnagar Taluka (P. 2,946); V. P.

Khandosan. is 9 kms., north-west from Visnagar, the taluka headquarters and the nearest railway station. There is an old temple of Hinglaj Mata believed to have been constructed during the Solanki period. There is an ancient well called 'Gangvo Kuvo', the water of which is supposed to have medicinal value. The temple of the Panchmukhi Mahadev is frequented by the devout Hindus. The village has a primary school, a secondary school, a public library, a veterinary sub-centre, a sub-post office and a milk co-operative society. There are six power-loom factories, eight hand-ollm factories and four *khadi* units. A fair is held at the Panchmukhi Mahadev temple on the Janmashtami day.

The village is mostly populated by the Chaudhary Patels.

Kheralu—Kheralu Taluka (P. 13,881); N.P., 23° 54′ N 72° 37′ E.

Kheralu, the taluka headquarters, is a railway station on the Mehsana-Taranga hill railway line. It is 45 kms., from Mehsana, the district headquarters, and is connected by road with Mehsana, Sidhpur. Timba and Satlasana. The river Rupen skirts the town on its northern side. There is a Sun temple having a white marble idol of God Suryanarayan with his two wives It is managed by the Vahivancha Barots. It has a seat (બેઠક) of Shri Vallabhacharya (Samvat 1535-1587) who is said to have visited this place and performed the *Bhagvat Saptah* in the Shrimaliwada at Kheralu. During one of his visits, the presented the image of Balkrishna, his *Padukas*, and a water-jug (ઝારી) to one Jagannath Joshi of Kheralu. His 14th generation performs the *puja* of the image and the articles. He also gave a hand-written copy of *Shrimad Bhagvat* to a local inhabitant, whose descendants have still preserved them for worship. It is the 71st Bethak of Shri Vallabhacharya. As such, it is a place of pilgrimage for the Vaishnavites.

A milk processing centre has been recently established here by the Mehsana District Co-operative Milk Producers Union. Being the taluka headquarters, all taluka level offices are situated here. The town has a rest-house, a seed-godown, a Panchayat dispensary, a maternity home and a family planning centre. Besides primary schools and secondary schools, it has a library, one soap factory, one

oil mill, four saw mills and two factories manufacturing agricultural implements.

Kherwa—Mehsana Taluka (P. 5,554); V. P.

Kherwa is a small village about 8 kms., south-east of Mehsana. There is an old Shiv temple believed to have been constructed during the 13th century. Another temple dedicated to Mataji is also believed to be of the same time. Ruins of a huge temple with Lord Ganpati and Hanuman facing each other is also found here.

Kodadha—Sami Taluka (P. 379); G. P.

Kodadha is situated on the border of the little Ran of Kutch, 40 kms., west from Sami, the taluka headquarters. It is on the river Saraswati which merges in the Ran at this village. There is one small hill known as "Vachhada beyt' named after Vachharaj Solanki. It is famous for the image of the brave Rajput bridegroom who on hearing during the course of his marriage ceremony, the shouts of a Charan woman trying to get back her calf taken away by the Huns, the dacoits, abruptly left his marriage-*mandap*, chased them and fought bravely to relieve the calf, but in the end, lost his life. To commemorate this chivalrous deed of the Rajput, his *Palia* (hero-stone) was installed in the Vachhada beyt. According to the blessings given by the Charan woman, one who goes to the *Palia* and offers one and a quarter pound of cooked rice is cured of the rabid bite. Near the *Palia*, there is a small pit full of sweet water. It is said that the water in the pit is inexhaustible. As the water is salty at a depth of 7 ft., it produces best quality salt. The village has a primary school.

Ladol—Vijapur Taluka (P. 10,644); V. P.

Ladol is about 10 kms., north of Vijapur, the taluka headquarters and is connected with it by the State Transport bus services. The temple of Harsiddha Mata situated here is the family deity of Kadwa Patidars. It is believed to have been built during the reign of Sidharaj Jayasinh who was a devotee of the Goddess. The temple is well-known in the surrounding areas. As the original temple became dilapidated, it was subsequently repaired and renovated by the village people, in Samvat 1944 (1888 A.D.). The idols including those of the Ashta Matrukas found from the original temple have been preserved in the new temple. The idol of the Smashan Bhairav found there has been preserved in the Baroda Museum. Subsequently during Samvat 2017-2020 (1961-64 A.D.), the inner walls and ceiling

of the temple were exquisitely decorated with glass the like of which is hardly to be found in any Vaishnav temple of India.

The village which is the biggest in the taluka has a primary school, a secondary school, a Government dispensary and a veterinary dispensary. It has three oil mills, 12 cement-pipe factories and power-loom factories. The branches of the Baroda Bank and the Mehsana District Central Co-operative Bank are situated here. The village is a trading centre for food-grains, vegetables and chillies.

Langhanaj—Mehsana Taluka (P. 6 826); V. P.

The village is situated on the Ambaliasan-Vijapur railway line. It is an important historical place. There is a very old Timbo nearby, known as Andhariyo Timbo. Excavations carried out here between 1941 and 1964 have unearthed certain finds which are believed to be older than those found at Mohan-jo-Dero[1] About 14 skeletons with rich microliths were unearthed from the Andhariyo Timbo.

The village is believed to have derived its name from Langarpur an ancient town believed to have been originally founded at this site.

Linch—Mehsana Taluka (P 6,403); V. P

Linch is 13 kms., from Mehsana, the district headquarters, with which it is connected by the State Transport bus services. There is an old temple of the Shitla Mata believed to be of the Solanki period. It is now in ruins. Linch has two primary schools, a secondary school[1], a dispensary and a post office About 2 kms., from here is a shrine of Varah near village Mevad.

Lodra—Vijapur Taluka (P. 6,741); V P.

Lodra, the railway station on the Kalol-Vijapur railway line is 10 kms., south of Vijapur, the taluka headquarters There is a Sanskrit Pathashala, an Ayurvedic College and Hospital, and a maternity home. The temple of Bala Hanuman situated here is well known in the surrounding areas. The temple was constructed in the year 1942 Lodra is a fairly a big trading centre and has a market-yard, a power-loom factory and iron works It has a primary school and a secondary school.

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1. PATEL DAHYABHAI (PROF.) Article on '*Bhutkal ni-Tej Rekha*' in *Manikyam*, February, 1964, p. 32.

Loheshwar (Loteshwar)—Sami Taluka (P. 488); G. P.

Loheshwar is 18 kms., south of Sami, the taluka headquarters and connected with it by the State Transport bus service. The nearest railway station is Harij, at a distance of about 28 kms. The well-known ancient Shiv temple of Loheshwar (Loteshwar) Mahadev is situated here. In front of the Mahadev temple there are five *kunds* (reservoirs). In one of the *kunds* known as *Pretgaya* there is a *Shivling*. It is believed that a bath in the *kund* would drive away evil spirits. A reference about this Mahadev is found in the *Markandeya Puran*.

According to a local legend the Pandavas, during their exile had stayed here. The legend says that Udhisthir had a vow not to take food before performing *Shiv puja*. Once while he had not performed his *puja*, his brother Bhim became very hungry. Bhim searched for a Shivling but could not find any. He, therefore, installed under a tree an earthen pot (*Loto*) up side down in such a way that it resembled a Shivling. He then showed it to Udhisthir and asked him to perform *puja*, Udhisthir duly performed the *puja* taking it to be a real Shivling. Since then, the place is known as Loteshwar Mahadev.

According to another story, the place is named after the demon Lohakut or Lohasur who had stayed here. He was a devotee of Lord Shiv and had obtained His blessings for immortality. He used to harass the Rishis interrupting their religious performances. To escape such harassments, sage Markandaya performed *tapa*. Impressed by the *tapa* performed by the Rishi, Shri Rama appeared before him and then entered into a fight with Lohasur. During an interval in the war, while Lohasur was performing *Shiv puja* he saw Rama also performing *Shiv puja* and was overcome with joy. He requested Shri Rama to ask for a *vardan*. Seizing the opportunity, Rama asked for Lohasur's death. When Lohasur granted this to Rama, Lord Shiv emerged from the *Loh Dand* (iron stick) of the demon. Seeing both Lord Vishnu and Lord Mahesh before him, Lohasur requested both to stay there permanently for the peace of the dead souls. Both the Lords granted his request. Since then this place has become famous for performing both the *matru shraddha* and the *pitru shraddha*.

Loheshwar is a pilgrim place visited by many people from distant places come here in hope of begetting a child or to free themselves from the evil spirits. Loheshwar is also a picnic place. There is a well with a perennial flow of water which is supplied to the pil-

grims and to farmers for irrigation. There is a *dharmashala* for the pilgrims.

It is believed that the Ashram of Markandeya Muni was originally here, but was shifted from here during the Allauddin Khilji's time. Fairs are held here on Falgun Amas and Bhadrapad Amas when thousands of people from far and wide congregate here.

Mahudi—Vijapur Taluka (P. 2,934); G.P.

Mahudi is situated on the bank of the Sabarmati river, about 8 kms., from Vijapur and is a centre of pilgrimage for the Jains and the Khadayata Banias. It was once known as Madhupuri. It has a famous Jain temple of Shri Vir Ghantakarna resembling Hanuman. The Jain Muni Buddhisagarji of Vijapur stayed at Mahudi and practiced penance. Under his inspiration, the new Jain temple was constructed here between 1918 and 1924 A big fair is held on Ashwin Vad 14th when about 10,000 persons visit this temple. There is a Sun temple of Kotyark, which is a pilgrim place for the Khadayata Banias. On the right side of the entrance of the temple is an idol of a mother and a child, similar to one at Shamalaji, dating as far back as the Gupta period The old temple of Kotyark is situated on the ravines of the river Sabarmati near village Khadat about 3 kms., from here. A life-size idol of Lord Budha made of bronze with an inscription of the 8th century was found from Khadat, near the temple of Kotyark. It is believed that there was a large town built round this temple. From the ruins of this ancient town, old coins are still found while digging the land.[1] The *patotasava* ceremony is performed on Falgun Vad 5 when the Khadayata Banias congregate here. It has a primary school, a post office and a family planning centre A big fair is held here on Aso Vad 14.

Mandrapur--Kheralu Taluka (P. 1,726); V.P.

Mandrapur is 5 kms., from Kheralu, the taluka headquarters. It has a fine Shiv temple known as Dugdheshwar Mahadev. The exterior of the temple is exquisitely carved with Hindu divinities and female dancers. There is also a temple of Shitala Mata, where a fair is held on Shravan Vad 7.

Mandrapura has a primary school and a post office.

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1 PATTI GOVINDLAL D. (DR.), *Gurjari-ne Haiye*, (1953), p. 37

Mansa—Vijapur Taluka (P. 16,362); N. P., 23° 26′ N. 72° 40′ E.

Mansa is 22 kms., south of Vijapur, the taluka headquarters. It is connected with Mehsana, Kalol and Vijapur by the State Transport bus services. It was the seat of the chief of Mansa of the Chavda dynasty. The *gadi* was established in 1609 A. D. by Sursingji, a descendant of Vanraj Chavda. Mansa was placed under Baroda in the Attachment Scheme introduced in 1946.

There is an ancient step-well believed to have been constructed in 1526 A. D. and an old Malav tank built by the people. The step-well is a historic relic and is declared as a protected monument. Mansa has four secondary schools and colleges of Arts, Science and Commerce. It is a big marketing centre for brass-wares. There are several temples including a 100 year old temple of Shri Swaminarayan and a Jain temple. There are 2 Havelis of the Vaishnavas, 4 Shiv temples, Chamunda Mata and Amba Mata temples and 10 Ramji Mandirs. There is one mosque at the village. Mansa has a referral hospital, a sanatorium, a water-works and a State Transport depot. Recently, one clock tower, 70 feet high, has been built in the midst of the bazar.

Manund- Patan Taluka (P. 4,626); V. P.

Manund is 18 kms., south of Patan, the taluka headquarters. There is a small ancient temple, still in use, now enclosed all round by houses. Like so many others, it consists of a small shrine with a porch or *mandap* before it.[1] On a roof panel in the latter is a curious sculpture representing Vishnu seated on Shesha, whose tail, and those of two attendant snake *devis*, interlaced and knotted together, form the border of the panel. The tails in crossing from one side of the border to the other enclose eight somewhat oval spaces round the circle, and in these are small sculptured figures, among which it is easy to recognise the Narasimha and *Varaha avatars* of Vishnu. Shesha or Ananta, the conch and canopy of Vishnu while sleeping during the intervals of creation, is here represented as the *vahana* or vehicle of the god and portrayed with a human face, having a canopy of three snake-hoods, and with hands joined in reverence.

The village has a primary school, a library, a Government dispensary, a branch of the Bank of Baroda, a rest-house, a water-works, a snuff factory, a hand-loom factory, a metal factory, and post and telegraph office.

1. *Archaeological Survey of Western India*, Vol IX. p. 109.

Mehsana—Mehsana Taluka (P. 51,713); Mu., 23° 36' N. 72° 24' E.

Mehsana, the district headquarters, is an important railway junction on the Ahmedabad-Delhi metre gauge line with branch lines to (1) the Taranga-Hill, (2) Harij, (3) Patan and (4) Viramgam. The railway station has been recently rebuilt and provides up-to-date facilities for passengers. It is a divisional headquarters of the State Transport Corporation. It has a temporary air strip constructed during the regime of the former Baroda State. Mehsana was the headquarters of the Kadi Prant of the Baroda State from 1904 till its integration in 1949. Thereafter it continues to be the headquarters of the district.

The well-known Dudhsagar Dairy run on co-operative basis was set up here in 1965. There are factories manufacturing aluminium utensils, steel-furniture and truck bodies, soap factories, printing, etc. Mehsana is a great trade centre for tea, iron and steel. Other small industries manufacturing chemicals, silicate of soda, leather articles, etc., are also established here. Mehsana is an important trade centre for agricultural produce. A big market yard has been recently constructed here. The branches of the Dena Bank, the Central Bank of India, the State Bank of India, the Bank of Baroda and the Mehsana District Co-operative Bank and the Nagarik Co-operative Bank are established here.

As regards educational institutions, the town has eight primary schools, four secondary schools, one school for the deaf and the dumb and the colleges in Arts, Commerce, Law and Education Being the taluka and district headquarters all the taluka and district level offices are located here. It has a big Civil Hospital constructed at a cost of Rs. 24 lakhs. There is a beautiful old palace of the Maharaja of Baroda where several Government offices are housed. Moreover, the town has the offices of the Gujarat Electricity Board and the Oil and Natural Gas Commission. There are many temples and mosques. Among the important temples are those of the Toranvali Mata, the Brahmani Mata, the Ambaji Mata and the Somnath Mahadev. There is also a beautiful Jain temple.

The old step-well called '*Boter Kotha-ni-Vav*', the step-well with 72 cells is situated on the east of the Mehsana town. A stone inscription in the well is dated Samvat 1731.

There are two legends connected with Mehsana. According to one, the town is belived to have been founded in the Vikram Samvat 1375 (1319 A.D.) by one Mesaji [1]Chavdan Accroding to the other, it was founded on Bhadrapad Sud 10 of the Vikram Samvat 1414 (1358 A. D.)[2] In any case, the town seems to have been named after its founder Mesaji, a ruler in the Chavda dynasty.

Metrana—Sidhpur Taluka (P. 2,033); V. P.

Metrana, the terminus station on Mehsana-Kakoshi-Metrana Road railway line is 14 kms., from Sidhpur. It has a Jain temple dedicated to Rishabhadev or Adishwar Bhagwan constructed about 72 year ago[3], which is a place of pilgrimage for the Jains. The idol of the Rishabhadev was discovered from a local blacksmith's workshop here in Samvat year 1899 (1843 A.D.), Pilgrims come here in large numbers especially on Kartik and Chaitra Purnimas. The jain temple authorities maintain a Panjarapole. It is said that one girl named Javal, daughter of a local blacksmith had a dream that four idols of Gods lay buried under the smithy. Accordingly she dug up the place and to her surprise discovered idols of Rishabhadev Shantinath, Kunthunath, and Padmaprabha. These idols were first installed in the verandah of her house and were consecrated in a new temple constructed in the Vikram Samvat 1947 (1891 A.D.). One of the idols bears an inscription dated Samvat 1664 (1608 A.D.) Another idol of Shri Parsvanath bears an in inscription dated Samvat 1351 (1295 A.D.)[4].

About one and a half km., north-west from Metrana, is a temple dedicated to Chachariya Chauhan where an annual fair is held on Kartik Sud 2 (Bhai-Beej) attended mainly by the Thakardas, Rabaris and potters. A legend has it that a Rajput, named Chachariya Chauhan was undergoing the marriage ceremonies where he heard that, a butcher was driving away cows. He pursued the, butcher and saved the cows but in the scuffle that ensued he was killed. A shrine has been put up in his memory at this place to commemorate this event.

The village has a primary school, a co-operative society, a water-works and a *dharmashala*.

1. BHOJAK K. A., (Satyalankar), *Mehsana*, (1957), p. 9
2. *Ibid.*, p. 23.
3. SHRI VISHALVIJAYJI, *Be Jain Tirtho*, (1955), p. 22.
4. *Ibid.*, pp. 23-24.

Modhera—Chanasma Taluka (P. 4,198); G.P., 23° 35' N. 72° 9'E.

Modhera is famous for its Sun temple, one of the most magnificent monuments in Gujarat. It is situated on the bank of the river Pushpavati about 24 kms., from Chanasma. Becharaji and Dhinoj are the nearest railway stations. Modhera is connected with Becharaji, Mehsana, Chanasma and Ahmedabad by the State Transport bus services.

The Modhera village is built on a mound as high as 72 ft. It is said that centuries ago it was a flourishing town and a sea port.

According to the *Skanda Purana* and *Brahma Purana*, the areas in the vicinity of Modhera were known during ancient days, as Dharmaranya. These *Puranas* mention that after defeating Ravana, Lord Rama asked Muni Vasistha to show him a place of pilgrimage where he can go and purify himself from the sin of '*Brahma-hatya*'. Muni Vasistha showed him Dharmaranya which was near the modern town of Modhera. In the Dharmaranya, he settled at a village Modherak and performed a *Yagna* there. Thereafter he established a village and named it Sitapur. This village is about 8 kms., from Becharaji Modherak village mentioned above subsequently came to be known as Modhera. In the 9th century, Modhera became a centre of pilgrimage. During the reign of king Bhimdev (1022-1063 A.D.), the famous Sun temple was constructed there

Modhera or Modherapura, sometimes called Mundera, is said to have been the original settlement of the Modha Brahmins, and is fabled to have been given to them "as a *Krishnarpana* on the occasion of the marriage of Rama and Sita " The Modha Brahmins act as priests to the Modha Vanias, and are found largely in Gujarat. The Jain Acharya Hemachandra was of the Modha parentage. A temple of goddess Modheshwari or Matangi, the titular deity of the Modha is here. The Jain Acharya Bappabhattisuri had settled at Modhera sometimes during the first quarter of the ninth century of Vikram era.

Form the style of architecture. the temple may be said to have been constructed in 1026-27 A. D. during the reign of

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1. SHASTRI DURGASHANKER, *Gujaratna Tirth Dhamo*, (1969), p. 158.

king Bhimdev I of Patan, possibly on the ruins of an earlier temple. The temple was dedicated to Surya or the Sun-God. It was an imposing structure with a majestic beauty rarely met with anywhere in Gujarat. However, after enjoying this position for over two centuries, the Sun temple became the victim of iconoclastic activities of the Muslim invader, Ulughkhan. After this devastation what now remains is a skeleton of the temple walls without the protection of the roof in the form of domes and Shikhar. All the images are disfigured. The idol of the Sun which is not in existence there was 15′ high on the pedestal. The carvings on the walls and pillars depict the incidents from the Ramayan and the Mahabharat, forms of gods and goddesses and the way of life of the people of that time. Adjoining it is the huge 'Sun Kund' (Rama Kund) surrounded by step-terraces with numerous smaller temples. These small temples number about 108. Two of them are damaged. In the south there are Shitala Mata and Ganesh; in the east, Sheshashai Vishnu and in the west, the Natraj temple.

No finer or more interesting structure remains in northern Gujarat.[1]

1. Colonel Monier Williams, as Surveyor-General visited the Sun temple about 1809. In this Journal he remarks :

"There is one of the finest specimens of ancient Hindu architecture at Mundera I ever saw. It is a *pagoda* very similar in structure to those of the present day; but ornamented so profusely that it is very evident the founder was determined to make it the most finished piece of work that it was possible for the compass of human art to effect. All the upper part of it is supported on pillars, which are the most elegant, and enriched with carved work of exquisite beauty, and which would be considered in this refined age as the conception of a correct taste, and the execution of a mastery hand.

"Innumerable figures cover most of the bases of the pillars, and a considerable portion of the exterior surface of the *building*. They consist of gods and goddess, and groups of males and females.

"The domes were blown off, they say, by means of gunpowder,. ... by a Musalman prince. The lower circles remain, and are ornamented in a style of elegance that is uncommonly striking

"In front of the *pagoda* there is a square reservoir of water, built of stone perhaps sixty or seventy yards each way. Many beautiful little temples stand in recesses formed for them in the flight of steps to the water.

"I do not recollect observing in any building that I have seen in India such marks of the sheet effects of time as many of the stones about this *pagoda* and tank display. We spent some times every day in inspecting the place, but such is the variety of its beauties that it would have taken a much longer time than we had to spare to have discerned them all, or have gained a faint idea of the general design. Much of the sculpture represents the recorded actions of the gods or heroes. One course of figures, including men, women, horses, and other animals variously engaged, form a belt of almost eighteen inches wide all round the exterior of the building, and represent some part of their sacred history below this belt, and very near the ground. their is a range of elephants also completely encompassing the building, their heads and fore-feet are exhibited, and their bodies must be supposed to be the supporters of the fabric."

The figures of Surya occur everywhere on the architraves of the door jambs, both of the hall and shrine, niches round the walls of the *pradakshina* and on the inner and outer walls of the temple.

To the north of the entrance of *Gudh mandap* among the larger images on the wall, is one which the villagers call Kal-Bhairava This image has been identified as an image of Agni having three forms by Burgess and Cousens. It is a standing male figure, that appears to have three faces and three arms one left and two right.

Round the corner from this figure is God Shiv standing with Nandi beside him. Under the window on the north side of the *mandap* are three smaller figures in line Under tha window at the back are two male figures of Nag Devata with his two wives. But perhaps the most elegant and ornamental feature of this temple is the beautiful and richly decorated *sabhamandap* or *chavadi* which stands in front of the temple proper, and separated from it by a narrow passage.

In front of the east entrance to the *sabhamandap* and at the head of the flight of steps leading down to the Surya-Kund (popularly called Rama Kund), stand two columns, all that now remains of a fine *torana* or *kirtistambha*.

The Sun-temple of Modhera though now in a state of ruins is still a magnificent specimen of the superb craftsmanship of the Gujarat architects of the bygone days. Even in its present stage of existence, the temple presents the view of an imposing structure and can be counted among the finest specimens of the Indian art and architecture of the era which now forms part of the history of Gujarat.

The water in the *kund* is brackish and unfit for use, but the Hindu visitors coming to the temple consider it worth while to bathe in the pious *kund* for earning merit.

The construction of the temple on a mound facing the east is so designed that the rising Sun at the equinoxes would shine straight through the *sabhamandap* doors into the temple.

At this temple, two fairs are held, one on the Shravan Vad 30 and the other on the Adhika Mas Vad 30. A special fair is held on the Mahotta Parva, i. e., conjunction of Monday, Vad 30 and a particular planet. About 6,000 visitors including about 100 foreigners come to see the temple every month.

The Modheri Mata

Besides the Sun temple, there is the famous temple of Matangi Modheshwari Mata. The original temple is in the ancient step-well. The Mata is worshipped as the family deity of the Modh Brahmins, Modh Banians and Modh Ghanchis. Round about the temple, the large *Dharmashala* has been constructed to accommodate pilgrims. On Maha Sud 13, a large fair is held attended by people from Patan, Ahmedabad, Nadiad, etc. On the Chaitri Purnima day, the Sangh of the Modh Ghanchis comes here for worship.

The village has a primary school, a secondary school, a dispensary and a post office. Its village library has a rich collection of books. The Dharmaranya Khand of Skanda and Padma Puran gives vivid description of the attack on Modhera by Muslim hordes during Allauddin's invasion.

Motap--Chanasma Taluka (P. 2,334) ; V. P.

Motap 12 kms., from Mehsana is known for the temple of Yaksha. On the temple walls are depicted several *Bhogasanas* as described in Kamasutras of Vatsayan.

Motap has a primary school, a secondary school and a post office.

Moti Chandur--Sami Taluka (P. 2,207).

Moti Chandur is 20 kms., from Harij, the nearest town. The village has an old Shiv temple. Besides, there is a reservoir called 'Zilanno Bholvo' wherein the flow of water is perennial. It is said that the old Sarasvati river passed by this village. It has a primary school and a post office.

Nardipur—Kalol Taluka (P. 5,859) : V. P.

Nardipur is 12 kms.. north of Kalol, the taluka headquarters. It is connected by the State Transport bus service with Kalol,

hmedabad, Mehsana, Vijapur, Mansa, Ladol, Visnagar, Ambaji, imatnagar, etc.

The village is known for the Gram Seva Mandir, one of the dest and well-known voluntary social service institutions in the strict. It conducts various activities in the field of education. The llage has a Balmandir, a primary school a girls school, a secondary hool and a primary teachers' training college for women. It has a ·imary health centre, a veterinarry sub-centre, a public library, a lahila library, the Akhandanand Ashram and the Lambeswar shram. It is known for its cottage industry of Bidi making. has a post and telegraph office.

alodar—Mehsana Taluka (P. 2,860); V. P.

Palodar is 5 kms., north of Mehsana and 12 kms., from Panchot, railway station on the Mehsana-Patan railway line The Stats ransport buses ply during fair season. Palodar owes its importance the ancient shrine of the 'Jogini Mata'. There is an old temple Malai Mata of the post-Solanki period. A big fair is held here ery year. The village has three primary schools, a library, and ater-works. The ruins of an ancient Shiv temple belonging to the th century were recently excavated by the State Archaeology epartment.

anchasar—Sami Taluka (P. 2.676), G. P.

Panchasar is 35 kms., west of Sami, the taluka headquarters ith which it is connected by the State Transport bus service. It is bout one km, from Sami-Viramgam State highway and connected ith it by an approach road. It was one of the oldest seats of ower in north-west Gujarat. During the 7th century, it was the capital Jayshikhri, the first king of Chavda dynasty. With the fall of yshikhri in the battle with Bhuvad, it lost its glory and ceased to the capital. There are some old ruins of that period. To the orth of the village there is an ancient Bhuteshwar Mahadev. The mple was renovated about fifteen years back. Around the Bhuteswar Mahadev there are *palias* on which stone inscriptions are und. Panchasar was rebuilt by Yogiaj, the son of Mulraj. the north of the village there is Saran land covering an area 800 acres. *Chasia* (non irrigated) wheat is grown in 600 acres this land. According to the Barot's *vahivancha* it is said that ere was a big tank here At present *pucca* wells are found at is place.

In the village there is an ancient temple of the Vishveshvar Mahadev which has been recently renovated. The village has a primary school and a branch post office.

Pansar—Kalol Taluka (P. 5,039); V. P.

Pansar is a railway station on the Ahmedabad-Delhi metre-gauge railway line. It is 8 kms., north of Kalol, the taluka head-quarters. It is connected by the State Transport bus routes with Kalol, Mehsana and villages around.

The village was originally known as *Pana Shaher* and was belived to be a large flourishing town till it was invaded by the Muslims. There is a Jain temple dedicated to Mahavir Swami. The idol in this temple is believed to be very ancient and was recovered in the year 910 A.D. A large *dharmashala* attached to the temple has 180 rooms to accommodate pilgrims. It is estimated that about 50,000 pilgrims visit this place every year.

It has two Balwadis, a primary school, a secondary school, a Panchayat dispensary, a library with reading room, a water-works and a veterinary sub-centre. It has got post, telegraph and telephone facilities. The village has drainage system.

There is a branch of the Dena Bank.

Patan- Patan Taluka (P. 64,519); Mu., 23° 51' N. 72° 7' E.

The historic town of Patan is situated on the river Saraswati, about 57 kms., from Mehsana, the district headquarters. It is a railway station on the Mehsana-Kakoshi metre gauge railway line and is connected by the State Transport bus services with Mehsana, Chanasma, Sidhpur, Unjha, Harij and Deesa (Banaskantha).

Patan was the capital of Gujarat for over 600 years between the 8th and 14th centuries and had attained prosperity under the Solanki period. It was known as Anhilvada or Anhilpur, and was founded on Vaishakha Sud 3, Samvat 802 (746 A.D.) by Vanaraja, the forest-born son of Rani Rupsundri. He was the first of a line of kings, of the Chavada a dynasty which was succeeded by the Solankis, and afterwards by the Vaghelas. The place where the town

was established was formerly known as Lakharam.[1] The town, afterwards known as Nahrwara or Naherwala,[2] was famous for its size and magnificence, and yielded much plunder to Mahmud of Ghazni. "The last of the Vaghelas, Karan Ghelo ('the insane') was overpowered in 1289 by Ulugh Khan, and the Muhammadans afterwards levelled the walls of the town, buried the temples in their foundations, and ploughed up the ground on which they stood. The modern Patan has sprung up on the ruins left by the ancient conquerors, but does not possess the magnificent palaces, parks, tanks, schools, libraries, markets and offices which are said to have adorned the old town."[3]

In 1734 A.D. Hisamuddin Babi Nawab of Baroda lost his *gadi* to Pilajirao Gaekwad who gradually captured other territories of Nawab, including Patan. In 1766 A.D., Damajirao shifted his capital *(gadi)* from Songadh to Patan, though after his death which occurred while he was at Patan, Baroda was made the capital.[4]

Though known to the Muslim historians under the name of Nahrwara or Nahlwara or Naherwala, its position or identity with Patan seems to have been almost forgotten in the eighteenth century.[5] D'Anville sought to identify it, but could only conjecture that it must have stood on the site of Ahmedabad; and still later Rennell, in the first edition of his Memoir of a Map of Hindusthan, published in 1788 (P. 149), failed to trace the name; though in a later edition (1793) he identified it. Yet Father Tieffenthaler had long previously written of Patan as "a very ancient city surrounded by walls, ...whose old name was Nehrvala." Unaware of this, Colonel Tod regarded the position of this ancient capital as still amongst the desiderate of Indian geography until in 1822 he discovered it as one of the suburbs of modern Patan. Al Biruni in the early half of the eleventh century described its situation with accuracy, calling it by its native name of Anhalwarah; and Idrisi. who compiled his work on the authority of Ma'sudi, who visited India in 915 A.D., says, "from Bharoach to Nahrawara is reckoned eight marches

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1. SHASTRI DURGASHANKER K., *Gujarat-no-Madhyakalin Rajput Itiha*. Vol I-II, (1953), p. 513.

2. This name became popular during the Muslim rule It is derived from the word 'Naher' meaning river or canal The town is situated on the river Saraswati. JOSHI M. M, *Patan-no-Bhomiyo*, (1927) p 13.

3. J BURGESS AND H. COUSENS, *Architectural Antiquities of Gujarat*, (1903) pp 23-25

4. JOSHI MAHADEV MUKUND, *Patan no-Bhomiyo*. (1927), p. 11

5. *Archaeological Survey of Westren India*, Vol IX, pp. 33 to 57.

through a flat country, where they travel in wheeled carriages. In all Naharwara and its environs, people never travel otherwise than in carraiges, drawn by bullocks which are directed at will. These vehicles are furnished with cords and serve for the transport of merchandise"

The ancient glory of this historic town is vividly described by Colonel Tod[1] on the basis of the *Kumarapala Rasa* of Rishabhdeva (V.S. 1670).

Under the reign of Karandev and Sidhraj, Anhilwada attained its greatest splendour and the Solanki dominion its widest extent and highest prosperity. During these days, Patan had so large a population that it became popular as *Nar Samudra* (Ocean of human population).

The Muslims invaded Patan thrice during the last quarter of the 12th century and came in temporary possession of this town. Referring to the subsequent period, the Baroda Gazetteer states[2]- "A century later, in 1297-98, Ulugh Khan and Nasrat Khan Jalesari, the generals of Sultan Alaud-din invaded Gujarat, sacked the temple of Somnath, defeated the Raja Karan Vaghela who fled and took refuge with Ramdeva of Devgiri and captured Nahrwala (Anhilwada).

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1. 'Anahilapura", Tod says, "was twelve *kos* (or eighteen miles) in circuit within which were many temples and colleges; eighty-four *chauks* or squares, eighty-four *bazars* or market places, with mints for gold and silver coinage. Each class had its separate *moholla* or quarter, as had each description of merchandise, *i. e.*, *hathi-dant* or elephant's tusks, purples, diamonds, pearls, etc, each had its separate *chauk*. There was one *bazar* for *sarrafs*, or money changers, one for perfumes and unguents; one for physicians, one for artizans, one for goldsmiths, and one for silver-smiths, there were distinct *mohollas* for navigators, for bards, and for geneologists. The eighteen *varn* or castes inhabited the city. All were happy together. The place ground with a multitude of separate buildings for the armoury, for elephants horses and chariots for the public accountants and officers of state. Each kind of goods had its separate *mandvi* or mart, where the duties of export, and sale were collected, as for spices, fruits, drugs, camphor, metals, and everything costly of home or foreign growth. It is a place of universal commerce. The daily amounts of duties was a lakh of *tankas*. If you ask for water they give you milk. There are many Jain temples and on the banks of a lake is a shrine to Sahastalinga Mahadev. The population delights to saunter amidst the groves of *champaka*, *punan*, *tad* (palmyra), *Jambu* (rose-apple), *chandana* (sandal), mango, etc, with variegated *vela* or creepers, and fountains whose water are *amrits*. Here discussions (*vada*) take place on the Vedas, carrying instruction to the listener. There are plenty of Bohras, and in Virgam there are also many. There is no want of *birterans* (Yatis or Jains priests), or of merchants true to their word and skilled in commerce, and many schools for the *Vyakarana* (literally grammer schools). Anahilvada is a *parasamudra* (sea of men). If you can measure the waters of the ocean, then may you attempt count the number of souls. The army is numerous, nor is there any lack of bell bearing elephants."

2. DESAI G. H AND CLARKE A. B, *Gazetteer of the Baroda State*, Vol II, (1923), p. 572.

"Then Gujarat became a province of the Moghal empire, and thenceforward the great architectural works of the Solanki and Vaghela kings were wilfully and maliciously dilapidated by Islam bigotry. Alap Khan, one of the first governors of Nahrwalah, we are told by Ali Muhammad Khan, the author of the Mirat-i-Ahmadi, built the Adinah Masjid of white marble which remains at the present time (1756). There is a fine Masjid which it is said at that time stood in the centre of the city, but is now far away from the inhabited part. There are many remains of grand buildings which show what a great and splendid city Patan was in olden times For nearly three *kos* round the present city, the ground is strewn with bricks and blocks which attest the truth of this relation Ruined bastions and walls found in the open country likewise prove this. In the lapse of ages, from the construction of new buildings and other changes in the city, many vestiges of old times have disappeared. During the times of the Rajas, so much marble was brought from Ajmer for the construction of temples and other buildings that abundance of it is found at the present time on digging in the ground. All the marble used at Ahmedabad and other places was brought from thence. Such is the testimony of a well informed Mahomedan writer and revenue officer in Gujarat about two hundred years ago

"What remains could exist of its former splendour when for six centuries its ruins have been despoiled of chiselled marble and carved stone and continues to be dug over for such materials? Even that 'magnificent relic' of which Tod spoke so admiringly, the skeleton arch of a noble gateway' is now no more. Every vestige of it has been carried away; adding another to the many losses that are so frequently occurring to make us wish some efficient check could be put on such vandalism in the destruction of relics so valuable to the antiquarian, the architectural critic, and the historian."

Colonel Tod gave what he calls an imperfect sketch of the area of the ancient city, but the relative positions he lays down have to be reversed, the larger portions of the area of the old capital lay, not to the east of the modern town, but to the west of it, in which direction there are old foundations and mounds containing remains to a distance of four or five miles. In this direction is the village of Vadali said to occupy the site of the Ghi-ka-Mandavi or Ghee market of the old city. On the east of the present town, at a distance of about a mile, there are also traces of old Anahilavad, showing that the circumference of twelve *kos* or eighteen miles assigned to it by the Kutdarapala Charitra was not much, if at all, exaggerated.

The town is quite modern in appearance, and there is little left-certainly nothing striking to suggest the antiquity and the former splendour of the capital of the Chavada and Solanki dynasties and one of the oldest and most renowned cities of Gujarat.

The modern Patan has been so despoiled of almost every structure of antiquity that there now remain only a few fragmentary objects to be noted as belonging to the Hindu period. These are part of the RanikiVav or step-well ascribed to Udayamati, the queen of Bhimdeva I; the Sahasralinga *talav*, ascribed to Sidharaja Jayasimha, and old images, pillars and fragments of sculptured slabs. The Jain temples, at least in their present forms, are mostly, if not all, of later age than the fifteenth century. The Muslim remains date from the end of the thirteenth century ownwards, and consist chiefly of the mosques such as Gumada, Gazni, Shaikh Jodh, Shaikh Sarat, Samini Masjid and others, the Khan Sarovar tank, Bahadur Shah's well, etc. The Gumada Masjid and the Gazni Masjid were built by Sultan Mahamad Gazni. It is estimated that Patan has about 360 mosques, big and small. Among the *dargahs* those of Maulana Mehboob Shaheb, Shaikh Shiraju, Shaikh Farid, Gabanshah Pir, Kalu Pir. Sultan Dajihud and Maulana Mahmud Tahir's *durgah* deserve a mention. The Prant office building was originally the residence of the Nawab. Similarly, the building now used as the Taluka Police Station also belonged to the Nawab. His tomb was erected in this building. Among the Maratha remains may be included the Shiv tample on the Khan Sarovar, the Damaji garden and the temple within, the Raj Mahal now used as the Guest House and the Damajirao's *Paduka*. The turban and the sword used by Damajirao are also preserved in the Damaji garden.

Raniki Vav (Queen's Step-well)

In the fields a short distance to the north-west of Patan, and not far from the embankment of the Sahasralinga *talav*, are the remains of the Rani or Raniki Vav—the most magnificent step-well in Gujarat. It is said to have been constructed under the auspices of Udayamati, the queen of Bhimdeva I (1022-63 A..), and the mother of Karanadeva. It has been declared as a national protected monument. The Government of India carried out excavations here in 1958. During these excavations the hidden portions of the *vav* have been discovered. The *vav* is about 90 feet in length from west to east. Its construction is on the Khajuraho style. But there are no errotic images. The structures are made of gray sandy stones. Further excavations in 1972 have unearthed a unique treasure of architectural wealth including images of Sheshashai Vishnu, Shiv and other gods and goddesses

and decorative stone articles of exquisite stone work sculptured by the master architects of Solanki period.[1] These remains, though about 900 years old, have still remained intact as they were covered under the earth, and are a symphony in sculpture.

Sahasralinga Talav

To the great Jayasimha Sidharaja (1093-1143 A.D.) are ascribed the construction of various artificial lakes or reservoirs in Gujarat. One of the largest of these was the Sahasralinga *talav*, or tank of the thousand Shiv shrines at Patan, the remains of which are still found north-west of the town. According to one opinion, the lake was originally known as 'Durlabh Sarovar' and was built by king Durlabhraj, an ancestor of King Sidharaja. This lake was then repaired and renovated by Sidharaja.[2] The major basin of the lake is now under cultivation. The great embankment surrounding it appears to be composed throughout of solid brickwork, and this was once faced with stone masonry forming flight of steps to the water's edge. On and above these steps, stood the thousand shrines of which fragmentary remnants are still found buried in the debris of the embankment. The canal and the river were originally at a great distance from the tank The river Saraswati seems to have shifted from north to south as a result of an earthquake and has reached the bank of the tank. There was the famous Shantinath temple which has been converted into a mosque, now known as Shaikh Farid's Roja. The central lotus ceiling of the temple has been removed to the Baroda Museum. The Roja is now declared as a protected monument. To the west of the tank, there was another temple which is now converted into a Muslim Roja of Maulana Mehboob. On the north, at the centre of the tank, there was the queen's palace about 150 feet high. The tank was last dug during the Gaekwad regime Nothing further has been done since then.

This great tank spread over an area of about 5 kms., is said to have been begun by Jayasimha Sidharaja shortly before he set out against Yasovarman, the sovereign of Malwa, and is the theme of legend and song. The best known of these is the ballad of Jasma Odan whom the king wanted to marry but who instead committed suicide and cursed the king that the tank will hold no water. The story of it has been told by Forbes in his *Ras Mala*, (Vol. I, Part III). The ballad has, however no historical support.

1. The Times of India. (Ahmedabad), dated the 29th August, 1972
2. SHASTRI DURGASHANKER KEVALRAM, *Gujarat no Madhyakalin Rajput Itihas*, Vol. III, (1953), pp. 301-302.

About 150 years ago, the Od-potters and brickworkers built near the Rani Vav, a small temple, *samadhi* to the memory of Jasma.[1] Referring to this Dr. Hirananda Shastri notes as under :

"The *samadhi* of Jasma Odan, the supposed fair victim of Sidharaja's carnal desires, is not far off from this site. The Ods, who belong to the clan of Jasma, are still to be found in Patan. Most of them whom I intended to employ to dig refused to take up the job saying that they were mindful of the curse and could not dig at the place where their kinsfolk perished. Some, however, agreed to work as labourers and proved to be good earth-diggers, thus supporting the tale that Sidharaja engaged the Ods outwardly for their skill in digging but actually in order to capture the fair Jasma, whose beauty is even now sung in folk-songs current in Gujarat. Some of them form gramophone records and furnish good specimens of Gujarat folk-lore. These ballads extol the purity and devotion of Jasma, who committed '*sati*' on her husband being killed by the disappointed ruler of Gujarat, cursing him to die issueless. That Sidharaja died issueless is known to history."[2]

According to Dr. Durgashanker Shastri[3] the incidence relating to Jasma Odan is not reliable as it is not supported by history.

Tomb of Shaikh Farid

About two kms., north-west from Patan on the left bank of the river Saraswati, and not far from the north side of the Sahasralinga *talav*, stands the *dargah* or shrine of Shaikh Farid. Though now the tomb of a Muslim saint, this was originally believed to have been a Hindu or Jain temple of considerable architectural merit.

Across the river from Shaikh Farid's *dargah* is another Muslim shrine, of Bawa Qazi or Bawa Haji, in which are some well carved ceilings. They evidently belonged to a Hindu temple. The building is otherwise of no particular interest.

The foremost among the few old images left at Patan, and perhaps the best known, is the white marble figure of Vanaraja, now installed in the Panchasara Jain temple.

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1 The temple was subsequently repaired in 1935 A.D. A big fair is held here on Maha Sud 15, every year attended by a large number of *ods* from Saurashtra.

2. Shastri Hirananda (Dr.), Director of Archaeology, Baroda State—*Annual Report of the Archaeological Department, Baroda State*, 1936-37, p. 15.

3. Shastri Durgashankar K., *Gujarat-no-Madhyakalin Rajput Itihas*, Vol I-II, (1953) p. 303.

Temples

The temples of the Jains in Patan are said to number over a hundred among which the one dedicated to Panchasara Parsvanatha[1] is one of the largest, while those of Nimesvara or Neminatha, Santinatha, and Gautamswami rank next. In one of the new temples, there are images of goddesses, all of them in dancing postures. The existence of a large number of Jain temples here has made Patan one of the biggest place of Jain pilgrimage in Gujarat.

Among the Hindu temples are those of Kalika Mata and Sindhvai Mata. In an enclosure to the right is the shrine containing Kalika and Bhadrakali in white marble; and in a recess is a small, marble figure of Amba Mata. In the Sindhvai Mata temple, there is also a *jaladhara* with the representation of a human head in it, which the Brahmans show as the head of Jagadeva Parmar, which, legend says, the Mata demanded and Jagadeva gallantly offered, in order that Sidharaja's life might be spared by the Fates. The story is of considerable interest, and is well told in Forbes' *Ras Mala*, (Vol. I, pp. 118-53). This court is strewn with carved stones and into the walls are built some sculptured marble slabs. About 2 kms., east of Patan there is an ancient temple of Shri Harihareshwar Mahadev on the bank of the river Saraswati. Near the temple, is situated an octagonal reservoir popularly known as the *Brahma Kund*. The original date of its construction is not available, but a stone inscription on it indicates that the *kund* was repaired and renovated in Samvat 1841 (1785 A.D.). Near the *Brahma Kund*, there is a *samadhi* of *sati* Prankunvarbai belonging to the family of Sir Chinubhai Madhavlal Baronett of Ahmedabad. She committed *sati* here in Samvat year 1855 (1799 A.D.).[2]

The earliest Muslim structure of which we find mention is the Jami Masjid, built of white marble in 1305 A.D., by Alap Khan, one of the first governors of Nahrwalah as the Mohmmadans called Anhilwada and which existed till the middle of the 18th century. This would, then, have been the largest mosque in northern Gujarat.

The Gumda Masjid is a very simple building, in the usual form of the Gujarat mosques, built in the trabiate style with pillars and lintels only. It is not constructed, as the earlier mosques generally are, of Hindu columns, but of pillars and beams dressed expressly for the building. The lower sections of the minars are of carved

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1 The temple abounds in ancient carvings, Originally, the image of the Panchasara Parsvanatha was at Panchasar. It was brought here subsequently.

2. JOSHI MAHADEV MUKUND, *Patan-no-Bhomiyo*, (1927), pp. 80-81.

work but the upper portions, above the roofs, are of brick and plaster. The cornice and *kangaras* are in the usual style. In the sand-stone of which the walls of the mosque are built are hard modules, and when these occurred on the surface of a stone they have been left by the masons as small protuberances, as they preferred not to spoil their tools in dressing them down. These, from their supposed resemblance to boils or ulcers (*gumada*) have given the name "Gumada" to the *masjid*. People afflicted with boils come and anoint these stone "boils" with *gur* in expectation that by this charm their sores will be cured. Another mosque known as the Gazni mosque is quite a modern building and has nothing of interest about it. The Masjid of Shaikh Jodh, now partly in ruins, is near the wall in the south quarter of the town.

Outside the walls, to the south of the town, are several Muslim tombs. The domes of these are supported on an old sculptured Hindu pillars of white marble. On the capital of one of these is a short inscription in Devanagari recording the setting up of the column by the wife of Ajayad in Samvat 1256.

Khan Sarovar

The Khan Sarovar is the largest tank still in use at Patan and is situated just outside the south gate of the town on the road to Chanasma. It is nearly square, measuring 1,228 feet from north to south and by 1,273 feet from east to west. Stone steps descend to the water and the masonry is still in a fair condition. Originally this reservoir may have been the work of some of the Solanki kings, but if not originated, it was completely renovated by Khan-i-Azam Mirza Aziz Kokah, the foster brother of Akbar, who, on the conquest of the country, made him the governor of Gujarat. And he was reappointed towards the end of the 34th year of Akbar (1589 A.D.)in succession to 'Mirza Abdur Rahim Khan Khanan' and held the position for five years till 1594. It was during this second period that the reservoir was constructed. At present the water from the Saraswati river is channelled through this Khan Sarovar for irrigation purposes.

Near the east end of the north side is the Shiv temple built by Damaji Gaekwad in 1766-67.

In the construction of the Khan Sarovar, materials from old temples have been used, especially in the inlet and over-flow sluices. In the former, in the covered chamber behind the three inlets are built into the wall some very old and boldly carved pilasters.

There is the Hemachandra Gnan Mandir in the town. It has an invaluable treasure of palm-leaf inscriptions, the Jain scriptures and other works written in hand. They are carefully stitched on silk cloth and preserved in flat and air-tight cup-boards. Three sides of the cup-boards are fitted with glasses so that the visitors can have a look from different sides. The literature mainly consists of philosophical and spiritual thoughts written in the Sanskrit and Prakrit languages including those by Acharya Hemachandraji who is said to be the first writer of the Gujarati grammar.

The modern town of Patan, together with the citadel, is the result of Maratha efforts. It is situated to the south-east of old Anhilvada, nearly one km., from the Saraswati river. A lofty wall, most of which is of great thickness, entirely surrounds the town and there are numerous gateways The places of interest are the old Jain temples of Panchasara Parsvanatha, Mahavir Swami, Nemishwar, Shantinath, Gautamswami, etc., and the temple of Kalika Mata, the small temple of Jasma Odan and the wells of *Derani-Jetham*.

Kavi Bhalan, the great Gujarati poet of the 16th century, belonged to Patan. In the Ghimata area of the town, there is still a street named as the *Bhalan-ni-Khadaki*.[1] The saint Kanthadinath of the Nath Sampradaya had stayed here during the reign of Mulraj Solanki.

Patan is known for the beautiful wood carving which reached its zenith in former times and for the embroidery work It is particularly well-known for its '*patola*' (variegated saris) and Mashroo weaving. The art of '*patola*' making has been specialised by the Salvis, a class of weavers who have settled at Patan since the days of King Kumarpal. At present however there are a very few families of the Salvis engaged in this famous art. It is also known for its clay toys and pottery works. The last is said to be superior to any of its kind in Gujarat and is remarkable for its glaze. There are hand weaving industries, *bidi* industries, machine tools factories, steel and furniture factories, cement pipe factories, soap factories, four saw mills and three oil mills. Devada, a variety of sweet preparation made in Patan is well known So is Patan's *mesh*—a black soot used as an eye ointment for children.

The town has the branches of the State Bank of India, the Bank of Baroda, the Central Bank of India, the Dena Bank, the Union Bank, the Mehsana District Central Co-operative Bank, the Nagarik

1. Joshi Mahadev Mukund, *Patan-no-Bhomiyo*, (1927), p 44

Co-operative Bank and the Land Development Bank. There
Gajanan Sahakari Pedhi formed by the Maharastrians, Harijans
Muslims. Patan has a market yard, which is the second bigge
the district. Besides, it has a cattle market-yard which is the
one of its type in the Mehsana district. In the Second Five Y
Plan a technical workshop a leather training-*cum*-production ce
and a taluka seed-godown were constructed. During the Third
Year Plan a dam was constructed on the river Saraswati.

Patan has a Government hospital, a maternity hospital, a T
hospital, an eye hospital and a veterinary hospital. As regards edu
tional institutions, it has 16 primary school, 8 secondary School
Arts and Science College, one Commerce College, a Secondary Sch
Teachers training College, (B,Ed. College), a Primary Teachers Trai
College for women, a Polytechnic and Dyeing and Printing Train
School. Being the taluka town, all the taluka level offices, are loca
here. Moreover, the town has offices of the Prant Officer, the S
Tax Officer, the Income-Tax Officer, the Excise Officer, the Indus
Inspector, the District Educational Officer, the Deputy Engi
(Bridge Sub-Division), the Agriculture Inspector for Soil Conserva
and the Deputy Superintendent of Police There is an office of
Archaeological Department, Government of India. It has a mu
pality, city and taluka police station, a State Transport depot
a good rest-house (Raj-mahal). Lastly there is a well-equi
gymkhana.

Piludara—Mehsana Taluka (P. 3,309); V. P.

Piludara is 12 kms., away from Mehsana the taluka headqua
and one and half km., from Randala a railway station on the Meh
Taranga Hill railway section. The State Transport buses ply du
fair season.

It is known for the remains of the ancient Surya Mandir
temple). The village has an important architectural monument
sisting of a gateway or *torana* which is believed to have formed
of the Sun temple. The temple has been destroyed but the ren
are lying buried under debris close by. The *torana*, too, is
intact; its architrave and the pediment with its fine sculpture
mostly disappeared. The vestiges consisting of two pillars an
arch over them are still there. The pillars are profusely and f
carved, but are now out of plumb. It is also trabeate in constru

The beautifully carved pillars and other architectural piec fixed in the middle of the village on the main road and in priva houses reveals the past prosperity of the locality.[1]

The other noteworthy monument is the Sitala Mata temp which is also situated in the village. The temple is believed to ha been built some time during the 12th century and is considered l Dr. Hirananda Shastri as "one of the very noble pieces of architectu of the medieval Gujarat".

All these architectural remains are declared as protected monument

The village has a primary school and a secondary school.

Pilvai—Vijapur Taluka (P. 6,756); V. P

Pilvai is 3 kms., from Vijapur, the taluka headquarters It i a railway station on the Kalol-Vijapur-Ambaliyasan railway line an is also connected by the State Transport bus services with importan places of the district.

The name 'Pilvai' is associated with fierce and violent distur bances which rocked the village in the year 1897-98 A.D. Pilvai wa *Ek Ankadia* village subject to payment of Rs. 1,000 as *Ankad* per year. The Baroda Government had undertaken the surve of the lands in this village; but the *Ankadedars* were opposed to th survey operations on the ground that it was '*ankadiya*' village an the village people had only to pay a fixed *ankada* of Rs. 1,000 ever year. As a result, when the survev operations were started in Samva 1953-54, the Rajput *Ankadedars* of the village mobbed, assaulte and forcibly drove away the survey party, the local police and th revenue officers. The Rajputs set the authority at naught by forti fying the village and by collecting a large number of armed mer who refused all ingress to Government officers. For the time being the writ of the Baroda Government ceased to run in the village The police force could not cope with the explosive situation. In view of the dense forest round the village, the Baroda troops could not enter the village. Consequently, the military was, therefore, called One Patel of Chadasana showed the way for entry of the army into the village. The Sur-Suba of the Baroda State ordered the army to storm the village and to bring it under the heel. Fierce fighting followed in which 13 Rajputs were killed and

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1. SHASTRI HIRANANDA, (DR) Director of Archaeology, Baroda State—*Annual Report of the Archaeological Department, Baroda State*, 1936-37, p. 6.

many others were taken prisoner.[1] The ring leaders were t some of them were sentenced to imprisonment for life. Tl was thus pillaged, destroyed and made *khalsa* by the Government. As a result, when any resistance is offered established authority, the authority points out the proverb રૂવાપાં આવશે", *i.e.*, the resistance will be crushed with all at the command of the State.

During the Second Five Year Plan period a trial-*cum* stration agriculture centre was opened at this place. The has three secondary shools and an Arts and Science Coll

Rajpura–Sami Taluka (P. 537); G. P.

Rajpura is 35 kms., south-west of Sami, the taluka h rters. It is also called Sankhen. Harij is the nearest railwa on the Mehsana-Harij railway line. It is on the Rupen r between the village Rajpura of the Sami taluka and the Rozva of the Dasada taluka (Surendranagar District) on t hern bank of the Rupen river, there is a perennial strean Bhotvo. It is one of the five places of pilgrimage. Th reservoir is 20 × 20 ft. But in its central area within a ra 5 ft., the water-level remains at neck level even though th may be an adult or a child. It is called Bangaanga spri possibility of an artisan well cannot be ruled out.

To the north of Rajpura and to the west of village on the west bank of the river Rupen there is a temple c nth Mahadev which is believed to be a Jyotirling. The feet in diametre, 2 feet in height and its depth has r fathomed even though digging was done 25 feet below the

There is another ancient temple of Tantreshwar Maha ated on the east bank of the Rupen river near Tuvad There lived a saint popularly known as a Godad Bava v believed to be a man of miraculous powers. He died six y

Ruhavi–Patan Taluka (P. 1,337); V. P.

Ruhavi is 19 kms., south-east of Patan, the taluka heac Ranuj is the nearest railway station on the Patan-Mehsar section. It is connected by the State Transport buses in fai

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1. Desai G. H. and Clarke A. B., *Gazetteer of the Baroda State*, Vo p. 616.

Here is the shrine of Nilkantha Mahadev, perched upon a high artificial brick mound.[1] It is a natural protected monument. The temple faces the east and has been of the same style as that at Sunak, its better preservation perhaps helps to give the work the appearance of having been somewhat superior in style. In the principal niches on the north, west and south respectively are figures of Brahma with Saraswati, Shiv and Parvati and Lakshmi Narayana. Under these, on each side, are pairs of erotic figures. The doorway of the shrine, which is much encrusted with white-wash, has a figure of Ganesh on the lintel, with the members of the triad—Brahma, Mahesh and Vishnu—above him, and a *ling* occupying the centre of the floor of the shrine.

The village has a primary school and water works.

Sami—Sami Taluka (P. 7,416); V. P., 23° 41′ N. 71° 47′ E.

Sami, the taluka headquarters is 20 kms., south-west of Harij, the terminal station on the Mehsana-Harij metre gauge railway line It is also connected with Mehsana, the district headquarters by the State Transport bus services It is said to have taken its name from its founder who was of an ascetic sect called Atit or Swami. In the beginning of the 19th century, it was the seat of the Nawab of the former Radhanpur State. The Rajgadi of Nawab is still there. There is an old fort around the town.

Sami has a Balmandir, a primary school, a secondary school a Harijan Chhatralaya and a public library. It has a Government dispensary, a veterinary dispensary, two ginning factories and one pressing factory. Being the taluka place, all taluka level offices are located here. The branches of the Dena Bank, the Mehsana District Co-operative Bank and the Gujarat State Co-operative Land Development Bank are set up here. Recently, the Sami Nagarik Co-operative Bank has been established.

The village has several Hindu temples including three Ramji Mandirs, Radha-Krishna Mandir, Bahucharaji Mata Mandir, Nilkanth Mahadev, Sthaleswar Mahadev, Bhimnath Mahadev. Charana Hanuman Mandir, Viswakarma Mandir Ranchhodji Mandir and Rama Pirnu Mandir. For the Jains, there is the Mahavir Swami temple. Among the Muslims mosques the village has Memonni Masjid, Jumma Masjid, Kazi Masjid, Ghanchini Masjid, Bohra Masjid, Desai (Muslim) Masjid, etc.

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1. *Archaeological Survey of Western India*, Vol. IX, p. 108.

The village has 4 tanks on all the sides. It has two cremation grounds for Jains, one for the unmarried and the other for the married.

Sami is known for its livestock, milk produce, wheat and cotton.

Samoda–Sidhpur Taluka (P. 1,976); V. P.

Samoda is 5 kms., east of Sidhpur, the taluka headquarters. The well-known voluntary institution, the Saraswati Gram Vidyapeeth is established here. It has an Agricultural College established on the model of Lok Bharati of Sanosara. Its objective is to serve as a catalyst of rural reconstruction. Besides, it runs a Talati-Mantri Training Centre. The village has a primary school, a secondary school and a veterinary aid-centre. The village is electrified and has a water works. It is mainly populated by Mumans—the followers of Aga Khan, who are economically very well.

Sander- Patan Taluka (P. 5,546); V. P.

Sander is 16 kms., south-east of Patan, the taluka headquarters. It is at a distance of 4 kms., from the Ranuj railway station on the Mehsana-Patan railway line. The place is served by the State Transport bus service.

There are two small disused but interesting old temples of the Solanki period and a modern temple of Sanderi Mata.[1] The two temples have been declared as national protected monuments. The larger of the old temples is identical in plan and detail with that of Nilakantha Mahadev at Sunak (Sidhpur). In the carving here, as in the old shrine at the tank at Delmal, the crispness and depth even of the surface ornament is noticeable, and though weathered by centuries, it still strikes the eye by the rendering of light and shade. Over the shrine doorway, Ganesh is carved on the usual projecting block, whilst above are Brahma, Vishnu and Shiv. In the dome of the *mandapa* are eight female dancing bracket figures. Outside, in the principal niche in the back of west side of the shrine, is a figure of Shiv ; on the north side is the image of Vishnu, and that of Brahma on the south.

The other and smaller shrine is somewhat peculiar and rather more archaic in appearance. The square tower reminds us of the

1. *Archaeological Survey of Western India*, Vol. IX, pp. 108-109.

temples in Orissa, which have been ascribed to the sixth century. Above the shrine door is a figure ot Ganesh, and over him, on the frieze, are the *nava graha* or nine planets, as we have them also over the doorway of the small shrine at Vadnagar.

The village has a Bal-Mandir, two primary schools, a secondary school and a library. The first girls' school in the Mehsana district was opened here about 40 years ago. There are handloom units, water works and a post office. There is a co-operative service society 58 years old, which has won a shield from the Gujarat Government for efficient working.

Satlasana—Kheralu Taluka (P. 3,644); V. P.

Satlasana is 10 kms., from the Taranga Hill Station, on the Mehsana-Taranga Hill railway line. It is 32 kms., from Kheralu, the taluka headquarters and connected with it by the State Transport bus services. It is also connect withed Danta and Mota Ambaji by bus service. It was the headquarters of a Thana during the Agency period. It is known for good honey.

The village has a primary school, a secondary school, a primary health centre, a post and telegraph office and branches of the Dena Bank and the Mehsana District Central Co-operative Bank.

Serisa--Kalol Taluka (P. 2,881); V. P

Serisa is 5 kms., south of Kalol, the taluka headquarters and the nearest railway station. The village has a big Jain temple, dedicated to Shri Parasnath, the 23rd Tirthankar. It is a pilgrim place for the Jains. A stone inscription on the temple indicates that it might have been constructed during the 12th century.[1] The available literature indicates that this pilgrim place was a prosperous one, till it was destroyed either by invaders or by natural forces in the 16th century. The new temple was constructed opposite to the original temple in the Samvat year 2002 (1946 A.D.). The new temple contains only five of the 150 idols recovered from the original temple.

The village has a primary school and a library.

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1. The stones used in the original temple were those generally in use before 8th century A D. This facts leads many to believe that the temple is much older.

Shankheshwar—Sami Taluka (P. 2,773); V. P.

Shankheshwar is 22 kms., south of Sami, the taluka head-quarters, 35 kms., from Harij, the nearest railway station and 8 kms., north of Panchasar. It is connected by the State Transport bus service with important places in the district.

Shankheshwar is a very ancient place of the Jain pilgrimage antedating V. S. 802. According to the *firman* of Shah Jahan the village was granted on lease (*ijara*) by the Mughal Emperor Shahjahan to Sheth Shantidas, the Nagar Sheth of Ahmedabad, for a sum of Rs. 1,050 in the year 1656-57.[1]

The village was perhaps originally known as Shankhpur but subsequently became famous as Shankheshwar. It is believed that the village was called Shankhpur because the victorious *shankh* was blown from here during the battle between Krishna and Jarasangh. A large temple of Shankheshwar was built here in V. S. 1155 (1099 A. D.) by Mahamantri Sajjanshah and was subsequently renovated several times. The temple itself has now disappeared. The image of Parsvanath that belonged to this old temple appears to have been transferred to a modern temple which has been built closeby.[2]

The old Jain temple was destroyed by Allauddin Khilji, but the idol of Parsvanath Bhagwan was secretly taken away and buried down in the Rann of Kutch by the temple priest. About 300 years ago the milk of the shepherd's cow was oozed out of its udders on the place near the tank of the village. The idol of Parsvanath Bhagwan was unearthed from this place. At the time the village was ruled by Thakors. They used to levy pilgrim tax for *darshan*. Thereafter the Udayasuri Maharaj came there with the *sangh* of the Jains. He refused to pay the tax. By his miraculous power the building was demolished and he could have *darshan* of Parsvanath image without payment of tax. Thereafter, the temple came under the control of the Jains. In point of religious importance Shankheshwar comes next to Palitana.

About 3 lakhs of people from all over India visit this place every year. A fair is held here on every Chaitra Purnima, Kartik

1 COMMISSARIAT M. S. in his article on *Imperial Mughal Firmans in Gujarat*, published in the *Journal of the University of Bombay*, Vol. IX, Part-I, July (1940).

2 SHRI JAINVIJAYJI, *Shankheshwar Mahatirth*, (1947), pp. 6, 208-212.

Purnima, and Margashirsha Vad 10. Among the important temples there are the Ramji Mandir and the Nilkanth Mahadev. The village has a primary school, a primary health centre and a sub-post office. It is mainly populated by Nadoda Patels, Thakardas, Harijans and Rabaris.

Shelavi—Chanasma Taluka (P. 819); V. P.

Shelavi is a small village 19 kms., from Mehsana, the district headquarters and 21 kms., from Chanasma, the taluka headquarters. It is a railway station on the Mehsana-Patan-Kakoshi Metrana railway line. The State Transport buses connect it with Sidhpur, Unjha and other important centres of the district. There are two *dargahs*, about 170 years old, of a husband and wife belonging to the Daudi Bohra community. It is said that one Mohi Nuh Bhai Sahab accompanied by his wife had come here for business purposes from Ahmedabad. Both of them died here and the *dargah* was built here. It is revered by the Daudi Bohras. Unlike in other *dargahs* a lamp is lighted here every day. To cure an ailing person or animal, people take vow to visit this *dargah*. An annual fair is held here on Chaitra Sud 15 and is attended by males only. Eastwards, on the bank of a tank, there is a temple of Mashiya Mahadev. It is so named, because people suffering from *masa* (piles or moles) get cured here There is also a Hanuman temple nearby.

Sidhpur—Sidhpur Taluka (P. 41,334); Mu 23° 55′ N. 72° 23′ E.

Sidhpur, the taluka headquarters and a railway station on the Ahmedabad-Delhi metre gauge line of the Western Railway, is situated on the bank of the Saraswati river. It is on the highway to Palanpur and Delhi. It is a place of pilgrimage of the Hindus as the holy river Saraswati and the Bindu Sarovar, one of the four holy lakes in India, are situated here.

The ancient name of the place appears to have been *Siddha Kshetra*, *Sristhala* or *Sristhalak* (a place of fortune or holy place). The earliest reference to *Sristhala* was made in the *Skanda Purana* (*Prabhas Khand*). However, the first historical reference to this city was made by Al-Beruni in his diary.[1] A legend ascribes the change of name to the twelfth century, when Jayasimha Sidhraj completed the great Shiv temple of Rudra Mahadev, and the name of Sidhpur was then given in his honour

1 Article by SHRI KANAYALAL B DAVE in the April, 1957 issue of *Kumar* (Gujarati monthly), p. 208.

The Saraswati river is sacred and at Sidhpur, where the stream is supposed to turn eastwards or towards the rising sun, it is considered particularly holy. It is said to be the only place where the *matru shraddha* can be performed for the propitiation of the maternal manes. What Gaya is for the father's manes, Sidhpur is for the mother's manes. This makes it, to a large extent, a Brahmin town ; and hence on the level banks of the stream to the south-east is a striking foreground of convents used by the Shaiva devotees and the Gujarati Brahmins—the Tirthadhikaris or priests for the *shraddha* ceremonies. Among these buildings, the handsomest is that constructed by Ahalyabai (1795) the widow of Khanderao Holkar. This place is known as Thali building.

The *matru shraddha* is performed at the hermitage of Kapil or Kapilashram[1], known as *Matru Gaya Mandir* about 3 kms., west of the town, where there are three sacred water sources—the well called the Gnanavapika and the tanks, the Alpa Sarvoar and the Bindu Sarovar. By bathing in the Bindu Sarovar and using its water in the *Shraddha* ceremonies, the Brahmins say that Parasurama who had cut off the head of his mother Renuka, was purified from his guilt ; and from then it became a practice that every Hindu should perform such ceremonies to satisfy his mother's spirit. Babaji Aapaji[2], the commander of the Gaekwad army, had come here to perform *matru shraddha* after returning from the battle in which he had defeated Malharrao of Kadi.

The ancient Shiv temple, well-known as the Rudra Mahalaya was founded by King Mularaja[3] early in his reign, about V. S. 1050 (994 A. D.), but its construction was interrupted by invasions and other causes, and remained incomplete, and during the following two centuries it probably fell into ruin. But the work was taken up by the great Sidharaj Jayasimha, who probably reconstructed the whole on a scale vastly surpassing that originally

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1. Sage Kapil is said to have established his Ashram at this place. VAIDYA GOVINDLAL, *Yatradham Sidhpur*, (1971), p. 17.

2. Then he found *Poladis* very powerful in Sidhpur, who terrified and tortured the Hindus. Babaji brought them under control and remove undue fears from the minds of the public. His rule had become so stringent that no body could catch the ear of his goat sent round the town. (બાબાજી તારી બકરી ફેરો કોઈ ન પકડે કાન)

3. It is said that Mularaj who had murdered his maternal uncle Samant Sinh and ascended to the throne repented for his sins and constructed this temple in atonement.

contemplated, and the great work remained unfinished, at the time of his death in 1143 A. D. The entire structure of the temple rested on 1600 pillars with 12 entrance doors and covered almost half of the total area of Sidhpur "So far as can be made out, it covered an oblong of about 230 feet by 300, in the centre of which stood the temple two or three storeys in height, with a *mandapa* 50 feet square inside, having porches on the east, north and south sides and the shrine on the west. In or round the court were eleven other shrines to the Rudras. The court was perhaps surrounded by small cells after the manner of some of the Jain temples, with principal entrance on the east and a *ghat* or flight of steps down to the Saraswati river on that side. Of this splendid temple-ruthlessly demolished by the Muslims, first under Ulugh Khan, brother of Alla-ud-din-Khilji, in 1297 or 1298 A. D., and subsequently by Ahmad Shah of Ahmedabad in July 1415-only a few magnificent fragments remain."

Forbes described Rudra Mal[1] as under :

"The Rudra Mal was a very large edifice of the usual form and apparently three storeys high In the centre of three sides of the *mandap*, there are projected two storeyed porticoes called *rup choris*, on the fourth the adytum, a most massive structure rising to the extreme height of the central building and then mounting beyond it into a *sikhar* or spire. On either side, stood a *Kirti-stambha* or triumphal pillar one of which exists in a nearly perfect state. Two richly adorned columns support an entablature and sculptured pediment. Above the brackets formed of the heads of marine monsters springs a delicately chiselled arch called the "*toran*" or garland. The temple stood in the centre of an extensive court, to which access was given by three large gate houses, that in front opening on the terrace leading to the river. The rest of the surrounding wall was composed of numerous lesser shrines, three of which remain, and have been converted into a Mahommedan mosque."

An anonymous Gujarati poem on Rudra Mahalaya, first heard by Col Tod, reads as follows :

કાશી, ગયા, ગોદાવરી, સબ તીરથકો સાર;
કર્દમ દેવહૂતિ વસે જહાં, ભયો કપિલ અવતાર.

બિંદુ સરોવર વિમલ જલ, માતૃગયા કર નાહાય;
કોટિ જન પામર પતિત, પલમાં પાપ પળાય

1. *Ras Mala*, p. 195.

સંવત નવ નવાણુંએ, મૂળદેવ મહારાજ;
મૂળદેવ કુલ ચાવડે, પામ્યો પાટણરાજ.

સંવત દશ વર્ષ સાડત્રીસો, માઘ દ્વિતીયા ગુરુવાર;
રુદ્રમાળ આરંભિયો, ખરચત દ્રવ્ય અપાર.

રુદ્રમાળ શુભ આદર્યો, મૂળદેવ મહારાજ,
વરસ બહોત વીતી ગયે, રહ્યો અધૂરો કાજ.

તા પીછે સધરો ભયો, સોલંકી કુલ આપ;
રુદ્રમાળ પૂરણ કિયો, કરી પ્રતિષ્ઠા થાપ.

સંવત અગિયારે આદર્યો, મૂળદેવ મહારાજ;
સંવત બાર બીલોતરે, સધરે સધાયો કાજ.

સંવત બાર વૃષ ભયો, માસ શુભ માઘ પ્રમાણે;
કૃષ્ણપક્ષ અતિ અનુપમ, ચતુર્દશી તિથિ વખાણે.

વાર સોમ અતિ સાર, શ્રવણ નક્ષત્ર વિરાજિત;
યોગ સહિત વરિયાણ, કરણ શકુની છબિ છાજત.

ચોઘડીઓ ચીત શુભન, લગન મુહૂર્ત લાયક લીયો;
સિધરસિંગ રુદ્રમાલમેં, શિવશંકર સ્થાપન કીયો.

માલ સહિત પચ્ચપંચ, ઉંચ અસ્માન પ્રમાણું;
ચતુર દ્વાર ચઉદિસે, તિન હિ તિન મંડપ વખાણું.

પારસનો કૈલાસમાં, સુવર્ણ સિંહલદ્વીપ;
સ્વર્ગ વિષે ચાંદી તણો, પાષાણ શ્રીસ્થળ સમીપ.

ઓર દીવાલ અનેક, ચઉદિસ રહે બિરાજિત;
વિવિધ વિવિધ કે કાલ, જડીત કે દેખિ લગે હિત.

એકાદશ મહારુદ્રકો, મંદિર મધ્ય બિચ થાપ કર્યો;
સિધરસિધ દ્વિજ સબમિલિ, રુદ્રમાલ ઈસ નામ ધર્યો.

સિદ્ધરાય જયસિંઘને, રુદ્રકે પ્રસાદ પર;
ચૌદ ક્રોડ મહોર ખર્ચ, કાગદે ચડાઈ હે.

મોહોર તાણ માગુ કર્યું, સોલ રૂપૈઍ એક;
રુદ્રમાલ કરતે વારગી, કવિજન કિયો વિવેક.

વરસ એકસો ત્રેસટ રહ્યો રુદ્રમાલકો ધામ;
ફિરલી અલાદી અસુરનેં, કિનો ફના મકાંમ.

દિલ્લી તખત પર ભયો, પાતશાહ ખૂની અલાદી;
કાઉ ઓલિયેં કે પાસ, કરામત સિખા ઉપાદિ.

દેવલ દેખકે જાય, તાજીને તીન લગાવે;
સાચે કર લિ સલામ, ઓર સબ મારગી ચાલે.

ગુજરદેશ આયો ફિરત, કામ કરોડા પરખિયો;
રુદ્રમાલ સિધરાયકો, અસુરે પાડી પાધર કિયો.

સંવત ત્રયોદશ પાંસટે, આયો ખૂની અલાદ;
રુદ્રમાલ પાધર કિયો, નરા ઉતાર્યો નાદ.

માઠો કિયો મલેચને, દેવલ દિયો ગિરાય;
દેવીદેવ નરપતિત, ઓર રહ્યો હેં છિપાય.[૧]

The Rudra Mahalaya which was once the glory of Sidhpur, is now reduced to massive ruins.

It is believed that there was one Jain monument in addition to the Rudra Mahalaya, which was known as Raj Vihar. It was built by king Sidhraj on the advice of Acharya Hemachandra. This Raj Vihar was considered the best among all Jain temples in Gujarat[2].

The picturesque town of Sidhpur stands on the steep northern bank of the Saraswati, exhibiting towards the river numerous modern houses of wealthy Bohra traders. Above the gardens, here and there intervening protracts the grim and giantlike skeleton of the old Rudra Mahalaya with its fight of steps extending to a considerable distance along the edge of the river. Sidhpur was once considered the most striking town in Gujarat. However, the Imperial Gazetteer described the town thus : "The tortuous and narrow streets, the crowded houses, and the population too great for the area inhabited, unite in making Sidhpur an unattractive town for all except Audichya Brahmans, who derive comfortable incomes from this holy place, and the Bohoras. The latter are merchants who carry on business in Burma, Zanzibar, etc., and then retire to Sidhpur to spend the rest of their existence in their well-built houses and pleasant gardens. It is administered as a municipality, which was reconstituted on a partly elective basis in 1905, and has an income of Rs. 6,500 from customs, excise and tolls. The chief arts are dyeing and printing of cloth, but the wood-carving on the houses is also worthy of notice. Sidhpur is locally known as the centre of the

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૧ ગુજરાતનાં તીર્થસ્થાનો, લે. દુર્ગાશંકર કે. શાસ્ત્રી. (૧૯૬૯), પા. ૮૦-૮૧.

2. Article by SHRI KANAYALAL B. DAVE in the April, 1957 issue of *Kumar* (Gujarati Monthly), p. 208

poppy growing tract in Baroda, and the place where the State manufactures opium.[1]

The important *tirthas* (pilgrim places) on the banks of the river Saraswati were the Gandharva tirtha, Kak tirtha, Matru tirtha, Durga tirtha, Varah tirtha, Pushkar tirtha, Triveni tirtha, etc.[2]

Opposite Sidhpur an across the river is a square building of large dimensions forming a *dharmashala* of Kevalpuri Gosain, also of the Shiva persuasion. Its construction was due to the famous Ahilya Bai, Rani of Indore. Babaji Dewan, at the commencement of the 19th century built here a great temple of Mahadev Sidheshwar, Govind Madhav and Nilkantha Mahadev. The lofty temple of Sidheshwar standing in court of large dimensions and guarded by a wall strongly buttressed towards the river, looks down on a *pipal* tree into which the evil spirits of possessed devotees pass. Indeed, the white temple on the spot of land round which the Saraswati skirts is dedicated to the Bhutnath Mahadev. Below it two lesser temples mark the spots where *satis* immolated themselves. The whole of this little bit of river scenery is always picturesque and full of life.

The ancient temple of the Govind Madhav is in the midst of the town. It contains two images both of Krishna. There is a Vaishnav *bethak* of Mahaprabhuji. The other chief temples are those of Ranchhodji. Sahasra Kala Mata, Shamji, Swami Narayan, Sidheswar Mahadev, Chhabila Hanuman and Gosainji Maharaj. In the Kapilashram, there are temples of Kardam Rishi Kapil Muni, Devhute and Gadadhar. On the Bindu Sarovar road there are temples of Lakshmi Narayan, Gopinathji, Raghunathji, Ganapati, and Kalika Mata. Opposite to the town, on the bank of river, there are temples of Brahmandeswar, Valkeshwar, Hinglaj, Arvadeshwar, and Chamakeshwar[3]. The chief tanks are the Bindu Sarovar and the Alpa Sarovar. Near the Arvadeshwar Mahadev temple on the bank of the river Saraswati is the *ashram* of one Shri Devshankar Hargovind Bhatt, an octogenarian Brahmin. He chants the *gayatri mantras* here for the last 45 years and leads the life of an ancient *Rishi*.

1. HENRY FROWDE, *The Imperial Gazetteer of India*, Vol. XXII, (1908), p. 359.
2. DAVE KANAYALAL BHIMSHANKER, *Saraswati Puran*, (1940), pp. 212-219.
3. In town areas inhabited by the Hindus, every street has a temple

   The main temples include the following :

   Shiv temple Nilkantha Mahadev ; Siddhanath Mahadev , Siddheshwar Mahadev , Gangnath Mahadev , Halkeshwar Mahadev , Bhutnath Mahadev , Alaknath Mahadev ; Jabereshwar Mahadev, etc.

   Vaishnav temples Gopinathji ; Shamji ; Goverdhanathji ; Ramji , Dwarkadhis , Mahaprabhuji , Gadadharji , Govind Madhav ; Ranchhodraiji ; Radhakrishna ; Satyanarayan and two Swaminarayan temples.

   Temples of Goddesses: Ambaji , Saraswati ; Bahucharaji , Annapurna . Bhadra Kali ; Vaherai Mata ; Amlivali Mata ; Ashapuri ; Kanakeshwari : Vahevar Bhavani ; Khodiyar Mata, etc.

Sidhpur is well-known for its Isabgul (fleawort seed) which is exported abroad Jeera (cumin) is another cash crop of great importance. This place is one of the main marketing centres for these two commodities, the total sale value of which comes to nearly two crores of rupees every season.

The Rodent Control Organisation established here in 1970 is the only one of its type in Gujarat (Details-Chapter IV).

Sidhpur has one cotton-textile mill, 8 engineering industries, 3 oil-mills, 5 printing presses, about 10 Isabgul factories[1] and 2 metal factories. The market yards of Sidhpur is next to Unjha in the district. The branches of the State Bank, the Bank of Baroda, the Union Bank of India, the Mehsana District Central Co-operative Bank, the Dena Bank, the Central Bank of India, the Sidhpur Nagarik Bank and the Sidhpur Commercial Co-operative Bank and the Momin Bank are established here. The town has 10 primary schools, 6 secondary schools and one Arts and Commerce College. There is a District Industrial Training Centre. It has a municipal hospital, a seed-godown and a veterinary dispensary. Being the taluka town, all taluka level offices are headquartered here. Every year on Kartik Sud 15, a big fair is held in the bed of the Saraswati.

Sidhpur needs to be developed as a tourist centre.

Sunak—Sidhpur Taluka (P. 2.713); V. P.

Sunak is about 10 kms, from Unjha, the nearest town. The village has a Nilkantheshwar Mahadev temple built during the Solanki period.[2] There is an inscription near the village tank which

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1. The climate of Sidhpur and surrounding areas is conducive to the cultivation of Isabgul. Isabgul is used as a mild purgative and tonic drug. It is mainly exported outside the State and in the U. S. A. ; and is a good foreign exchange earner.

2. SANKALIA H. D. (DR.),* described the temple thus :

"The temple of Nilakantha Mahadeva at Sunak consists of a shrine, a *mandapa* or hall, which extends on either side, and a small porch in front of the *mandapa* In plan, the whole structure is rectangular but deep cut recesses in the wall and corners give it a polyangular look It is this characteristic which distinguishes the Chaulukyan temple plan from that of the earlier pre-Chaulukyan.

At Sunak, the lower part of the short pillars, supporting the roof is square and plain, but the upper part has first an inset circle, sculptured with a beautiful scroll-design, then a vase with similar decorations on its sides. From here the shaft is octagonal ; the lower half decorated with horizontal bands, 'serpent' and lozenge, intersected at each face of the octagon by a vertically hanging leaf, above this are the *Kirtimukha*. The capital consists of two 'plates' with projecting shoulders. A bracket, carved with dwarfs, surmounts this.

The moulding of the *mandapa* wall are decorated right from the base."

*The Archaeology of Gujarat (Including Kathiawar) by SHRI H. D. SANKALIA (DR.), pp. 74-75

has a mention of Dabhi and other villages.

The village has a primary school, a secondary school and a post office.

The Taranga Hill--Village Timba (Kheralu Taluka); 24°00'N. 72°46'E.

The famous Jain pilgrim place Taranga is about 10 kms., from the terminus railway station of that name on the Mehsana-Taranga Hill metre gauge railway line. It is situated to the west of the river Sabarmati on the Taranga hills near village Timba of the Kheralu Taluka of the district. It seems to have taken the name Taranga[1] from the shrine dedicated to the Bauddh Goddess Tara Mata on the hill.

Taranga consists of a group of 18 peaks of which *Siddha-Shila* on the north, *Koti-Shila* on the south and *Moksha-Shila* on the east are about 244 metres (800 feet) above the sea level.[2] The main temple at Taranga is one of the bigest Jain temples in Gujarat and Rajasthan.

There is a mention abot Taranga in the "*Kumarpala Pratibodh*" written by Somaprabhacharya in Samvat 1241. Accordingly, the temple of the Bauddh Goddess 'Tara' on the top of the hill was built by Veni-Vachharaj during the early days. As a result, the temple as well as the hill came to be known as Tarapur and subsequently as Taranga.

There are several Jain temples, chief among which is the main shrine of Shri Ajitnathji Bhagwan, built during the 12th century,[3] by Kumarpal of Anhilwad. The white stone marble idol of Shri Ajitnathji is 12 feet high. Below it are the images of the 'Navgrahas' or the nine planets. This is a grand stone temple 142 feet high with a total circumference of 693 feet with marvellous white marble shrines

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1. Taranga was also known as Tarapura, Taranagari, Tarangadha, etc., in the past.

2. SOMPURA K. F. (DR.), Article on the Architectural Treatment of the Ajitnath Temple at Taranga in '*Vidya*'-Journal of the Gujarat University, Vol. XV., No. 1, pp. 3-4

3. According to a stone inscription on one of the pillars inside the temple, it was built in the Samvat year 1702. According to another stone inscription, this temple was in existence during the reign of Emperor Akbar and the idol inside the temple was installed by one Govind Sheth of Idar.

of 'Tirthankars'. The stone used is from the stone quarries near Himatnager (Sabarkantha district). Though the original temple seems to have been repaired and extended several times, it has retained its original form and style. The *kirti-stambha* (arched-pillar) erected in a small cell on the left of the main fortified entrance on the east, contains an epigraphical reference dated V. S. 1230, *i. e.*, only two years after the demise of King Kumarpal.

The wooden scaffoldings meant for supporting the structure of this three storeyed temple is known as *kegor kashta* (Acacia Ferruginea) and is believed to be fire-proof.

Inside the temple, there is an ancient idol of Lord Ganapati. It is said that about 25 years back it was removed from here for installation in the nearby Somnath Mahadev temple. But the person who did so soon suffered much. The people took this as the curse of the God and out of fear they brought back the image and reinstalled it in its original place. Opposite this idol, there are two idols one of a goddess with *Trishul* in her hand and another of Shri Hemchandrasuri who is believed to have inspired Kumarpal to build this temple. The Digambar and Shwetambar Jain temples are close by on the hill. This sacred place of the Jain pilgrimage is visited every year by over one lakh pilgrims, who come from far and wide.

The entire temple is now being renovated More than Rs. 10 lakhs have been already spent in the renovation work which is likely to be completed within the next five years.

Unava -Sidhpur Taluka (P. 9,282), V P.

Unava is situated on the Ahmedabad-Palanpur-Delhi State Highway about 18 kms., from Sidhpur, the taluka headquarters. The Unava-Aithor Railway Station is 2 kms from the village. The village is on the bank of the river Pushpavati. There is a famous Dargah of Mira Datar, a Muslim saint. An Urs (a large fair) is held near the Dargah of Mira Data at this place on 28th of Moharrum (June) in honour of the Muslim Pir (saint) which is visited by Muslims from all parts of India. About 15,000 persons (*Sawali*) congregate at the Urs The Dargah is visited by persons afflicted by mental maladies. Persons irrespective of caste, creed or religion visit the Dargah. The people from Marwad come in large numbers.

The village has two primary schools one for boys and one for girls, two secondary schools, a Government dispensary and a maternity

home. The village Panchayat runs a Bal Mandir. There is an old well and a step-well. A branch of the State Bank of India is established here. There is an old Ganesh temple here where a fair is held on Chaitra Sud 4 every year. The fair which lasts for three days is visited by about 25,000 persons. The cultivators try to ascertain the trends of the coming agricultural season (શુકન જુવો). They prepare small bags of flowers Two of them evalute the flowers and then unite the flower bags and distribute them according to the streets (મહાડ) and houses. They then prepare a forecast of the coming season. The idol of Ganesh is neither of stone, wood or metal but of some soft material like wax. The *kalash* on the top of the temple was once stolen, about 50 years ago. But the thief, it is said, lost his eyes and came back and returned the *kalash*. It was reinstalled on *Margshirsha* Sud-4 and on this day every year the village people observe a holiday.

Unjha—Sidhpur Taluka (P. 27,179); Mu., 23° 48' N.' 72° 24' E.

Unjha, the railway station on the Ahmedabad-Delhi metre gauge line of the Western Railway is 13 kms., south of Sidhpur, the taluka headquarters. It is on the National Highway from Ahmedabad-Delhi and connected with important trading centres by the State Transport bus sevices. The town is believed to have been established in 156 A. D., by king Vrajpalji of Malva who in 156 A. D, by king Vrajpalji of Malva who had come to Sidhpur to perform *matru shraddha* there. This region was then known as Panch koshi, which was subsequently taken over by Vanraj.[1]

Unjha was the headquarters and probably the original seat in Gujarat of the Kadwa Kanbis, who according to the tradition came from Malva in the times of the Rajput kings of Gujarat. They do not intermarry but interdine with the Leuwa Kanbis who have their seat at Balisana, 19 kms., west of Unjha and 10 kms., south-east of Patan. The following tale is told regarding their origin. God Shiv was one day performing austerities, while Umia or Parvati amused herself with making 52 pairs of images males and females. At her request, he infused life in them and so originated the 52 divisions of the Kadwas for whom he founded the village where they installed Umiaji as their *Kul Devi*. Unjha was, therefore, known as Umapur in the past. The Kadwa Patidars from the distant places all over the country visit the temple in fulfilment of their vows.

In his *Ras Mala*, Mr. Forbes states that on one occasion Sidharaja returning from Malwa had halted at Unjha. Minal Devi, Sidharaja's illustrious mother, had before her marriage, found shelter with

1. SHRI MANU PATEL'S Article on *Unjha* in *Shreyas* fortnightly, Vol. I, No. 1, p. 4.

Himala, the headman of Unjha. In the days of Sidharaja, the village was one of the most prosperous villages in Gujarat.

The present temple of Umia Mata,[1] the family deity of the Kadwa Kanbis, is a large one erected in 1858. Surrounded by a lofty brick enclosure, it is built of a fine grained stone. Big fairs are held here on Maha Sud 5 and Vaishakha Sud 15 every year. About 50,000 to 60,000 people congregate during these fairs.

There is an old Jain temple believed to have been constructed during the 12th century. The temple of Kaleshwar Mahadev is believed to have been constructed between 1022 and 1064 A.D. during the reign of king Bhimdev.[2]

There is an Ayurvedic Pharmacy known as the Unjha Pharmacy engaged in the manufacture of Ayurvedic medicines. The market yard of Unjha is the biggest in the district. It was opened during the Second Five Year Plan period. It was the first of its kind in India. Transactions, worth nearly Rs. 22 crores are carried out at this yard every year. Agriculturists are attracted to this market because of spot sale, delivery and payment on the same day. Unjha is a centre for growing *jeera* (cumin), *variyali* (fennel seed) and *isabgul* (fleawort seed) and also an important trade centre for these commodities. It is known for *Mashru* weaving There are 9 printing presses, 12 engineering industries, 25 tobacco processing units, 2 metal industries, 9 oil mills, 5 pulse mills, a tiles factory and one Dhana Dal factory. The branches of the Central Bank, the Baroda Bank, the State Bank, the Dena Bank, the Punjab National Bank, the United Commercial Bank, the Nagrik Co-operative Bank and the Mehsana District Central Co-operative Bank are located here.

The town has 6 Balmandirs, 9 primary schools run by Municipality, 3 secondary schools including one girls school, one Arts and

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1. Formerly, marriages were fixed for Akha Trij Vaishakh Sud 3 for the Kadwa Patels Here every twelfth year the Kadwas enquire of the goddess as to when they shall celebrate their marriage rites, and lots are drawn to decide whether the solemn marriage is to be in that year or the next All the girls of the caste over forty days old, must be married on one or other of certain fixed days, and should no husband be found a proxy bridegroom is sometimes set-up and married to a number of girls who immediately enter a state of nominal widowhood until an eligible suitor turns up, when the parents give her in *natra* or second marriage More frequently, even the proxy is dispensed with and little girls are married to bouquets of flowers which are treated as actual bridgrooms during the ceremonies and then thrown into a well, where they perish leaving the little maids behind as widows. Marriages according to the old 12-years custom were performed in Samvat 1934, 1946, 1957, 1966, 1978.

   This was the practice upto Samvat 1978 (1922 A.D.), whereafter in view of the Baroda legislation prohibiting child marriages, the custom of child marriages was stopped Now the marriage are performed according to the law.

2. VAIDYA GOVINDLAL, *Yatradham Sidhpur*, (1971), p. 12.

Commerce College and 2 Law Colleges. There are three hospitals, a veterinary dispensary and three libraries. The town has its own water works.

Vadnagar—Kheralu Taluka, (P. 19,329); N. P., 23° 47′ N. 72° 39′ E.

Vadnagar is a railway station on the Mehsana-Taranga Hill railway line, 34 kms., north-east of Mehsana. It is connected by the State Transport bus service with Mehsana and other important centres of the district.

Vadnagar is one of the most ancient towns of Gujarat. No details are available regarding the foundrer of this ancient town. According to *Skanda Puran*, it was founded by King Chamatkar of Anartta. During the ancient days, Gujarat was divided into three main divisions. One of the three areas which comprised many parts of north Gujarat was known as Anartta. According to the Baudhayan Dharma Sutra those who passed through Anartta had to atone for it and perform purification ceremony as people of Anartta were considered of mixed origin (संकीर्ण योनी). The chief city of Anartta was Vadnagar. Anartta was so named after King Anarta, who was the son of Sharyati, and the grandson of Vaivasvata Manu. The people of Anartta were well-versed in the art of drama.[1]

King Chamatkar was suffering from leprosy. As a cure, certain Brahmin advised him to take bath in the Shankh Tirth on the 14th day of the month of Chaitra. The king did so and to his surprise he was cured of his disease. He, therefore, founded a town at the advice of the Brahmins and named it Chamatkarpur.[2]

It was originally known as Anartpur or Anandpur. The *Vadnagar Prasasti* of Kumarpala indicates that in the 12th century, Vadnagar was known as Anandpur. It was thereafter known as Chamatkarpur, Arkasthali, Vriddhanagar, Skandapur, etc. Vadnagar is its seventh name. Hiu-en-Tsiang, the Chinese scholar referred to Anandpur in the 7th century A.D., as a populous place inhabited by the Brahmins. It is said to have been founded in the year 144-145 A.D. According to Forbes, Kanaksen, a prince of the Suryavanshi race abandoned his native country of Kaushal, the kingdom of which Ayodhya was the capital. He wrested dominions from a prince of the Parmar race and founded Vadnagar in 144-145 A.D.[3]

1. RAJYAGOR SHIVPRASAD, *Gujarat-ek-Darshan*, (Baroda), (1969), p. 334.
2. *Vadnagar, Nagar Vaishnav-nu-Vansh Vraksh*, published by AMRITLAL JATASHANKER BUCH, (Rajkot), (1903), p. 1.
3. *Ras Mala*, Book-I, Chapter I.

When Visaldev founded Visnagar, he summoned many Brahmins to a *yagna*, but most of the die-hard Vadnagar Brahmins refused to receive *dakshina* from his hands, and treated those who did so as out-castes. This split up the Vadnagara Nagar caste into two sub-castes of Vadnagara and Visnagara Nagar Brahmins.

Abul Fazl in the *Aine-I-Akbari* (1590 A.D.) described Barnagar or Vadnagar as "a large and ancient city containing 3,000 pagodas, near each of which is a tank, and chiefly inhabited by Brahmans". Even including the smallest shrines, this estimate must have been far in excess of the actual conditions but it indicates clearly that the city abounded in temples even in the sixteenth century.

Vadnagar was plundered by Kantaji Bande, a Maratha Sardar in 1726. It remained under the Gaekwads till integration.

In 1923, the Baroda State Gazetteer[1] described the town thus : "This famous old town now presents but a poor appearance though in some ways, it is most picturesque. To the north-east is the large circular Sarmishta tank. The island in the midst of the water is the home of large number of alligators. The water is flanked by steep stone walls and steps, and fringed by shady trees, and here and there small temples have been erected. At the west end stands the town on rapidly rising ground. The houses are perched above the lofty walls."

There are six gates to the town *viz*., Arjun Bari, Nadiol, Amtol, Ghaskol, Pathori and Amarthol. In the Arjun Bari gate, on a stone slab on the north-west side of the Sharmishta tank near the town is an inscription in 46 lines commemorating the building of the walls of the town by Kumarpala Solanki, in Vikram Samvat 1208 (Sept., 1152 A.D.). It was composed by Sripala, the court poet, and traces in grandiloquent terms the history of the Solanki dynasty ; then it proceeds ; "This earth, that is blessed in being enjoyed by that king (Kumarpala), bears a sacred settlement of Brahmans, rich in men of noble caste, called Nagara. Hence the gods gave to this town its second name Anandapura....There the Brahmans, descendants from the Nagar race, protect the king and the realm and guard them by sacrifices that ward off evil and cause prosperity. Nevertheless, lest this Brahman town, though thus given up to difficult austerities, should suffer harm, the king, full of devotion, ordered a rampart to be built for its protection....The crest-jewel of the Chalukyas adorned this whole town with a rampart, desiring to benefit the Brahmans, etc." As this gate has important inscription it has been declared as a protected monument.

1. Desai G. H. and Clarke A. B., *Gazetteer of the Baroda State*, Vol. II, (1923), p. 633.

Vadnagar abounds in many temples and runs of ancient monuments. Abul Fazal has mentioned in his *Aine-I-Akbari* that there were nearly 3,000 temples in the town[1]. The town is built on an elevation of about 70 feet from the surrounding land mass. It is surrounded by several tanks. The chief among them are Sharmista, Dayatra, Hajar, Vishnupuri, Amadhu, Sankalso, Ambaji, Kotha Talav and Viswamitri. The oldest existing part of the town is the Amarthol Gate near the temple of Amther Mata containing a number of ancient idols. The other ancient temples include those of Sitala Mata, Hatkeshwar, Chhatreshwari Mata, Ashapuri Mata. Ambaji Mata, Somnath Mahadev, Vishnupuri, Gaurikund, Dhuneswar Mahadev, Mahakaleshwar Mahadev, Jaleshwar Mahadev, Ajpal Mahadev and Chhabila Hanuman. Amther Mata and Gaurikund are also declared as protected monuments.

The chief temple is of the Hatkeshwar Mahadev to the west of the town picturesquely placed below the walls, with a high and massive *sikhara*. It is believed to have been built during the Solanki period. The *Shiv-ling* in the temple is believed to be *Swayambhu* (self-emerged). A reference about the Hatkeshwar Mahadev is found in the *Nagar Khand* if the *Skanda Puran*. Hatkeshwar Mahadev is the family deity of the Nagar Brahmins. Of considerable size, the temple is profusely ornamented with carving, and the figures are noticeably quaint and suggestive. There is a big Swaminarayan temple. There are two Jain temples conspicuously built, the older of which is a large stone figure of an elephant.

It is believed that during olden days the Hatkeshwar Mahadev temple and the Sharmishta lake were in the midst of the Vadnagar town. The fact that both of them are now situated a little away from the town shows that the original Vadnagar had a much larger area.

Of the older remains of Vadnagar, the chief are two magnificent *Kirti Stamabhs* or triumphal arches, that must once have been connected with a great temple of which not a tvestige now remains. They stand outside the walls to the north of the town, and are identical in size and design. The more easterly of the two is in a better state of preservation than the other, which stands parallel to it but to the north-west. It seems probable that the first stood before the main or east entrance to a temple and the other to the north of that entrance. Both of them face the east, and now occupy the intermediate space between the arches. They are built of red and yellow sandston without mortar or other cementing material. To give stability to such structures, the bases of the pillars are of wider dimensions

1. *Aine-I-Akbari*, Vol. II, p. 242

Their construction is purely trabeate, the two pillars supporting a deep architrave and pediment. The *torana* or arch is not constructive but decorative springing from the bracket capitals of the pillars. It is considered one of the best specimens of Indian sculpture. From the western *stambha*, the *torana* has now disappeared. Most of the braket figures have also been damaged. This has been declared as a protected monument.

The town is the original home of the Vadnagara Nagar Brahmins ; but at present there are only few families left of these Brahmins. It is at present inhabited by Kadva Patidars, Thakardas and Bhavsars.

In the past, Vadnagar was an important centre of education and trade. The Jain priest, Bhadrabahu (5th century A. D.) is believed to have written his famous book 'Kalpasutra' here. It was also well-known as a centre of music. The famous twin sisters Tana and Riri who sang 'Malhar' to remove the burning sensation which Tansen experienced by signing 'Dipak' also belonged to Vadnagar. The shrines of Tana and Riri are said to exist near the Mankaleshwar Mahadev near the cremation grounds to the south of the town.[1]

The town is old and holy and has its temples and fairs ; it is no wonder that it boasts of an uncommon Targala community of singers There are about 150 houses of the Targala community and about 100 houses of Bhavsars-dyers.

The town is a centre of the Kolhapuri gur trade. It has two oil mills, one cement pipe factory, two agricultural implements factories, two soap factories, two steel furniture units. one transformer manufacturing company and five dyeing and printing works. The branches of the Baroda Bank, the Dena Bank, the Mehsana District Co-operative Bank and the Nagarik Bank are established here. The town has a market yard. As regards medical facilities it has a Sarvajanik T. B. Hospital, an eye hospital and a veterinary aid centre.

As regards educational institutions. the town has 4 primary schools for boys, 2 primary schools for girls, 4 secondary schools, two libraries and one Arts and Commerce College. Besides, there is a post and telegraph office and a telephone exchange.

Vaghel—Sami Taluka (P. 1,911) , V. P.

Vaghel is an ancient village 8 kms., from Harij, the nearest town, with which it is connected by the State Transport bus services.

1. Oza, Dhanvant *Vadnagur*, 1965, p. 18.

There is a very large lake known as the 'Bhutval Talav' believed to have been constructed by king Jayasimha Sidharaj. The ruins of old temples are also found here. Vaghel was given as a gift by king Kumarpala Solanki to his cousin brother Arnoraj Solanki. Since then the Solankis who settled in Vaghel came to be known as Vaghelas.[1] This village has a primary school and a post office.

Valam—Visnagar Taluka (P. 7,241); V. P.

Valam is 9 kms., west from Visnagar, the taluka headquarters and the railway station on the Mehsana-Taranga Hill metre gauge railway line. It is believed that the village was the venue where the great saint poet of Gujarat, Narsinh Mehta had performed the *mamera* ceremony of his daughter Kunvarbai. According to one story, the marriage ceremony of Kunvarbai was performed at Unava (near Unjha) and, therefore, it is likely that the *mamera* ceremony might have been performed at Valam. The temple built on this place is at present known as 'Doli'. An old step-well is also worth-seeing. Moreover, the village has a Jain temple where an old idol of Neminath is installed. It is the pilgrim place for the Jains. There is a temple of the Suleshwari Mata, the family deity of all the people of Valam irrespective of caste or creed. A stone idol of Varah is found in the Shiv temple.

There is also a Sarvodaya Ashram here. The Ashram runs one-school (Ashramshala) for the children of the semi-nomadic and de-notified tribes. It has a centre for manufacturing handmade soaps, matches, *khadi*, smokeless *chulas* and agricultural equipments. The village has a secondary school and a Kanya Vidyalaya. It has a District Panchayat dispensary and a maternity home, a veterinary aid centre and two private dispensaries. The village has a branch of the Dena Bank, a post and a telegraph office, a telephone exchange, water works and five tobacco factories. The village is predominently populated by Leuva Patidars, Valamia Thakardas and Visnagara Nagars.

Varana—Sami Taluka(P. 1,373); V. P.

Varana is 10 kms., north-west of Sami, the taluka headquarters and about 1½ kms., from the Mehsana-Radhanpur State high-way. The river Saraswati flows about a km., north of the village. The village has an old temple of Khodiyar Mata, the family deity of the Charans. A fair is held on Magha Sud 7, 8 and

1. Gaudani Harilal R., (Dr.) *Gujarat-no-Bhavya Bhutkal*, (1968), p. 24.

9 (February). There is a big tank behind Khodiyar Mata temple. It has a primary school and a post office.

Varvada—Sidhpur Taluka (P. 2,403); V. P.

Varvada is 10 kms., from Sidhpur, the taluka headquarters. It has a temple of the family deity of the Varvadia Daves. The temple belongs to the Chalukya period. There is another small temple under the banyan tree from which the village has derived its name.

Varvada has a primary school and a post office.

Vayad—Patan Taluka (P. 2,785); V. P.

Vayad is 32 kms., north-west of Patan, the taluka headquarters. Vagdod is the nearest railway station on the Patan-Kakoshi Railway line. Vayad is regarded as being the ancient Vayuvata of the Vayu Purana, and the present village still possesses a celebrated image of Vayu, for which an annual fair is held. It is said that the original image, mentioned in the Purana, was thrown into the old well, and the present one installed in its place.

Here is one of the old step-wells of Gujarat which Hindus were so fond of constructing as meritorious works for the public good. It is about 120 feet in length and 12 feet between the side retaining walls[1]. The structure is of five storeys in depth. Along the side walls run wide ledges at each stage. As usual, it ends in a circular draw-well, about 13 feet in diameter at the top and diminishing to about 10½ feet below. At the head of this is the usual *kos* for drawing up water by means of bullocks for irrigation. The pillars supporting the roofing slabs over the platforms of each landing are of two patterns : an older, in which the shaft changes from square to octagon and higher to round, and one with a square shaft quite of the pattern adopted in the Mahommedan mosques from the fourteenth century downwards. Possibly this may be due to some restoration of this well; or it may not be of great age. On one of the pillars of the older type is a much abraded inscription that seems to be dated in the thirteenth century of the Vikrama era. In a panel on the wall is figure of Shiva or Rudra.

The village has a primary school and water works.

1. *Archaeological Survey of Western India*, Vol. IX, p 112.

Vijapur—Vijapur Taluka (P. 15,571) ; N. P., 23° 34' N. 72° 45' E.

Vijapur, the taluka headquarters of the same name is a railway station on the Kalol—Vijapur—Ambaliasan railway line. It is connected by the State Transport bus service with Ahmedabad, Baroda, Modasa, Nakhatrana (Kutch) Cambay and Godhra.

Vijapur was founded by one Vijaji, the descendant of Kanaksen during the 6th century and subsequently ruled by the rulers of the Chavda dynasty. The ancient temple of Maheshwar Mahadev and the adjoining step-well are worth seeing.[1] The black-stone idol of Varaha, the third incarnation of God Vishnu, is considered unique. There is another temple of Vidhyavasani Mata, a family deity of the Parmar Rajputs, near an old reservoir (*kund*). The temple of Mahakali is perhaps the oldest one, believed to have been constructed before Vijapur was founded. Besides there are nine Jain temples and five mosques The Jain Muni Shri Buddhisagar Maharaj was born here. He lived here and died in Samvat 1981 (1925 A. D.). His *samadhi* is located behind the Government guest house at Vijapur. The books-manuscripts and printed of the Maharaj are kept in the Shrimad Buddhisagar Suriji Jain Gyan Mandir at Vijapur.

Vijapur abounds in fertile areas with a large number of tube-wells operated with electric power. The area around Vijapur is

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1. To the north-east of Vijapur at a distance of 1¼ miles, there is a temple of Maheshwar Mahadev The temple has no ling but two hollow pits instead. An interesting legend has been associated with this temple. About 250 years ago, there was one Lakha Vanzara who was trading with the small principalities. Once while he was camping near Vijapur, he came to know that his cow named Kapila used to go near the site of this temple and its milk oozed out from its udders. As he had to go without milk, he made inquiries about the movement of the cow He once followed the cow to this site and saw himself the milk oozing out on the site. At night Lord Shiv appeared in his dream and directed him to build a Shiv temple on the site. Lakha accordingly built this temple on that site and named it Maheshwar Mahadev. Close-by he constructed a step-well. The name of Maheshwar Mahadev got corrupted into Mashia Mahadev, as a visit to this temple was believed to cure people suffering from *Masha* or moles and piles

The temple became famous when Mahandhatagirji Lambe Narayan Maharaj performed a Maha-rudra Yanga here. When Sayajirao Gaekwad came here for the *darshan* of the Mahadev, he doubted the existence of Mahadev. So he poured water over the pits thinking that if they were ordinary pits, they would soon over flow with water. But the pits did not overflow even though 200 pots of water were poured therein Gaekwad then suspected that the pits were perhaps connected with the step-well opposite. So he poured milk in the pits thinking that if it was connected with the step-well, it would soon be detected from its white colour. But the miracle happened. All the milk poured in the pits was, drunk by Lord Shiv, and not a drop of milk flowed into the step-well. Sayajirao was thus convinced of the existence of the Shiv temple. He then went to the Lambe Narayan Maharaj who gave him three spoonfuls of water. On pouring them into the pit Sayajirao found the milk swelling out of the pit instead of going inside. He was then doubly convinced of the existence of Mahadev and the super-natural power of Lambe Narayan and donated land of about 1 sq mile for the usufruct of this temple.

famous for growing cash crops such as Virginia tobacco, millet, cotton, groundnut, *variyari* castor-seeds, etc. For the improvement of tobacco cultivation, the Government has established a research farm here. There are several *bhattas* (kilns) for drying tobacco and a big factory for drying tobacco leaves. There is also a tobacco re-drying company in the private sector. The town has two pipe-factories, five engineering units, one agricultural implements factory, five power loom factories, two ice factories and six saw mills.

Vijapur has three primary schools, three secondary schools, three public libraries, a post and telegraph office, a telephone exchange, two cinema houses, a taluka seed godown, a Government hospital, a T. B. clinic and a veterinary hospital. The branches of the State Bank of India. the Bank of Baroda the Mehsana District Central Co-operative Bank, the Nagarik Bank and the Gujarat State Co-operative Land Development Bank are established here. Being the taluka headquarters, all taluka level offices are located here.

Visnagar—Visnagar Taluka (P. 34,863); Mu., 23° 42′ N. 71° 34′ E.

Visnagar, the taluka headquarters, is situated 20 kms, east of Mehsana on the Mehsana-Taranga Hill metre guage railway line It is connected with Mehsana, Mansa, Vadnagar. Kheralu. Unjha, Sidhpur, Vijapur, etc., by the State Transport bus services.

Visnagar is the original seat of one of the six classes of Nagar Brahmins known as Visnagara Nagars. It was a big centre of trade in the past and before 1902, was the judicial headquarters of the Kadi district.

Various accounts are given of the origin of the town Burgess states that it was founded by Visaldev, the Vaghela prince, in 1243-1261 A. D. ; but others attribute its foundation to Visaldev, the Chohan prince of Ajmer. Bardic traditions add that Visaldev, Mandaleshvar of Chandravati, the Vaghela, founded or rather repaired the town of Visalnagar[1].

The pilgrims, who passed by the place on their way to Ambaji in the Banaskantha district in pre-railway days, halted at Visnagar. The town was then much frequented by merchants from Ahmedabad and other places and merchandise of different kinds was sold to the value of more than a lakh of rupees. In

1 *Ras Mala*, Book-I, Chapter XXIV.

Visnagar, brass and copper pots are even to this day manufactured and sold in large quantities.

The town had a fort around it which is now in ruins. There is an ancient step-well called Hiravav. The town has several tanks, of which Delia and Pindharia tanks are famous and the temples of the Jaleshwar Mahadev, the Siddheshwar Mahadev and the Mota Hanuman where fairs are held on the Janmashtami day. Among other places of worship are the temples of the Hariharlalji, the Nilkantheshwar, the Hatkeshwar Mahadev, the Swaminarayan temple and the Ambaji Mata besides six Jain temples and four mosques.

As regards educational institutions, the town has four primary schools for boys, three primary schools for girls, seven private primary schools, five secondary schools, one Arts and Science College, one Law and Commerce College, one Mahila Arts College, a B. Ed. College and an Industrial Training Institute. The town has three big libraries. Being a taluka place, all the taluka level offices are located here. Moreover, there are offices of the Executive Engineer, Dharoi Head-works Division, the Sales Tax Officer, the Central Excise Officer, the Deputy Engineer, Gujarat Electricity Board, etc. It has four post offices, two telegraph offices, a telephone exchange and a State Transport Depot.

Visnagar is famous for copper, brass and aluminium vessels manufactured locally by the Kansara community. *Jeera* and *Variyali* are the main cash-crops grown by the cultivators. It boasts of a spinning mill and a card-board factory run on co-operative basis, seven factories manufacturing agricultural implements, eight steel furniture factories, eleven engineering goods factories, two aluminium factories, two tiles factories, sixteen jewel-polishing factories, a colour factory, two oil mills and two pulse mills. The branches of the Dena Bank, the Bank of Baroda, the State Bank of India, the Mehsana District Co-operative Bank, the Urban Co-operative Bank and the Gujarat State Co-operative Land Development Bank are situated here. It has a Government hospital, and a Government maternity home besides three private hospitals and one private maternity home. The town has a market-yard, a rest-house, a town-hall and two cinema halls. The Municipality provides piped water supply and drainage facilities The Municipality has undertaken construction of a swimming bath beyond Lal Darwaja. In Visnagar, there is a *Vikasgruha* for females, which is the only one of its type in the whole district. It has saved many ladies in distress from committing suicides.

ANNEXURE I

Audichya Brahman

(A note based on Audichya Prakash or Shreesthal Mahatmya)

AUDICHYA

It is said that among the Brahmans those who settled in north India at Brahmavarta (U.P.) on the north bank of the Saravati or Saraswati river are called Audichya Brahmans (Panch Dravid).Those who settled on the south bank of Saravati or Saraswati river are called Prachya (Panch-Gaud). Thereafter in the time of Shrimad Shankaracharya these two major castes were divided into ten sub-castes, *viz.*, Kanadi, Dravid, Tailang, Maharashtra and Gurjar (Gujarati) among the Panch-Dravid while the Kanojiya, Maithil, Adhyagaud, Saraswat and Utkal among the Panch-Gaud. These Brahmans were gifted land by King Mulraj (942-997 A.D.). Their sub-divisions are known from their original places of dwellings also, *viz.*, Siddhpura, Pushpadra, Bokarvadiya, Kanodiya, Vadvadiya, Ambasana, Chanasmiya, Mandaliya, etc. Among the Audichya Brahmans those who were invited by the King Mulraj of Patan were divided into two major groups, *viz.*, the Sahasra and the Tolakiya. The Sahasras are further divided into Siddhpur Sampradaya and Sihor Sampradaya. In this district they are mainly found in Sidhpur, Patan, Kadi, Chanasma and Vadnagar talukas. Among the Audichya Brahmans those who settled at Dandhav Paragana (consisting of the villages situated in north at Sidhpur and west at Kadi) are divided in two classes, *viz.*, Zini Pachhediwala and Jadi Pachhediwala. The Audichya's another group is the Vadnagar Pachisi which consists of twenty-five villages in east of Sidhpur and Unjha and the surrounding villages of Vadnagar. The Sidhpur and Sihor Sampradayas of Audichya Sahasras are further divided into twenty-one classes. Patanvado mainly consisting of the Patan and Chanasma and some of the surrounding villages is also one of the important centres of the Audichya Brahmans. They are mainly engaged in priestly duties, religious teaching, business and Government Services. They follow their traditional religion known as Vedokta Arya Dharma, where there are two sections found in it, *viz.*, the Smarta and the Vaishnav. Among them those who follow the Smarta worship Shiv-Shakti while those who follow the Vaishnav worship the idols of the various incarnations of the Laxmi-Narayan. The Surya-Narayan is their family-god.

ANNEXURE II

Vadnagar Excavations

(A note from Prof. R. N. Mehta, M. S. University, Baroda)

Vadnagar is known in Gujarat as the place of origin of the Nagar Brahmin and Nagar Vania. The Pauranic tradition connects its origin with a ruler named Chamatkara. It is known through the Jain tradition where it is noted that it had a brick fortification

These traditions are supported by historical documents beginning from atleast the 6th/8th century A. D., when in the copper plate grants specially of the Maitrakas of Valabhi the place is noted as Nagaraha, Anartapura or Anandapura. After this period, the references to this Brahmin settlement go on increasing.

These references indicate that in the town of Vadnagar, learned Brahmins used to live and carry on the tradition of learning. In a copy of the Prasasti of the time of Kumarpala done in the year 1633 A. D., a fine description of the activities of the Brahmins is given. Many references of the Brahmins of this place during the Solanki period and subsequent references add to the importance of this town as a centre of learning.

But its detailed description was not available prior to its mention by Hieun Tsang as Nan-to-pulo. He notes the area of the town and the activities of the Buddhists in this part of India. But more details of its were not available. The Tirthmahatmya of Vadnagar known as Nagarakhanda gives a detailed description of the Tirthas around it and correctly notes its location, its area, etc., but does not provide with the history of Vadnagar.

Fortunately Vadnagar had many archaeological relics that attracted the attention of the scholars and finally led to the excavations at the site by the M. S. University of Baroda. This work gave a good outline of the history of Vadnagar.

It appears that the town came into existence around the 1st/2nd century B. C. as could be gathered by the presence of the punch-marked coin and coarse black and red pottery, along with plain pottery. This period was followed by a time of sufficient prosperity and growth. The antiquities like the red polished ware, chank bangles,

painted pottery, lead coins and other remains indicate that in the 1st millenium A. D., the town was much larger than its mediaeval counterpart. It almost coincides with the area noted by Hieun Tsang.

Probably this was one of the largest urban centres in this area and hence it was known in the 6th century A. D., simply as "Nagaraka". There seems to be a common phenomenon of naming the town simply as Nagaraka or Nagara in the initial period of the urbanisation of the settlement and later on it was known as Anartapura or a settlement in Anarta. Its connotation of Nagara and its inhabitants as Nagara seem to indicate its priority as an urban settlement in this part of Gujarat.

To-day the old settlement is in ruins. From the excavations, large hearths similar to those found from Nagara near Cambay and fine brick-buildings were also traced in the layers ascribed to this period. Both these features along with the chank-bangles, the antiquities in the imitation of western figures, etc., indicate that in this prosperous period Vadnagar had far flung contacts. Unfortunately the details of these relations cannot be worked out in great details. The presence of large community hearths indicate the system of mass meals, as was also the case at Nagara But compared to Nagara, the frequency of these feasts seems to be less, and this might indicate that comparatively speaking this inland town was less prosperous than its coastal contemporary, but probably it was more wide-spread.

The prosperity of Vadnagar seems to have suffered a setback in the later part of the 1st millenium A. D. Wide areas were deserted and the town had shrunk within the fortified area, which became the nucleus of the later vertical growth for a few centuries.

It is this area with its brick fort that was the centre of human activity. The earlier fort seems to be an old construction. But its beginnings cannot be traced for want of a systematic excavation in this part. The Amther Mata temple outside the eastern gate indicates that this temple was outside the eastern gate of mediaeval Vadnagar, possibly before the rise of the Solanki power in North Gujarat. By the period of Kumarpala in the 12th century A. D., the area within the fort had grown sufficiently high and hence Kumarpala renovated the fort for the protection of the Brahmin community, as could be inferred from the *Arjan Bari Prasasti*.

Interestingly, out side this town efforts were made to raise large religious structures on the north-east of this fort. Its remains as

massive elegant *torana* are preserved, but the other aspects of it are already destroyed. This fine monument speaks of the veneration of the place, and probably represents an effort to erect a temple of deity, just outside the town.

The mediaeval town maintained its existence within the fortified area of about 1 square kilometer. The main markets are spread in this area. The beautiful Sharmista Talav is on the north eastern corner of this town. This is a tank with its silting chamber to its north-eastern corner, from which the water used to come. Its stone faced embankment is studded with old sculptures. The lake is the source of a number of local legends.

This town was well protected by its fort, during the period of the Sultans. In the annals of this period Vadnagara is often mentioned, but its most important notice is during the attack of Rana Sanga who moved in this part in the year 1520, at the time of Muzaffar II Rana did not disturb Vadnagar which was inhabited by Brahmins.

The town came under the Mugals and it was during their supremacy that the fort was extensively repaired in 1633 A. D., when the present *Arjan Bari Prasasti* was copied as noted by Visnujika the son of Joshi Veni. The repaired fort, the position of the present Hatakeshvara temple and other activities indicate that in this century efforts were made to vitalise this town. In the succeeding century it fell in the hands of Damaji Rao Gaekwar of Baroda and became a part of the Gaekwar territory. Vadnagar seems to be slowly recovering from the 18th century A. D., and in the present century specially after the independence its progress is very rapid.

Vadnagar's long history has given it the hoary antiquity in the tradition already noted. A critical examination of it indicates the existence of many important historical facts as well as geographical features that have still not changed. Though it is known as the centre from which the Nagars moved out and a place where many of the traditions of Nagars and Hatakeshvara are preserved, it is interesting to know that very few old Nagar families stay here. This indicates the changes of population by emigration to it from other areas. This changing pattern of population movement in the so called orthodox unchanging Indian culture is a phenomenon worth nothing.

ANNEXURE III

The Runn of Kutch

(*Extracts from "Economic and Social Survey of Mehsana District" published by the Indian Society of Agricultural Economics, Bombay-1,* (1954), pp 26-29)

It is the common belief of a large section of the people that the Kutch desert is advancing into the fertile territory of North Gujarat and is slowly and steadily eating away the territory on the western border of Mehsana district. Not only this, but it is also believed that the evil effects of these gradual encroachments are experienced even in the interior parts of the district. It is desirable that the problem be investigated in full detail at the earliest opportunity and all preventive as well as reclamatory steps be taken at the earliest stage.

Very little investigation work seems to have been done regarding the survey of the deserts of India. Opinion seems to be divided on the factual aspect of desert advance and it is suggested that the problem should be examined in a scientific and unbiased way. It is gratifying to note here that a committee has been appointed to report on the question by the Gujarat University under the chairmanship of Dr. Ramnathan. It has done some preliminary work and is awaiting further opportunity to carry out exhaustive investigation.

However, it will not be out of place here to discuss the problem in a little more detail with whatever data are available. The discussion that follows is based on the inspection notes by a Government officer who had undertaken the investigation and submitted a report to the Government of Bombay, and on field investigation carried out during our survey It reveals the nature of the problem and the type of situation that is in existence.

THE ADVANCEMENT OF THE RUNN OF KUTCH

The advance of the Runn of Kutch means the spread of conditions prevailing in the Runn of Kutch to neighbouring areas. It is, therefore, necessary to know the actual constitution of the Runn of Kutch and the conditions prevailing there.

Unlike other deserts of the world the Runn of Kutch is not a "sea of shifting sand" as is commonly supposed. It is composed of saline mud (with salt incrustation in the greater Runn) deposited in

layers of a varying thickness by river action of Luni, Banas, Saraswati and Rupen all of which disappear in the desert. The salt incrustation met with in the greater Runn is at some places 3" thick and forms a plaster like *pan* over the wet mud. The Kutch Runn is absolutely a plain area without sand and big dunes.

There are some cultivable lands in the small Runn. They are elevated portions where, along with clay, is found a fair portion of silt with the result that cohesive power of clay is reduced and the soil remains loose. This kind of loose soil is called *Khepat*. It is light and loose and is liable to be blown away by wind.

During the monsoon, the Kutch desert becomes a sea of water. It is felt that this water communicates with the Arabian Sea that represents the inexhaustible source of salinity in the areas round about.

Extension of the Runn of Kutch is brought about in a very queer way. The part played by wind in bringing about the advancement of the Runn appears to be a little exaggerated because the correct phenomenon is little understood. It has been observed in the foregoing paragraphs that the constitution of the Runn of Kutch is such that there is little sand that wind can blow off. The presence of this type of Runn discounts any greater fear of wind blown salinity. Even along the desert border slightly raised portions are left out and the areas behind them have been affected. If wind was the main factor spreading salinity such raised portions should be the first to arrest windborne salt and increase in height year after year and protect the areas behind them. But this is not the case.

However, as stated before, certain areas in little Runn contain *Khepat* which is very light. This is blown by wind and deposited on fertile lands. The range of blast does not appear to be more than two miles from the desert border at any place. It is also observed that beyond half a mile from the desert border the quantity of *Khepat* transported by wind is so little that adverse effects on agricultural land are not noticed. Not a single field beyond half a mile of desert border had been abandoned on account of *Khepat* deposition.

Even the areas within half a mile of the desert which is said to develop salinity on account of salt dust or *Khepat* needs some scientific examination before it can be accepted as a fact. If the *Khepat* blow is an usual annual feature, the rate of advancement along the present Runn should also be uniform. But this is not so. On the contrary, it is believed that *Khepat* contains more of "Surokhar" (KNO_3) than of salt ($NaCl$). If this is the case it should serve as a

good nitrate fertiliser. But in the absence of a scientific analysis, no definite conclusion can be arrived at.

The general lay of the land of the bordering countryside is towards desert. The rivers and other water courses, therefore, flow and empty themselves into the Runn of Kutch. The Runn itself has northward slope and hence all the water collects in the greater Runn. During high tides in the Arabian Sea, tidal waters enter the Runn through the gulf of Kutch and add to the level of water. High velocity winds too are known to raise temporarily the level of water in the greater Runn.

When the water level in the greater Runn rises, the low-lying areas get flooded with saline water. Fields, though touching the desert borders slightly elevated, have escaped inundation and are under cultivation for several years. Suigam and Agara provide instances of the same.

One of the important facts is the passage of salinity by percolation and then its upward rise during the process of evaporation. The area adjoining the Runn as well as that engulfed by it and where the saline water stagnates has a tendency to develop salinity by way of percolation. The rate of development of salinity by way of percolation depends upon the height of the fields above its surroundings, the nature of soil, the period for which saline water stagnates, etc.

Owing to the existence of saline layers within two to four feet from the surface, salinity rises up towards the surface in summer. It does not get back into the lower level because of low and scanty rain fall. This seems to be the main cause of the spread of salinity in the south, *viz.*, the areas of Sami, Santalpur, Radhanpur, Harij, Chanasma and western side of the Patan taluka.

Again, the type of soil prevalent in these talukas is sandy clay to clayey with defective subsoil drainage. Percolation is less and, therefore, surface run-off is high. As a result of this the salinity that has been rising to the surface does not leach out in scanty rainfall. Such soil appears very much like *ushar* soils of U. P. and *kallar* soils of the Punjab.

Where there are natural depressions, the surface run-off carrying with it saline clay collects and in course of time spreads salinity by flooding saline water over adjacent fields. The depressions become shallower and shallower with annual deposition of clay with the result that saline water spreads over increasing areas year after year.

The devastation caused by such saline fccil is not in any way less, if not more, than that wrought by the desert. Instances are provided by Babara, Sidhada and Korda of Santalpur taluka.

From what has been said above, it follows that the rate of advancement is governed by :

(1) The lay of land, *i. e*, topography bordering on the Runn

(2) Water level in the Runn

(3) Velocity of wind

(4) Amount of intensity of precipitation

All these factors are interdependent and are closely interrelated.

ANNEXURE IV

Indian Farmers Fertiliser Co-operative Ltd., (IFFCO)

IFFCO was registered as a multi-unit co-operative society, under the Bombay Co-operative Societies Act on November 3, 1967. A letter of intent for the construction of a Fertiliser Plant at Kandla was issued to it on October 19, 1967. In the industrial development of the district and State IFFCO is a unique venture. In the fertiliser industry its contribution is substantial. In a field where the public and private sectors have established their well known substantial indentities, IFFCO represents the powerful emergence of a third sector.

IFFCO's two existing fertiliser plants are located at Kalol and Kandla in Gujarat State. The total capital cost of these projects, when completed, will amount to Rs. 94 crores As against the original estimate of Rs. 91.6 crores, this represents a small over-run. With the establishment of Kalol Fertiliser Plant, the economy of Mehsana district is likely to undergo transformation. Initially it was planned that IFFCO will operate a single plant at Kandla involving an investment of Rs. 92 crores. The availability of natural gas in large quantity at Kalol, however made the society think in terms of a logical and economical division of the plant into two units, one at Kalol and other at Kandla.

Capital Structure—In order to meet capital cost of the plants IFFCO has raised funds in the form of share capital and loans from Indian and foreign sources. The analysis of capital structure will illustrate the contribution of different agencies.

	Rs. in crores
Share Capital	
Co-operatives	10 04
Government of India	18 00
Loans	
(*i*) Foreign Exchange, Dollars	15.45
(*ii*) Allocation from Government to Government credit	11.92
Rupee Loans	
(*a*) Government of India	11.23
(*b*) Industrial Development Bank of India	11.00
(c) Life Insurance Corporation of India	10.00
(*d*) Industrial Finance Corporation of India	3 00
(*e*) Unit Trust of India	2.00

Share Holding—In raising share capital, special attention has been paid to ensure that a substantial proportion of the share holders consists of small village level co-operatives. IFFCO has a total of 24,847 members of which 23,549 are village societies holding 1,000 Rupee shares. It may be pointed out that though this has given a broad base to the society, the financial sinews have come largely from more substantial federations representing different sectors such as co-operative banking, marketing and land development bank at district and State levels. All these societies spread over ten States of India, have jointly contributed Rs. 10.45 crores as subscribed and Rs. 10.04 crores as paid up share capital in the following order.

The Subscribed and Paid up Capital of States

(Rs. in Lakhs)

Sl. No.		Subscribed capital	Paid up capital
1	Gujarat	107	106
2	Haryana	83	76
3	Madhya Pradesh	66	66
4	Maharashtra	52	47
5	Rajasthan	59	45
6	Punjab	250	250
7	Uttar Pradesh	260	252
8	Karnataka	57	53
9	Tamil Nadu	51	51
10	Andhra Pradesh	53	51
11	National Federations and others	7	7
	Rs. in crores	10.45	10.04

The Government of India having subscribed to another Rs. 18 crores as share capital, IFFCO is virtually in command of a huge total paid up equity of Rs. 28.04 crores (In addition to loan capital of about Rs. 65 crores). This has strengthened its position as an industrial giant in the Indian economy.

Rupee Loans—The Indian Financing Institutions led by the Industrial Development Bank of India and comprising the Life Insurance Corporation of India, the Industrial Finance Corpora-

tion of India and the Unit Trust of India, have together lent a sum of Rs. 26 crores. The Government of India has also lent a sum of Rs. 23.15 crores, including Rs. 11.92 crores in lieu of U.K. and Dutch credits.

Foreign Exchange—The main restraint in taking up projects in this country has always stemmed from the allocation of foreign exchange resources between competing demands. IFFCO is fortunate in getting considerable foreign exchange. The aid from three foreign Governments, namely the U. S. Government through the US AID contributing 21 million Dollars, the U. K. Government through its Overseas Development Administration contributing 7 million Pounds and the Dutch Government through its bilateral assistance contributing a sum of DFL 3,070,5000, provided the entire foreign exchange needs.

In this context, mention must be made of the welcome assistance received by IFFCO from the U. S. co-operatives, the Co-operative League of the U. S. A. and the Co-operative Fertilisers International. The IFFCO venture can be described as the largest effort in international development assistance by co-operatives.

The Plants--The arrangement for the capital needs of the project having thus been finalised, selection of contractors and negotiation of contracts, under the terms of the respective loans, were taken on hand. The contracts were finally signed in July, 1971. The principal foreign contractors were M/S. M. W Kellogg Company of U. S. A. and Humphreys and Glasgow Limited of London. Their Indian counterparts were : Kellogg Indian Limited who worked in association with Engineers India Limited and Humphreys and Glasgow Consultants (Pvt.) Limited of Bombay. The work at Kalol site commenced only in March, 1972 and by March-April 1974, in about 24 months, the Ammonia Plant was physically completed. Commissioning activities started thereafter. The work on the Urea Plant has also been completed. Both the Plants are now going into production at approximately the same time.

The IFFCO complex has its two plants at Kalol and Kandla in Gujarat State. The Kalol Plant is an Ammonia Urea Plant with a designed output of 3,96,000 tonnes of Urea per annum. The Kandla Plant, an NPK Plant, has an output of 3,75,000 tonnes of NPK per annum. Together they form what was initially conceived of as a single unit, which was later separated into two

with different locations for technical and economic reasons. Part of Ammonia produced at Kalol is to be transported to Kandla by tank cars which constitute a special characteristic of the IFFCO operations.

THE KALOL FERTILISER PLANT

The Kalol Fertiliser Plant is located on the Ahmedabad-Mehsana Highway, about 26 kms., from Ahmedabad. The site is bounded on one side by the Highway and on the other by the railway line from Sabarmati to Delhi *via* Palanpur. The town of Kalol is 3 kms., further along the Highway and Railway station of Saij-Sertha is adjacent to the factory. A broad guage siding has been laid from Khodiar Railway Station to the Kalol Plant. From Sabarmati upto Khodiar, this broad gauge line is common to the one leading to the new Gandhinagar Station.

The Kalol Plant occupies an area of 237 acres which has been leased by the Gujarat Industrial Development Corporation. It has arranged for water supply to the plant upto 4 million gallons a day from tube-wells distributed in the surrounding country side. The ONGC has entered into an exclusive contract with IFFCO for the supply of gas in the required quantity for a period of 12 years. The gas supply is in two separate categories of Natural Gas and Associated Gas The former will be supplied at pressure and will be used directly for feedstock. The latter will be used for reformer heating. The gas is free of sulphur so that it can be taken directly into the plant without pre-treatment.

The Ammonia Plant—The Ammonia plant is an all centrifugal plant of well proven Kellogg design. Though it is the only one of its kind in India, it has many proto types all over the world It has been built virtually unchanged at many sites and has given a good account of itself. It is a unique coincidence that a plant belonging to the American co-operative system, operates almost under identical conditions in U. S. A. IFFCO, therefore, decided to have the same plant duplicated in India to speed up construction. The Ammonia plant at Kalol has a capacity of 1,000 short tonnes (910 metric tonnes) of Ammonia per day.

The raw material for production of Ammonia is Natural Gas which is available at the requisite pressure from the Oil and Natural Gas Commission alongwith Associated Gas required for process. Only a small amount of Naphtha is used to supplement the gas supply.

The gas is catalytically reformed in a tubular reformer to which it is fed along with high pressure steam. After primary reforming, the mixture of gases is combusted with a limited quantity of air in the secondary reformer where the reforming goes to the desired limits. After recovering the heat in Waste Heat Boilers, the gas is passed through two steps of co-conversion to react Carbon Monoxide in the gases with steam over a catalyst to give an equivalent volume of Hydrogen. The gas now essentially consists of Hydrogen, Carbon Dioxide plus Nitrogen from the air added in the secondary reformer. The Carbon Dioxide is separated from the gas stream by absorption and regeneration using a solution of Monoethanolamine.

The main gas stream is now passed through the next step where the trace residues of Carbon Oxides are converted to Methane which is inert to the Ammonia Synthesis reaction. The gases are then compressed to the synthesis pressure in a Centrifugal Compressor and admitted to the Ammonia Synthesis Converter. A catalytic reaction takes place here which converts a part of the Nitrogen-Hydrogen mixture to Ammonia.

The Ammonia thus formed is liquified and removed out of the circuit by refrigeration which uses Ammonia itself as the working fluid. The gases that are left over being Nitrogen and Hydrogen are returned to the circuit to be again admitted to the Synthesis converter alongwith fresh make-up gas from the Reforming step.

The Urea Plant—It is also the first of its type in India, built on the well accepted Stamicarbon Stripping Process. It is currently the largest single Urea Plant in India.

Ammonia and Carbon Dioxide are the raw materials for Urea. These are obtained from the Ammonia Plant as product and byproduct. Carbon Dioxide is compressed in a train consisting of a centrifugal compressor followed by a reciprocating compressor. Ammonia is received from the plant directly and is pumped at the requisite process pressure by Plunger pumps. The two reactants combine in the Urea Reactor to form Ammonium Carbamate. The Carbamate is decomposed to form the Urea solution.

The Urea solution is concentrated in evaporators and made into a melt. The melt is sprayed from the top of the Prilling Tower where against an upward draft of cold air, the globules harden to form spherical prills of Urea. This product is subjected to a sieving operation before being sent for bagging and despatch.

The Urea Plant has a capacity of 1,200 MT per day. It is built by Humphreys and Glasgow and is based on the Stamicarbon Stripping Process, presently the most widely accepted process for Urea.

Marketing—According to the accepted principles of IFFCO, its products are marketed only through co-operatives. Each of the ten participating State gets its share in proportion to its share holding in the society.

As an employer, IFFCO has its own special approach. It has built a compact and well-designed township, named Kasturinagar at Kalol. This township has 212 residences for officers and staff.

In short the plants will produce 910 tonnes of Ammonia per day and 1,200 metric tonnes of Urea per day. The establishment of plants will effect saving in foreign exchange to the tune of Rs. 100 crores on account of reduction in fertiliser import and Rs. 400 crores on account of increased cereal production.

Source :

(1) *Kalol Fertiliser Plant*—A Publication of the Indian Farmers Fertiliser Co-operative Ltd. New Delhi

(2) *The Times of India*, November 8, 1974, p. 9.

LIST OF PLATES

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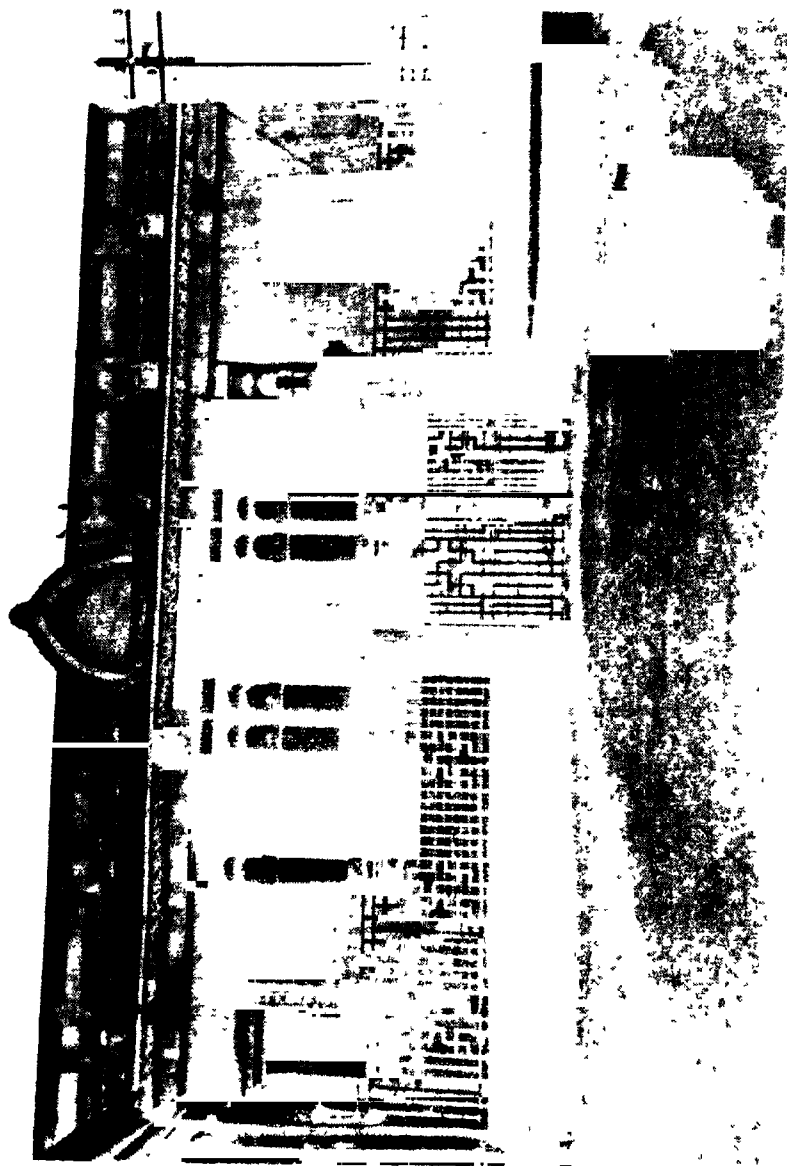
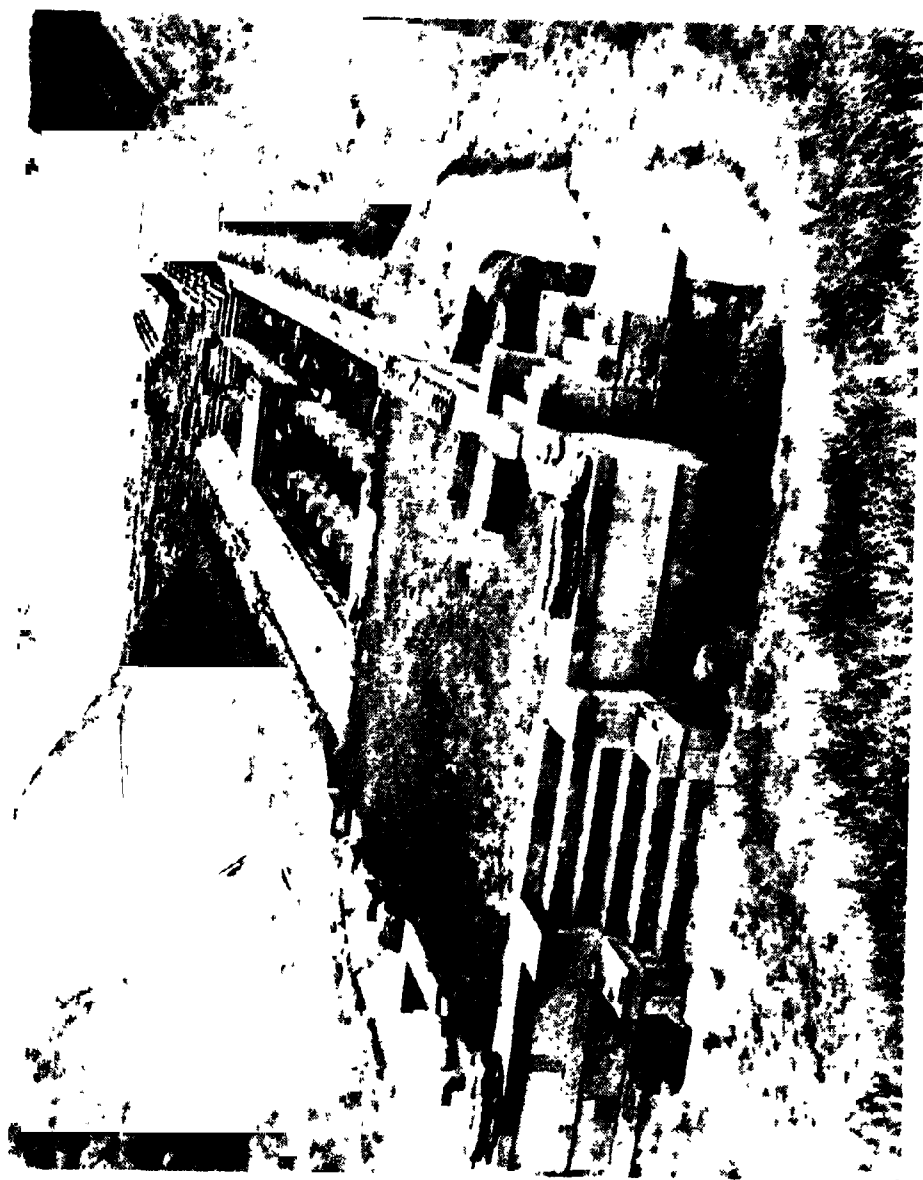
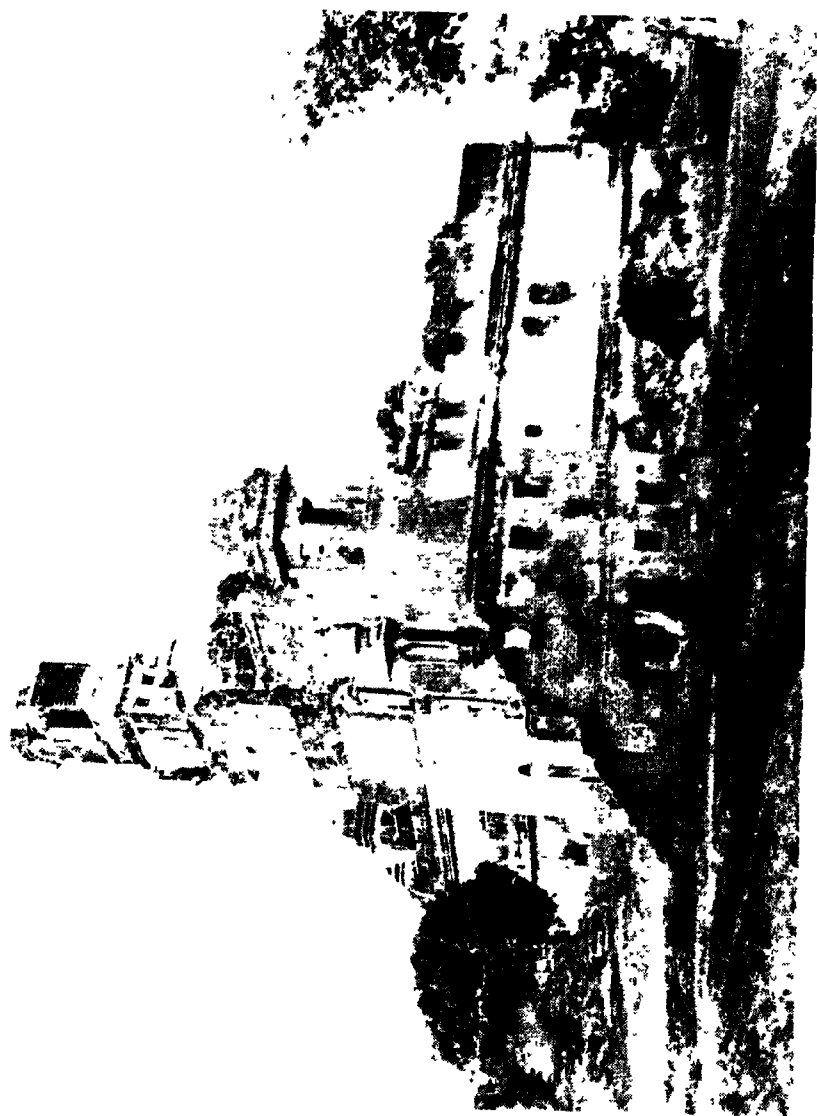
1. The *toran* at Vadnagar, Kheralu taluka

2. The Ajitnath Jain temple on the Taranga Hill, near Timba village of the Kheralu taluka

3. The temple of Hatkeshwar Mahadev at Vadnagar, the family deity of the Nagar Brahmins of Gujarat

4 The Sun temple with steps leading to *Surya-Kund* in front, Modhera, Chanasma taluka

5 Temple of Bālā Bahucharaji (Bechraji), Chanasma taluka

6 Rudramahalaya (Rudra Mal) at Siddhpur.
Originally founded and built by Mulraj Solanki in 944 A. D., but
completed by Siddharaja Jayasinh in 1143 A. D., at
the time of his death

7 Hemchandra Jain *Gnan* Mandir containing old Jain religious books at Patan

9. Weaving of *Sarees* called *Patola* by the *Salvi* family at Patan

11. Raj Mahel at Mehsana now used for housing Offices of the Collector, District and Sessions Judge, etc.

13. Shri Devshankar Maharaj of Arvadeshwar Mahadev, Siddhpur

GLOSSARY

A

Acharya .. .. A religious head ; a preceptor

Achchher .. .. A measure of capacity about one pound half a *seer* or pound in weight

Adhol .. .. A weight of two rupees and a half ; a weight of about an ounce

Adhyapan Mandir .. A training college

Agarbatti.. .. An incense stick

Ahimsa .. .. Non-violence

Antyaja .. Scheduled Caste

Aram Grih .. Rest house

Ashram .. .. Hermitage

Atithi Grih .. Circuit house

Atta .. .. Flour

Aval Karkun .. First Clerk in the Mamlatdar's Office in the Revenue Department

B

Babashahi Currency .. A unit of currency which was legal tender in the Gaekwad's territories till 1901

Bajri .. .. Indian millet, a name of a cereal, *Panicellaria spicata*

Balmandir .. A school for children below 5 years

Bhagbatai .. Crop share

Bhayat .. .. A cadet of the ruling family

Bhendi . .. Name of a plant, *Hibiscus cunrabinus.* a kind of hemp jute

Bhoodan .. .. Voluntary gift of land

Bidi .. .. An indigenous cigarette made from Timru leaves and tobacco

Bigha .. .. A unit for measuring land, a square measure equal to about one-third of an acre

Bighoti .. .. Cash assessment

Bolis .. .. Dialects

Bor .. .. A kind of fruit, *Zizyphus jujuba*

Butti .. .. Small floral design

C

Chakariat .. .. Land assigned for remuneration of village or Darbar service

Chauth .. .. One-fourth of the village revenue recovered under the Maratha rule

Chhatralaya .. Students' hostel

Chhint .. .. Printed cloth

Chhogas .. .. The tassels or gold-threads at the ends of a turban left hanging and dancing to the movements of the wearer

Chori .. .. The square enclosure wherein the bride and the bridegroom take ceremonial rounds of the sacred fire during performance of the marriage ceremony

Chundadi .. .. Tie and dye saree

D

Dai .. .. Midwife

Darshan . .. Sight or glimpse of a deity

Deshya .. .. The dialect of a country; one of the varities of the Prakrit dialect

Devasthan .. .. Land granted by Government free of revenue or at concessional assessment for maintenance of temple

Devnagari .. .. The Sanskrit script; the ***Bala-bodha*** character

Dharmada .. .. Charity

Dharmshala .. Resting place for Hindus built by some philanthropic person or charitable trust

Dhoti .. .. A white garment worn round the waist by men

Durgah .. . A tomb of a Muslim saint

F

Fani .. .. Reed

Fauzdar .. .. A subordinate Police Officer

Fentas .. .. Many folded-turban

G

Gadi ..	..	A hereditary royal seat
Gadiana ..	..	A weight equal to half a *tola* or 52 grains Troy
Garba ..	..	A sportive dance of females during Navratri days
Gau ..	..	A unit of lineal measurement ; two miles or 3.2 kms.
Gauchar .	..	Grasslands
Gaushala	..	A cow-shed
Ghani ..	..	Indigenous oil mill driven by a bullock
Gharkhed	..	Land under personal cultivation of land holder
Ghasdana	..	A kind of tribute
Ghee ..	..	Clarified butter
Grahasthashram	..	A second of the four stages of life among Hindus
Gram Panchayat	..	Village Council
Gur ..	..	Jaggery

H

Himroo ..	..	Mashru like mixed silk and cotton textiles
Holbandi..	..	Plough assessment

I

Inam ..	..	A kind of land tenure ; gift
Ijara ..	..	A contract. monopoly
Ijurdar ..	..	A contractor
Isabgul ..	..	Spogel seed. Seeds of the plant *Plantago ispaghula* N. O. *plantaginacae*

J

Jagir ..	..	Land granted to landholders by Chiefs for some special service rendered or to be rendered to the State
Jal ..	..	Water

J—*contd.*

Jamabandi ..	Settlement of land revenue
Jari ..	A piece of cloth worked with gold or silver threads
Jholi ..	A bag
Jiwai ..	Land given rent-free for maintenance or in lieu of services rendered to the ruler

K

Kabaddi ..	An Indian team game, a game in which a person of one party trespasses into the area of the opposite party and cannot be captured so long as he repeats the word *Kabaddi* without taking breath
Kadala ..	Silver ornaments worn on the anklets
Kalumbandis ..	Agreements or conditions of lease, *Ijarapattas*
Kandora ..	An ornament of waist
Kansar ..	A sweet preparation of wheat flour, clarified butter and sugar or jaggery
Karma ..	A religious action or ceremony
Katha-Kirtans ..	Religious discourses
Kazi ..	A muslim priest who officiates at marriage ceremony and decides disputes
Kelavani Mandal ..	Educational Institution
Khadi ..	Hand-spun and woven cloth
Khalsa land ..	Agricultural land held directly from the State or Government
Khalwad ..	Grainyard, General grainyard
Khandi ..	A measure which equals 20 local maunds of 40 local *seers*
Khanjari ..	Mixed silk and cotton fabrics with a wavy line
Kharif ..	The monsoon crop ; crop sown in the rainy season and reaped in autumn
Khatla ..	A wooden cot
Khichadi ..	A kind of tribute paid by subordinate State

K—*contd.*

Kho-Kho .. .. A country game of getting up from sedentary posture and catching persons from other party

Kholo bharvo .. .. Lap-filling

Kodi .. .. A small cowry, a sea shell used in play]

Kos .. .. A leather bucket used for lifting water from the well

Kotars .. .. Ravines ; a deep and broad piece of eroded land

Kuka .. .. Rounded pieces of stones or tiles used in play by girls

Kyaras .. .. A small part of the irrigated field

L

Lajjahoma .. .. This ceremony is one of the most important rituals of the Hindu marriage. The ceremony of scattering fried rice or grain denotes a symbol of fruitfulness and prosperity : while the wife scatters grain, she prays for her husband's long life

Lal .. .. Red

Lili .. .. Green

Ling .. .. Emblem of Lord Shiva

M

Ma-bap .. .. Parents; guardian

Mag .. .. A kind of pulse, *Phaseolus mungo*

Mahalkari .. .. An officer in charge of a Mahal

Mahila library.. .. Women library

Malhar Raga .. .. A musical mode

Malmal .. .. Muslin

Mamlatdar .. .. A revenue officer in charge of a taluka

Man .. .. A maund ; forty *seers* in weight

Mandal .. .. An institution or organisation formed by a group of persons with some specific purpose

M—*contd.*

Mandali ..	.. Group of devottees
Mandis ..	.. Market places
Mashru ..	.. Mixed silk and cotton textiles
Math ..	.. A kind of pulse, *Phaseolus mungo*
Maulvis ..	.. A learned Mahommedan priest
Mulkgiri ..	.. Annual armed expedition of Marathas for exacting tributes from chiefs or rulers

N

Nadachhadi	.. A cotton string of various colours
Naib Fauzdar	.. An Assistant Police Officer below the rank of a Fauzdar
Naib Suba..	.. An Assistant Governor or Revenue Commissioner of a province
Nala ..	.. Cause-way
Navratri ..	.. The first nine days of the bright half of the month of Ashvina, held sacred to the goddess Durga
Nawtank ..	.. A weight equal to one eighth of a *seer*
Nazarana	.. Present, gift
Nirvan ..	.. Attainment of absolution, liberation
Nyayadhishi	... A court of Justice

P

Pakad-dav	.. An Indian game in which one player tries to catch his opponents. The area of the play is normally unlimited
Palav ..	.. The skirt or hem of a garment, a taft of foliage
Panbhat ..	.. Betal-leaf design
Pan ..	.. Betal-leaf
Panch ..	.. Committee
Panchanga	.. Calendar
Pandit ..	.. A scholar ; a learned man
Pandyalini Nishala	Indigenous schools

P—*contd.*

Panigrahana ..	Acceptance of the hand of the bride by the bridegroom in the marriage ceremany.
Pargana ..	A smaller administrative division
Parva ..	Festival
Pat ..	Wooden bench
Patha ..	Recitation or reading of religious text or hymn in praise of gods and goddesses
Pathshala ..	School, Oriental school
Patla ..	A wooden seat ; a low foot stool; a plank to sit upon
Patolas ..	A kind of saree
Pasayata ..	A village servant remunerated by grant of land so long as service is performed
Paser ..	A weight of a quarter of a *seer*
Prant ..	A province, a district in the Baroda State, an administrative division lower then that of a district at present; District
Purda ..	Veil

R

Rabi ..	The winter crop
Rach ..	Heddle
Raj bhag ..	Ruler's share
Rakhas ..	Watchmen
Rati ..	The seed of the *Abrus precatorious* plant used as the smallest weight

S

Sadhu ..	A mendicant ; an ascetic
Sadla ..	Saree
Salami ..	A small fixed tribute paid on rent-free lands
Sampradaya ..	A religious sect; cult or creed
Sanyasta ..	Asecticism, renunciation of the world

S—*contd.*

Saptapadi ..	.. Seven steps taken together by a bride and bridegroom round sacrificial fire during the marriage ceremony which makes the marriage complete and irrevocable
Sarangi ..	.. A fiddle; a violin
Sardeshmukhi	.. Ten per cent of the revenue recovered during Maratha period
Sarkar ..	.. Government
Sarovars ..	.. Reservoirs
Sarpanch ..	.. Head of a village panchayat
Sati ..	.. A chaste and virtuous wife ; a woman who burns herself alive with her dead husband
Savant ..	.. Man of learning
Seer ..	.. A measure of weight
Shastras ..	.. Hindu scriptures ; sacred books
Shikai Currency	.. A unit currency introduced by the former Muslim rulers of the Ahmedabad, legal tender in Kadi district of the former Baroda State till 1901
Shraddha ..	.. Obsequial ceremony performed for the salvation of the departed soul
Shram Shibir	.. Labour camp voluntarily organised by social workers
Simant ..	.. A ceremony performed generally during the seventh month after the first conception
Simantini ..	.. An expectant mother
Sukhadi ..	.. Allowances, perquisites

T

Tadbhava ..	.. Derived from an originally Sanskrit word, and used in Gujarati in a slightly or greatly changed form
Tagari ..	.. A bricklayer's trough; An open semi-circular vessel made of iron and used by labourers for carrying cement, mortar etc.

T—*concld.*

Tahsildar ..	.. A collector of revenue; a revenue officer of a district or taluka
Tajvijdar ..	.. Circle Inspector
Talati ..	.. Village Accountant
Tankshal	.. Mint
Tappa ..	.. Headquarters of a group of villages
Tatsama ..	.. Originally Sanskrit, and used in Gujarati in the original form (of a word)
Thana ..	.. A station; a sub-division of a district under the civil authority of an officer of justice
Thandar ..	.. An officer in charge of a *thana*
Tirthankar	. One of the 24 incarnations of God worshipped by Jains
Tola ..	.. A measure of weight, a fortieth part of a *seer*
Toran ..	.. A festoon
Tur ..	.. Name of a kind of trumpet
Tuver ..	.. A kind of pulse, *Cajanus indicus*

U

Udhad ..	.. A measure of a quantity guessed but not actually measured
Udid .	.. A kind of pulse; *Phaseolus radiatus*

V

Vahivatdar	.. An Administrator or Manager, Revenue Officer in charge of a taluka in old States
Vaje ..	.. Crop-share
Val ..	.. 1/32 of *a tola*
Van Mahotsava	.. A festival connected with planting of trees
Varistha ..	.. Supreme
Vartania ..	. A village servant useful to Government
Vero ..	.. Tax

V—*concld.*

Vidyadhikari ..	.. A Commissioner of Education, the Head of the Department of Education
Vidyarthi Ashram	.. Boys' residential hostel
Vidyarthini Ashram	.. Girls' residential hostel
Vishram Grih ..	.. Guest house
Vivah homa ..	.. Marriage sacrifice—a stage of marriage ceremony
Vyayamshala ..	.. A gymnasium

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